



**BOLD  
NESS**

A photograph of three children smiling. A boy with glasses is in the background, and two girls are in the foreground, one of whom is wearing a pink shirt.

**THE  
WINNIPEG  
BOLDNESS  
PROJECT**

**STRENGTHENING A FOUNDATION  
FOR SUCCESS AND WELLBEING:  
REFLECTING BACK IN ORDER  
TO JOURNEY FORWARD**







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# ACKNOWLEDGMENTS

We would like to thank our funders, particularly: the Province of Manitoba, the J.W. McConnell Family Foundation, United Way of Winnipeg, Winnipeg Foundation, Richardson Foundation, Investors Group, Public Health Agency of Canada, and an Anonymous Donor. We thank you not only for providing fiscal and organizational support throughout this ongoing process, but also for believing in the project and allowing us the room to make mistakes and learn from those mistakes, so that we're able to ensure our success and growth as a project.

We would like to acknowledge the overwhelming support and energy that we have received from our four guide groups: Traditional Knowledge Keepers Guide Group, Community Leadership Guide Group, Parent & Caregiver Guide Group, and the Research & Evaluation Guide Group. The expertise that we're able to tap into through these four groups is astounding and we are constantly in awe of the wisdom and community commitment that these groups embody. We would like to say a special thank you to our Parent Guide Group, which is comprised of community residents who volunteer their time and efforts in order to build a better community for their children. We are sincerely grateful for your ideas, insight, and dedication to the project.

We would like to thank all of our community partners for their unending support. This list represents all of the organizations and groups who have played a huge part in collaboratively creating solutions alongside us: Mount Carmel Clinic, North End Women's Centre,

Block By Block Initiative, Community Education Development Association, YouCanDoThat.com, Modern Clan Marketing Communications, Kisik Inc., University of Manitoba, Indigenous Learning Circle, Wahbung Abinoonjiiag, Manidoo Gi Miini Gonaan, Andrews Street Family Centre, Ndinawemaaganag Endaawaad, University of Manitoba - Inner City Social Work Program, University of Winnipeg, Business Council of Manitoba, Winnipeg Chamber of Commerce, MTS Future First, SmartSAVER, SEED Winnipeg, National Association of Friendship Centres, MaRS Solutions Lab, Social Innovation Generation, Winnipeg Regional Health Authority, North End Family Centre, National Leasing, Metis Child, Family and Community Services, North Point Douglas Women's Centre, Healthy Child Manitoba, Winnipeg Poverty Reduction Council, North End Business Development Centre, North End Community Renewal Corporation, Manitoba Research Alliance, Canadian Centre for Policy Alternatives, Assiniboine Credit Union, RBC Royal Bank, TD Canada Trust, Scotiabank.

Saving the best for last, we would like to thank the North End community as a whole. Any success that we have seen is directly linked to the support, insight, feedback, and guidance that we have received from residents of the North End community. You allow us to remain grounded and centred on families and ensure our success as a project through your wisdom and experiences. Miigwetch for taking the time to share with us your deep knowledge of this neighbourhood, so that we can work to further strengthen an already vibrant and extraordinary community.

## FUNDERS

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## EXECUTIVE SUMMARY

**The Winnipeg Boldness Project is a social innovation initiative working alongside the North End community to identify effective mechanisms to improve outcomes for young children in the Point Douglas area.**

**The Project is working towards a Bold Goal:**

**CHILDREN AND FAMILIES IN POINT DOUGLAS WILL EXPERIENCE  
DRAMATICALLY IMPROVED WELLBEING IN ALL ASPECTS OF  
SELF: PHYSICAL, EMOTIONAL, MENTAL, AND SPIRITUAL.**

Currently, about 50% of kids in the Point Douglas are doing really well in terms of early childhood development (ECD) and are starting school at a point where they're ready to begin learning and take on the world. What The Winnipeg Boldness Project is aiming to do is raise that number, because we believe that every child should have the same access to opportunity.

**The following three core objectives will help to increase school readiness and achieve the Bold Goal:**

1. Design a 6-year Early Childhood Development (ECD) intervention strategy for future implementation that will help young children in Point Douglas develop the tools they need to succeed in life.
2. Create a strength-based narrative that highlights the positive and spirited aspects of Winnipeg's North End through community perspectives.
3. Build a child-centred model focusing on best practices for raising children through the deep community wisdom that exists within the North End.

Our starting point in the design process was to engage the Point Douglas community in defining success for their children. Residents, parents and leaders also identified many of the roadblocks to success for their children and are driving the development of solutions to these roadblocks. A large proportion of the residents, parents, and leaders we engage with are Indigenous and espouse an Indigenous worldview and value base. Therefore, Indigenous perspectives and methodologies form the foundation of our problem definition and solution finding. We believe that the solutions generated will lead to better outcomes not only for Indigenous children, but better outcomes for all children.

## BOLDNESS IS COMMUNITY-DRIVEN:

The Winnipeg Boldness Project operates using community development principles: the highest level of accountability is to Point Douglas community residents, families and their children. This guiding principle is understood at every level of the Project's governance. Our community partnerships, through families, leaders, and community-based organizations are the core of the project. They provide knowledge and direction as well as direct hands on work to test some of the ideas that they feel could produce possibilities for success and wellbeing for children and families in the community.

## BOLDNESS IS STRENGTH BASED:

Throughout the past two years, The Winnipeg Boldness Project has employed a comprehensive strategy of community engagement through diverse arts based methods. These methods have allowed community to share in the design of the project while also sharing their own experiences raising their families in the North End of Winnipeg. These arts-based methods have included a Photo Voice Project and a Tile Mosaic Project.

## BOLDNESS IS COMMUNITY WISDOM:

The Winnipeg Boldness Project has been undertaking a deep community engagement and iterative knowledge mobilization process since April 2014. This process has brought together wisdom of community members and community service providers into a model titled: *Ways of Knowing, Being, Feeling, and Doing: A Wholistic Early Childhood Development Model*. The implementation of this model, combined with community defined indicators of healthy children and families will produce a bold goal: Children and families in Point Douglas will experience dramatically improved wellbeing in all aspects of physical, emotional, mental, and spiritual being.

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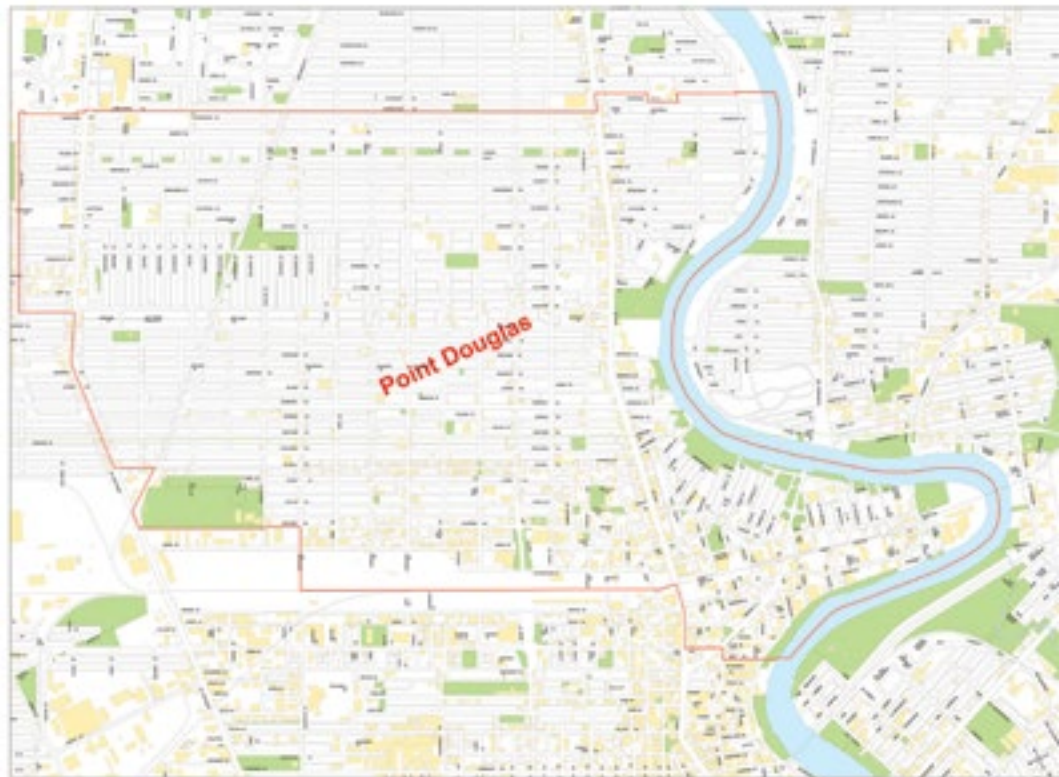
As we move forward into the third year of the project we have taken the time to reflect on where we have come from in order to know where we are going. This reflection guided and supported by community validation is moving the Project into a year that will see the development of a community-driven healthy baby strategy. This strategy will build on existing community strengths and resources that work in congruence with the Child Centred Model. Through our robust community engagement strategy and knowledge mobilization framework we will design and test possibilities for filling gaps and removing barriers that currently exist for families in Point Douglas.

## OVERVIEW: SITUATING THE PROJECT

On November 21, 2013 the Early Childhood Development (ECD) Innovation Fund was announced. Recognizing the transformative potential of Winnipeg's Point Douglas community, the fund was seeded with a \$500,000 donation from the J.W. McConnell Family Foundation with matching funds from the Government of Manitoba. These initial investments were earmarked for The Winnipeg Boldness Project, at the time an idea for a social innovation initiative whose overarching objective would be to improve the overall wellbeing of children in Point Douglas.

The Winnipeg Boldness Project officially began January 9, 2014, and the full staff team was in place by April of 2014. Designed as a 7-year process, work during the formative phase included establishing operational procedures, physical space, and most importantly, strategic relationships based on a common vision and community development principles. Engagement and collaboration has been central throughout every step taken, and continues to be the driving force of The Winnipeg Boldness Project. These networks and relationships have resulted in a solid generative governance structure.

Presently, the project is beginning the second year of the strategy development and implementation. The Winnipeg Boldness Project works with families and organizations in the Point Douglas Community Area of Winnipeg, Manitoba. Point Douglas is comprised of thirteen neighbourhoods: Burrows Central, William Whyte, Dufferin, Dufferin Industrial, Inkster-Faraday, Lord Selkirk Park, Luxton, Mynarski, North Point Douglas, Robertson, South Point Douglas, St. John's Park, and St. John's.



Map of Point Douglas Community Area, Winnipeg, Manitoba

# WHAT IS THE WINNIPEG BOLDNESS PROJECT?

The Winnipeg Boldness Project is a social innovation initiative working alongside the North End community to identify effective mechanisms to improve outcomes for young children in the Point Douglas area. As a project focused on research and development through social innovation we work in partnership with community-based organizations to test possible solutions to determine their effectiveness to achieve the Bold Goal:

**CHILDREN AND FAMILIES IN POINT DOUGLAS WILL EXPERIENCE  
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It has been proven that children do some of their most important development in the first five years of their life. This means that if a child does not have the proper supports for development at this young age, they will likely struggle throughout their education, which ultimately could effect the entire outcome of their lives.

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Our starting point in the design process was to engage the Point Douglas community in defining success for their children. Residents, parents and leaders also identified many of the roadblocks to success for their children and are driving the development of solutions to these roadblocks. A large proportion of the residents, parents, and leaders we engage with are Indigenous and espouse an Indigenous worldview and value base. Therefore, Indigenous perspectives and methodologies form the foundation of our problem definition and solution finding. We believe that the solutions generated will lead to better outcomes not only for Indigenous children, but better outcomes for all children.

The Winnipeg Boldness Project is employing the tools of social innovation and collective impact disciplines in its six-year strategy. Each year of the strategy will progress and build upon the last. Development will follow a process of design, implementation, medium scale, and large scale. The 6-year strategy will repeat this process to test the various ideas for feasibility and efficacy. The timeline range for this process has ranged between 6 and 18 months depending on its level of complexity. More information about social innovation and social labs can be found at: [www.sigeration.ca](http://www.sigeration.ca)



Implicit in the a social lab process is the commitment to collaborate with a wide range of cross-sector stakeholders to co-create solutions and interventions that we are calling Proofs of Possibilities (POPs). POPs are action items that have been identified as priority for early childhood development and family wellbeing, which are being tested within the community to provide an evidence base for potential replication and scaling within Point Douglas and potentially the province and the country. The six-year strategy includes a process to test the various POPs for feasibility and efficacy through a series of co-creation, small scale, medium scale, and large-scale iterations with learning and evaluation completed to ensure meaningful insights are fed into decision making, creating responsive real-time feedback.

# BUILDING THE PROJECT'S FOUNDATION: THE DEVELOPMENT OF THE CHILD CENTRED MODEL

## **Ways of Knowing, Being, Feeling, and Doing: A Wholistic<sup>1</sup> Early Childhood Development Model**

One of the key accomplishments of the first year of the Project has been the documentation of the Child Centred Model. Early on in the Project it was clear that this Model would serve as a foundation of promising practices upon which to build a strategy that would allow children and families to achieve the Bold Goal.

In February 2014, The Winnipeg Boldness Project began a series of conversations in the community to build a clear understanding and vision of the Point Douglas community, its strengths, and its challenges. Leaders in the community began sharing their wisdom, knowledge, and experiences in working with families over the past few decades. A common underlying value base among all participants emerged with the acknowledgement that associated promising practices have evolved over time within numerous community-based, non-profit organizations serving the community of Winnipeg and especially of Point Douglas. Many of these leaders embrace traditional Indigenous teachings and worldviews, and/or hold congruent beliefs and values.

Conversations regularly referenced the traditional seven teachings and the medicine wheel, which participants felt accurately reflect the underlying value assumptions involved in the best practices around working with families and children. The Indigenous perspective is reflective of the neighbourhood's demographic; it also holds an inherent respect of other cultures and is inclusive by nature.

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<sup>1</sup> The use of the term wholistic refers to the root word whole - meaning wholistic, complete, balanced, circular taking into consideration the whole person including mind, body, and spirit (Absolon, 2010).

"Wholistic theory is whole, ecological, cyclical, and relational... (it) considers the connections and the concept 'we are all related' begins to make sense as we perceive each aspect in relation to the whole... peoples experiences can be framed and contextualized within a historical, social, political and economic framework... understanding the nature of balance, harmony and 'Bimaadisiwin' - living a good life," (Absolon, 2010, p. 75)

Absolon, K. (2010). Indigenous wholistic theory: A knowledge set for practice. *First Peoples Child and Family Review*, 5(2): 74-87.



The Winnipeg Boldness Project does not take credit for the creation of these principles and practices. This document attempts to summarize the value base and main attributes of promising practice shared through numerous iterative conversations by community leaders with decades of experience. The Winnipeg Boldness Project hopes to build an evidence base around this way of working with families through its six-year strategy.

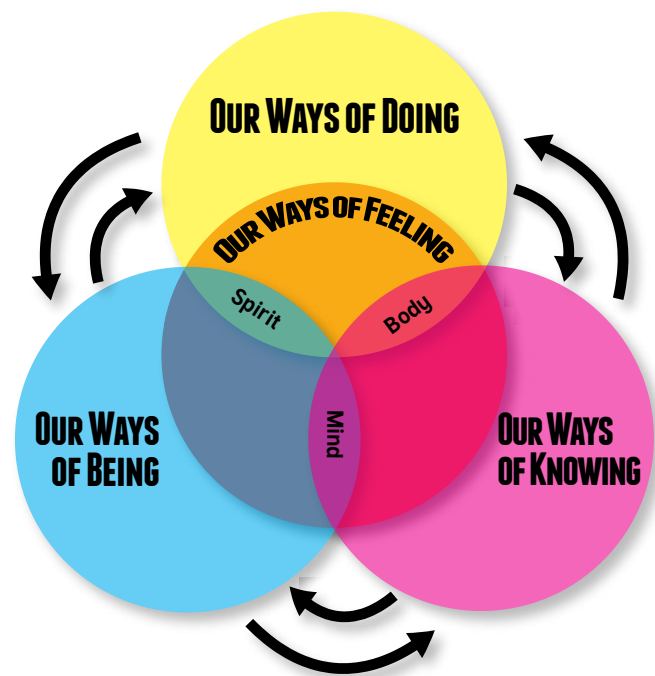
**Participants in these conversations included:**

- **Tammy Christensen:** *Executive Director, Ndinawemaaganag Endaawaad, Inc.*
- **Debra Diubaldo:** *Aboriginal Academic Advisor/Counsellor, University of Manitoba – Inner City Social Work Program*
- **Cynthia Drebot:** *Executive Director, North End Women's Centre*
- **Heather Leeman:** *Executive Director, Block by Block Initiative*
- **Darlene Klyne:** *Program Director, CEDA Pathways to Education Program*
- **Dilly Knol:** *Executive Director, Andrew's Street Family Centre*
- **Margaret MacKinnon:** *Human Resources Manager, Ma Mawi Wi Chi Itata Centre Inc.*
- **Bobbette Shoffner:** *Executive Director, Mount Carmel Clinic,*
- **Tanyalee Viner:** *Executive Director, Wahbung Abinoonjiiag Inc.*
- **Carolyn Young:** *Executive Director, Manidoo Gi Miini Gonaan*



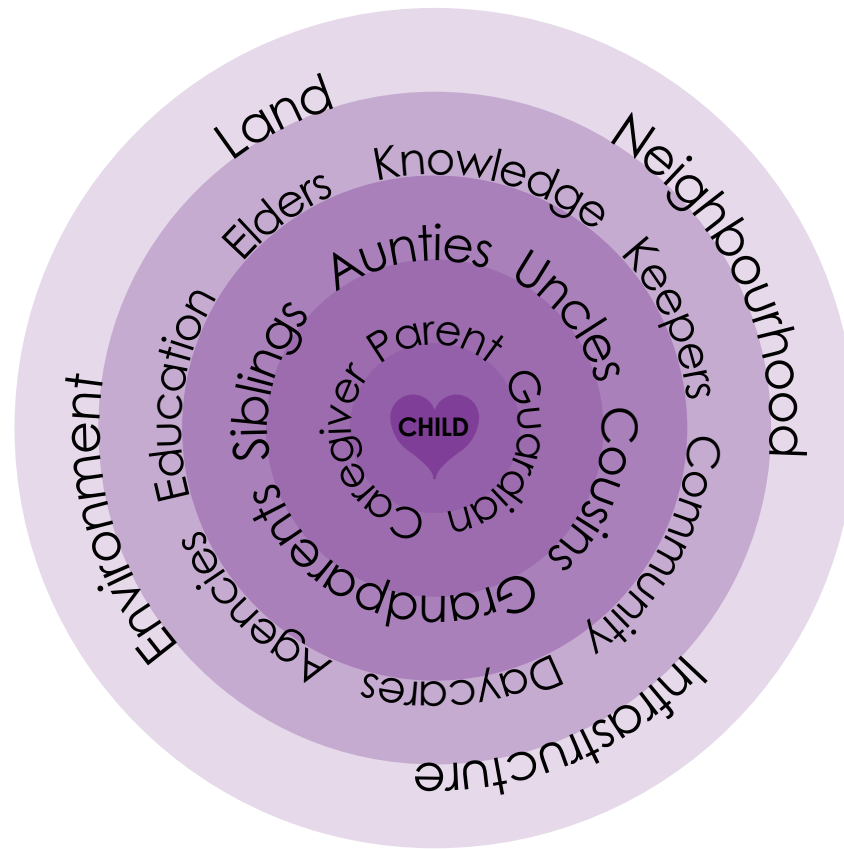
The development of a framework for promising practices includes making explicit the ethics, epistemology, and ontology of the framework. In the development of the Model, conversation participants have clear, shared values and are deeply committed to right action (ethics). Many participants consider that what they know, they feel (epistemology); it comes from the heart and is inseparable from how they walk in the world (ontology): ways of knowing, being, doing and feeling. The following graphic represents the wholistic, interconnected, and iterative foundation of the Child-Centred Model. Values and beliefs translate into how we see

ourselves, how we see others, and how we see the world. This determines how we conduct ourselves in relation to others and the world. These ways of knowing, being, and doing are connected and governed by feeling: from the heart space. The overlapping circles illustrate that the ways of knowing, being, doing, and feeling are interconnected and inextricable from one another.



This philosophical framework is also reflected in the Medicine Wheel. Indigenous ontology and epistemology are integrated within the Medicine Wheel framework, in which relational worldviews assume: A wholistic perspective; the interconnectedness of all living things; connections to community and the land; the dynamic nature of the world, and; spiritual imminence throughout the universe.

Our sense of time is rooted in the changing seasons, and our spatial sense comes from the great law, to look forward seven generations into the future, and to look back seven generations behind. We are to know the mysteries of all directions: east, west, north, south, below and above, and within. Although the teachings may vary throughout the various territories, the common theme is our interconnectedness to humanity, the earth, to Creator, and that all of creation is sacred.



The Ways of Knowing, Being, Feeling, and Doing provides a foundation of the Child Centred Model and helps to outline the relationships and connections that are represented. For example, the Child at Centre, represented in the illustration above recognizes the priority of the healthy development of the child as well as those who surround the child. Children flourish within relationships and environments that provide nurturing, safety, and hope. The healthy development of children is supported by positive, interconnected, and interdependent relationships. This includes relationships with parents, grandparents, extended families, informal networks of care, formal systems such as education, and communities. It is important for everyone that the child remains at the centre for the entire collective to remain a cohesive whole.

The concentric circles that depict the child at the centre reflects a value-base that places the sacredness of the whole child within the context of history, culture, family, community, their full human potential, and right to the fullness of life. Children's wellbeing is supported through a nurturing environment that assists their understanding of who they are, where they come from, what their purpose is, and where they are going. This provides a sense of belonging and meaning that supports a strong self-perception and self-esteem for both children and the surrounding community, who find a sense of purpose, identity, and belonging by understanding their place among and in relationship with others.

**Core values**, as represented in the Child-Centred model, reflect *how* to work with families in a way that nurtures and strengthens wellbeing and success for children and families. These values include:

**Wholism:** People are viewed in consideration of all aspects of self: the body, mind, and spirit as dynamic and interrelated parts of a single integrated whole system. Likewise, the world, systems, communities and people in it are interconnected and interdependent. When one part is changed, it sends a rippling effect throughout the whole system.

**Interdependence:** Strength comes from reciprocal love and support of others; when people have the opportunity to experience this, they gain the strength to return that love and support. People find purpose and meaning in relationships with others.

**Strength-based:** Focusing on strengths gives them energy to grow; Regardless of an individual or group's situation in life, they have strengths. These strengths are valued, respected and nurtured.

**Children are sacred:** Sacredness is especially observed in children, who are closest to Creator. Babies are a gift and a responsibility.

**Basic needs:** Access to basic needs such as food, shelter and safety is an unconditional right.

**Self-determination:** "We are put here by the creator to care for each other and for mother earth. We should therefore be responsible for ourselves, for our families, for the next generation and for our community."<sup>2</sup> Having voice and volition to make choices and to attend to individual needs leads to the recognition of the responsibilities to family and community.

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<sup>2</sup> KSCS (Kahnawake Shakotia/Takehnhas Community Services). *Aboriginal values and social services: The Kahnawake experience*. (Ottawa: Canadian Council on Social Development) 1994 at 22.



In addition to these core values, the Model incorporates the **Seven Sacred Teachings** of the Anishinaabe:

**Wisdom:** Seek knowledge, strive to think your highest thoughts, which is to say, regard yourself and your family, community, nation, the earth, with respect and understanding of our connections; Strive to live “a good life”, a respectful and well-ordered spiritual life, live in balance with yourself, walk your talk, live by your truth and creed; Seek guidance from all nature, our teachers, and the Elders, family and community, and always remember our ancestors who have gone before us, and seven generations yet to come; Take time to reflect on what you learn, be a critical thinker, feel deeply, seek to understand others and your place in the world of your choosing.

**Love:** Love Creator and yourself foremost; This will increase your capacity to love others; Expand your scope of compassion to include all living things on the earth; Caring for others, inspiring hope, promoting peace and harmony are manifestations of love; Understand there are many kinds of love, many expressions, patterns and ways of loving; Respect them all, honour diversity; Service to others is the enactment of love; share your gifts for the benefit of others, generously.

**Respect:** Know that you are part of creation, not more or less than all living things; Do not be arrogant towards nature or take from Mother Earth more than you need; Foremost in your mind, when making decisions or taking actions, must be the needs of succeeding generations; Our responsibility is to ensure sustainable resources for the seventh generation to come; Creator has given us a different understanding of ourselves; Cultivate that knowledge and live humbly by it; Practice your cultural and spiritual ways; Every human being, from every nation, has their unique perspective and brings something of value and worth to the Circle of Life.

**Honesty:** Be truthful with yourself, walk the path of integrity; Be truthful and honest in all your dealings, even when no one is looking; Do not speak with a “forked tongue”; Be just, earn the trust of others through honourable conduct; The more congruent your words and actions, the more you belong to yourself (live authentically).



**Courage:** Cultivate your life with integrity; Congruency with your core values, words and actions yields a highly principled life; Face yourself honestly; Have an honest appraisal of self, know your strengths and weaknesses, aspire to reach your full human potential spiritually, emotionally, physically and intellectually; Prepare yourself to bear the brunt for peace like a true warrior (one who takes defensive action only to protect that which one loves); Speak, act on, your truth no matter how difficult; In the end you will be able to face Creator “with straight eyes”, and be prepared to live with the consequences of living by your own creed.

**Humility:** You are a sacred part of creation, honour your sacredness; Honour the sacredness of others, acknowledge their gifts, contributions and the added dimensions they bring to your life and community; Do not be arrogant toward anyone who may be struggling in their journey; each person, even those who may need your help, carries wisdom, experience and their own sacred story that are of value; they can teach us, there is no need of an hierarchical arrangement between ourselves; Remember the responsibility given to us by Creator to take care of Turtle Island – the land, plants, minerals, water and air, the animals, birds - all are a sacred part of creation – we need to ensure the survival of the seventh generation through a respectful relationship with all creation.

**Truth:** Think with your heart, and speak from your heart; Honour the beliefs of others, do not impose your beliefs on others; Reflect thoughtfully before you speak, listen “with both ears” and try to understand others; Honour your words with actions, journey with truth as your constant companion.

### Attributes of Best Practice

The implementation of the Child Centred Model in organizations and communities requires that the following attributes be incorporated comprehensively and consistently, be included in the development of supports and programming, and be fully resourced and funded to work in this way.

**Person Centred:** Services are responsive in considering people as wholistic beings who have competing needs and differing priorities; Therefore, services are flexible.

**Relationships/Trust:** Time and care is taken to develop relationships and build trust with individuals and families; It is the essential foundation required to be effective and respectful in dealing with all people.

**Non-judgment:** All people are welcomed and respected regardless of situation or circumstance. People are met where *they* are at; Services recognize that people are at different stages in their own journey, face different challenges and have varied gifts.

**Peer-to-peer Learning:** Services provide opportunities for community members to build their capacity to become mentors for their peers; This respects the diverse gifts of peoples' experiences and provides meaningful support.

**Natural Support Systems:** Are actively promoted and supported to provide sustainable and stable resources for individuals and families.

**Families are Experts in Their Own Lives:** This addresses the balance of power in healing relationships, which is often only available from "professionals"; It promotes self-determination by providing choices to effectively address a family's needs instead of dictating requirements to receive support.

**Options:** A wide variety of resources and services are accessible and appropriate to effectively meet the diverse needs of families and individuals.

**Prevention:** In addition to crises support, services work toward addressing the underlying causes of crises and support people to maintain healthy and happy lives.

**Restorative:** Time, space and opportunity for healing and self-care is available to people regardless of their socio-economic status; People in poverty are often denied any access to the respite and relaxation that most people feel is essential for their well-being.





**Cultural Safety:** Beyond professional cultural competency, the recipient's point of view is the essential factor. The power to determine if a situation or interaction is culturally safe lies with the recipient of services.

**Belonging and Identity:** "Belonging means we feel connected, important, valued, part of the group. It feels good to know that others want to have us around."<sup>3</sup> Identity is being able to answer four questions: Who am I? Where do I come from? Where am I going? What is my purpose? Services actively promote and incorporate these principles in dealing with all people.

**Secure Attachment:** Is the essential bond between child and caregiver that enables healthy brain development. Secure attachment is the foundation for wholistic well-being of the child. Everyone contributes to the support of and is responsible for the development of secure attachment.

**Equity:** Certain individuals or groups face more challenges than others and therefore require more support. Specialized services, increased opportunities, and support is available to those who have greater need.

The Child Centred Model, as a promising practice, is being implemented through The Winnipeg Boldness Project in the design and implementation of the Proofs of Possibilities (POPs). We believe that true success for children and families can be achieved when all organizations and systems enact these values and attributes of best practice in the policies and practices that apply to children and families. The Child Centred Model also serves as a foundation for our community action research, evaluation methods, and community engagement strategy.

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<sup>3</sup> The Circle of Courage and Meeting the Needs of Youth Abridged Version  
[www.extension.iastate.edu/sites/www.extension.iastate.edu/files/scott/CircleOfCourageMeetingNeeds.pdf](http://www.extension.iastate.edu/sites/www.extension.iastate.edu/files/scott/CircleOfCourageMeetingNeeds.pdf)

## BOLDNESS IS COMMUNITY-DRIVEN

### OBJECTIVE #1: DESIGN A 6-YEAR EARLY CHILDHOOD DEVELOPMENT (ECD) INTERVENTION STRATEGY FOR FUTURE IMPLEMENTATION THAT WILL HELP YOUNG CHILDREN IN POINT DOUGLAS DEVELOP THE TOOLS THEY NEED TO SUCCEED IN LIFE.

The work of the Winnipeg Boldness Project has been built upon the following principles:

- **Community control over research**, which can be demonstrated by having community people developing, approving, and implementing the research
- **A respect for individuals and community**, which can be demonstrated by a research seeking and holding knowledge and being considerate of community and the diversity and unique nature that each individual brings to community
- **Participatory method** of engagement, which can be demonstrated through the meaningful involvement of a diversity of experiences and knowledges and facilitates opportunities for community visioning
- **Joint co-learning process** with community members and The Winnipeg Boldness Team which works towards **local capacity building** and systems development
- **Reciprocity and responsibility** which can be demonstrated in ways a research would relate and act within a community, such as a researcher sharing and presenting ideas with the intent of supporting community
- Balances **research and action** which can be demonstrated through the knowledge mobilization strategy as outlined by The Winnipeg Boldness Project

These principles combined with the knowledge mobilization strategy guide the development of the Project. The iterative nature of the knowledge mobilization process ensures that constant grounding in the knowledge, experiences and insights from the community is at the core of The Winnipeg Boldness Project.

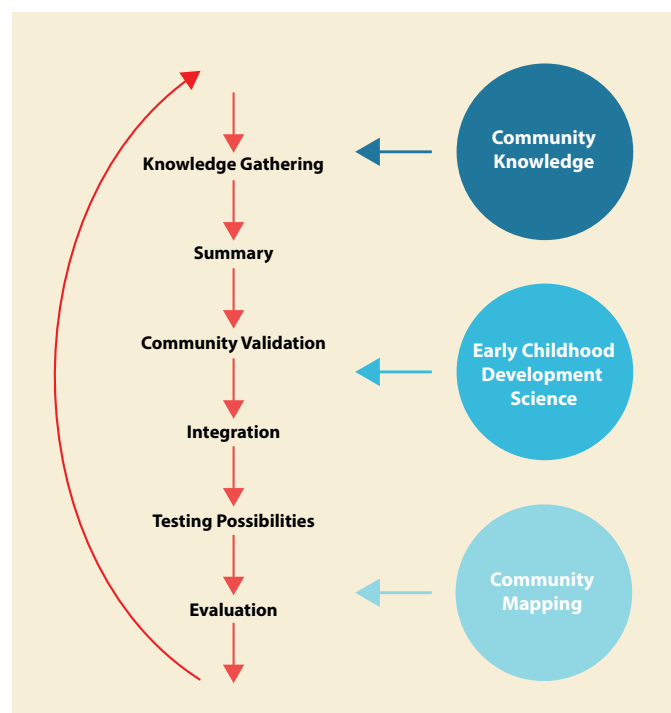
The following section outlines The Winnipeg Boldness Project's community driven decision-making processes and tools that continue to guide our work. In order to ensure that the work that is done in the project is on the right track we have outlined an iterative process of gathering knowledge, reflecting on the knowledge, and making decisions. This includes the **Knowledge Mobilization Framework** and the **Project Structure and Accountability Framework**.

## Building on community wisdom: Implementing a Knowledge Mobilization Framework

The Winnipeg Boldness Project has developed a Knowledge Mobilization Framework that outlines the process by which we engage with and gather wisdom from the community. The knowledge mobilization framework serves as a mechanism to ensure that deep community and Indigenous knowledges are supported by existing innovative science on early childhood development. This is based upon and acknowledges that meaningful and in-depth community engagement drive the development of The Winnipeg Boldness Project: it comes from local knowledge holders.

The Knowledge Mobilization Framework serves as a solid knowledge gathering and community engagement strategy. Some of the knowledge gathering methods we utilize includes: community conversations, feedback activities at community events, “dotmocracy” (prioritization) activities, photo voice activities, arts based projects, community mapping activities, and environmental scans.

In building a strong community driven foundation it is critical to ensure that constant attention is paid to how the work is being done. The development of the knowledge mobilization framework outlines the process that The Winnipeg Boldness Project works through when gathering knowledge, designing Proofs of Possibilities, evaluating progress, and visioning the Project’s path forward. The implementation of the Child Centred Model as the framework of the healthy baby strategy ensures that community knowledge and wisdom will be the foundation of the work generated through our partnerships.



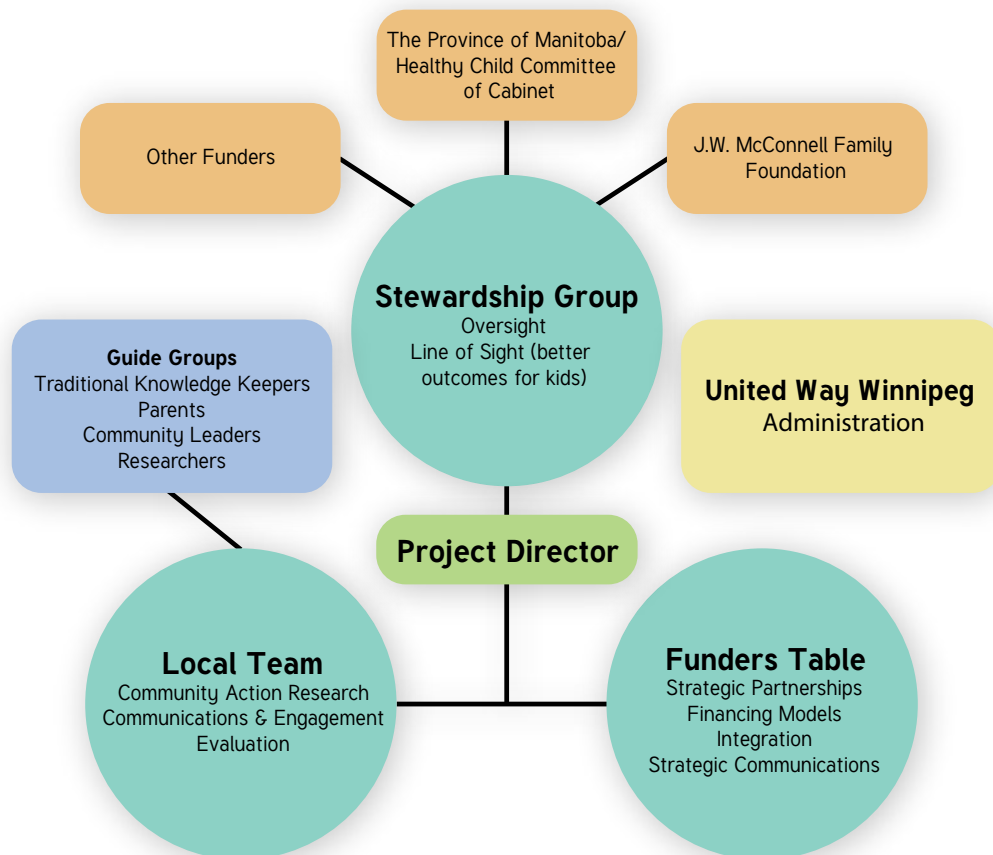
Winnipeg Boldness Project Knowledge Mobilization Framework



All we are doing is giving them an opportunity to sit in circle, and to connect to their own spirits and their own hearts – and from there, we bring it back to the mind. So that’s the way of knowing, being, and feeling – it’s starting with spirit and heart first, and then they bring it back to the mind, and then they develop their own ideas based on what they’re feeling. ~ **Debra Diubaldo**

### Project Structure & Accountability Framework

The Winnipeg Boldness Project operates using community development principles: the highest level of accountability is to Point Douglas community residents, families and their children. This guiding principle is understood at every level of the Project’s governance. The relationship between each of these groups is illustrated graphically in The Winnipeg Boldness Project Accountability Framework.



Winnipeg Boldness Accountability Framework

## Stewardship Group

The purpose and responsibility of the Stewardship Group is to provide financial and strategic oversight. Members participate actively in the clarification, articulation and realization of The Winnipeg Boldness Project's higher purpose and makes critical decisions aligned to that purpose. Members are champions and ambassadors of the Project who support and sustain the space required for social innovation to thrive. The group has been meeting regularly at monthly intervals since February 2014. The Stewardship Group has approved expense guidelines that govern the Project's expenditures. Members also review monthly financial statements and approve any changes to the budget. Several members are highly experienced in this type of governance and have ensured the project takes due diligence in accordance with their standards of fiscal responsibility.

In developmental evaluation interviews, Stewardship Group members shared that they chose to participate because they believe that their strengths, connections, and experience will benefit the project along its path. Members also feel very invested in the success of Point Douglas families, and because they are interested in the strong Indigenous values that exist within the community. For example, Stewardship Group member Susan Lewis shared:

"I think that I brought a history of fairly strong relationships with leaders across all sectors in the city, that my sense was, that was an important perspective if we were going to create significant transformational change in this bold, innovative initiative."

Jan Sanderson shares the importance of children in Point Douglas, and an important question that she explores in her role on the Stewardship Group:

"How do we send the message that every child, every birth is sacred in Point Douglas? [How are we] going to support it?"

There has been great reciprocal benefit experienced as a result of the strength of the Stewardship Group members. Members of the Stewardship Group have felt that their knowledge of Indigenous practices has grown and that this was very meaningful to them. They also feel that they have a better understanding of the multi-faceted barriers that exist for a family living in poverty.



Families and friends of the Parent Guide Group members enjoy a holiday gathering, December 2015

In reflecting on the initial foundation of the project and the journey that has occurred over the last two years members of the Stewardship Group agree that while the Bold Goal remains the same, their initial vision for how the project will unfold has changed. Members state that the knowledge that they've gained about Indigenous culture has been valuable in shaping their understanding of the course of the project. They are impressed by the influence the community has had on the decisions made by the project.

### **Guide Groups**

Consistent with community driven research principles the Winnipeg Boldness Project has developed Guide Groups. With their diverse experiences and knowledge base the Guide Groups help us further investigate innovative solutions to complex challenges. The Guide Groups help us organize the most promising ideas and further identify research and innovation necessary to work towards achieving the bold goal. Currently we have four active & ongoing Guide Groups: Parent and Caregiver; Community Leadership; Research & Evaluation Guide Group; and, Traditional Knowledge Keepers.

## Community Leadership Guide Group

This group evolved out of community conversations that were held in early 2014. The group is comprised of leaders who have collectively worked with thousands of families in Point Douglas over several decades. They have been instrumental in the foundational development of the Project and are highly engaged with the Project in order to surface and document the strengths and opportunities they witness in families every day. They have also generously shared their insights and wisdom, which were instrumental in forming the document outlining guiding principles and best practices for working with families.

Through the developmental evaluation interviews completed with Community Leadership Guide Group (CLGG) they express a clear and maintained commitment to the Project and the Bold Goal. Members feel that their participation allows them to best represent community members who use their facilities and to advocate in their best interest throughout the development of the project. For example, Dilly Knol, Executive Director of Andrews Street Family Centre outlines why the Child Centred Model is critical for changing outcomes for families in Point Douglas:

“I think that it is important that we see people as people, not numbers. A lot of agencies see them [as numbers], and I think that they need to learn to see people as people again.”

Organizations at the Community Leadership Guide Group have also taken a lead role in implementing some of the Proofs of Possibilities (POP) to build an evidence base for the promising practices inherent in the Child Centre Model and to determine whether a POP is feasible for large-scale implementation. Andrews Street Family Centre was an organization that worked to test the supported enrolment process for the Canada Learning Bond. Dilly Knol reflects on the learning of the staff at Andrews Street:

“My staff are really learning from taking on this Canada Learning Bond. They’re even learning more skills. I hire from the community, so its community people learning more skills to better their future. The more knowledge that goes out there – this is something they’ll know now. Not just for now, because there’s a project going, they’ll be able to use it all the time after”



Community Leadership Guide Group members felt that joining the project would provide a platform to share issues faced by the community members that attend their facilities. They are interested in using their experiences to create systems change and change in policies. Members appreciate the use of the sharing circle within the project's knowledge gathering, and feel strongly about the project's ability to de-colonize their research practices.



Winnipeg Boldness Project team and Community Leadership Guide Group members meet with McConnell Family Foundation

In reflecting on the progress of the project over the last two years, members of this group didn't have any solid expectations for the project's outcomes at the outset of the project, knowing that it would be an iterative journey. Members have shared that they are happy with the course the project is set on, and still feel that their input and work is a valuable contribution. Members highlighted communication and information sharing between the project and its partners as an important success factor.

## Research and Evaluation Guide Group

This group was developed in order to support the development and implementation of the research process for the Project. Members were specifically recruited for their passion, commitment, and expertise in the areas of early childhood development, research methodologies and methods, evaluation frameworks, community development principles, Indigenous knowledges, and community-based participatory research.

In developmental evaluation interviews completed with the guide group members, key reflections were shared about the role of the guide group and the potential impact of the project long-term. Members feel that the community engagement and knowledge mobilization strategy is successful, and that what is being learned in small scaling of the POPs is an important indicator—specifically the partnerships developed with financial institutions. Guide Group member Dr. Michael Hart shares:

“To get banks to think differently in terms of their social responsibility, that’s remarkable. I think using that as an example how in the community, in this particular community, First Nations/Metis people dominate and yet they don’t have the connections in such institutions as banks and other business’ and so that’s quite a feat to be able to span that. [ . . . ] So I see some of the seeds of that being put down and I would think that’s a success. I think that the project is running in a way that’s making sense for the people themselves. So I think the team is very focused on making sure that people’s voices lead as opposed to a research intention, as opposed to a political intention by any particular group, it’s the voices of the people and the ability of the team to hear those voices and push those forward to somebody else’s agenda. So to me that’s part of the success as well.”



Some members of the Research and Evaluation Guide Group felt that it was their responsibility to share Indigenous knowledge and ensure that it was reflected within research practices. Some members of the guide group felt that this group is under engaged, as it meets infrequently. Others engaged in the project in multiple ways, including the development and design of the POPs, as well as the incorporation of ceremony into the project. A member of the Research and Evaluation Guide Group, Don Robinson shared his experience guiding the work of the project:

“I’ve just been giving a little input into culturally sensitive ways of doing research, as best as I could. Approaching and involving elders, approaching parents, talking to children, talking to young people, just talking to people in general... about how to approach people while doing research. Also working with communities where there is a lot of barriers, systemic barriers, and still acknowledging the strengths there, and the strength perspective, that’s basically been my input.”

Members of the Research Guide Group saw participation in this group as an opportunity to share their experience and knowledge in research, in order to inform the local team. Members were interested in assisting in the development of a new project. Some members discussed that the original expectation by some is that the project will create change immediately, or quickly – and now others are able to see that this change may not fully take shape until 20 or 30 years down the line.

### **Traditional Knowledge Keepers Guide Group**

This group was brought together in order to share with the Project the teachings and traditional knowledge in the areas of pregnancy, parenting, community and roles and responsibilities at each stage in life. The Traditional Knowledge Keepers Guide Group will continue to be an important asset in the development of the Proofs of Possibilities (POP), particularly the Hub of Strength, Supports for Dads, and Family Centered Decision Making.

This group has been critical in the development of the Child Centred Model and in the Indigenous parenting manual that is being developed and tested through the Hub of Strength. Teachings of success, wellbeing, and rites of passage have added to the depth of knowledge shared within the Point Douglas community about what is important for their families.

The Traditional Knowledge Keepers Guide Group has provided a strong spiritual foundation to the project. Early on we received guidance to take care of the spirit of the project by incorporating ceremony in all that we do. One of the ways that we honour this direction is through passing tobacco to all people who share their knowledge and experiences with us. This gift of tobacco signifies a relationship that is entered that will work towards the common Bold Goal.



Members of the four Guide Groups



## Parent Guide Group

The Parent Guide Group was developed with parents and caregivers who had attended one or more of the community conversations, community events, and the Photo Voice Project. We invited interested parents and caregivers of children 0-6 years of age to join us on a regular basis to inform the work of the Project moving forward. From this core group, ongoing invitations are extended at community events for participation. The parent guide group has met thirteen times since November 2014 and currently has eleven members. Over the last four months the purpose of the Parent Guide Group has been to:

1. Contribute to the development of the Proofs of Possibilities
2. Build capacity in research and evaluation process and knowledge gathering
3. Develop and test research and evaluation tools that will assist in POP learning
4. Co-design and co-facilitate summer mosaic tile project throughout Point Douglas



Parent Guide Group members being honoured at the 2016 Volunteer Appreciation Dinner, hosted by the North End Community Helpers Network

The Parent Guide Group has been critical in the development and refinement of the Proofs of Possibilities, and in the development of research and evaluation priorities, methods, and tools. In particular, sessions from June 2015 to February 2016 have been centered on activities that are drafted, piloted, and revised with input and feedback incorporated from the Parent Guide Group. This is a critical step in developing research and evaluation that is grounded in meaningful community context and definitions.

Debra Diubaldo, a Community Leadership Guide Group member was a part of the early meetings held by the Parent Guide Group and felt that the experience was very meaningful and valuable.

“I think it really provides—for me the success wasn’t so much the research collection and the data collection—but it was more about the process of the circle. What I saw when I was facilitating the circle, was a chance for parents to be heard, and a chance for parents to feel like they mattered. They could see that whatever was happening in the program, reflected the stuff that they were telling them, and the stuff that they were sharing and telling was a priority.”

Some members of the Parent Guide Group have been with the project since it’s early incarnation, and their participation pre-dates the start of the guide group, others joined the project within the last 6 months. The group meets monthly to share their stories and knowledge. They partake in pre-planned activities designed by the facilitator, and often test out design tools for the project. Some of the participants were recruited by already existing members, who asked them to tag along, others were found through other forms of community engagement coordinated by the project.



Members of the Parent Guide Group feel like they receive adequate updates on the course of the project, and feel that their voices are valued. Guide Group member Karen Lahey shares why participating in this project is important to her:

“Yeah everything we’ve gone through has been really educational. For me, I like to see these things grouped together, in their importance. Even looking at the walls right now, all those things, and they all have to do with parenting. Because there is so much you have to do. It’s not just that you had a kid and that’s it, there’s more, it’s not just feeding them and clothing them. It’s emotional, and educational.”

Many members of the Parent Guide Group also participate in the project by representing it at community engagement events, by attending co-creation events for the POPs, or by conducting pre/post interviews for small scale POPs. Most members of the Parent Guide Group saw the meetings as a way to share their experiences with the project, and to share knowledge with other members.



In a developmental evaluation interview, Wendy Hallgrimson shared why her involvement in the Parent Guide Group is important to her:

“Just bettering the children in Point Douglas. Something about bettering their education. I just thought I’m going to have a son, we grew up in the area, he’s going to grow up in the area. . . I just wanted to make a difference in a way.”

Most members of the Parent Guide Group truly feel that their experiences that they’ve shared with the project have directly impacted its direction, and the development of the POPs. They feel that they can see their stories reflected in the development of the project. Members appreciated the opportunity to share their stories with people who worked within the community, and felt that they could affect change. Overall, members of the Parent Guide Group are extremely satisfied with their engagement in the project, and look forward to continuing their relationship over the next year.

“I’m just very thankful that I’m able to be part of this project. [ . . . ] The Boldness Project just makes you feel like you belong somewhere, and you have a voice and that I can make a difference. Sometimes you feel like you can’t make a difference because you’re just, you live in the area and whatever, but when I’m part of these Parent Guide Groups it just makes me feel like I am able to contribute to something.”

– Wendy Hallgrimson

During a group reflection exercise members of the parent guide group have shared that they are excited and happy to share their knowledge and experiences. Participating in the project is meaningful and provides them an opportunity be heard:

“I felt like I would have a stronger voice and that I would have more of an ability to make a difference of change for the positive in my community.”

“It’s a place to share thoughts and ideas about the community with people that are in the community with the same values and goals.”



“I share my knowledge. I am kind and honest.  
My role is to be real.”

“I really like coming here, being a part of boldness makes me happy. I enjoy doing the interviews, having our voices heard. Just speaking for the North End.”



## BOLDNESS IS STRENGTH-BASED

### **OBJECTIVE #2: CREATE A STRENGTH-BASED NARRATIVE THAT HIGHLIGHTS THE POSITIVE AND SPIRITED ASPECTS OF WINNIPEG'S NORTH END THROUGH COMMUNITY PERSPECTIVES.**

Throughout the past two years, The Winnipeg Boldness Project has employed a comprehensive strategy of community engagement through diverse arts based methods. These methods have allowed community to share in the design of the project while also sharing their own experiences raising their families in the North End of Winnipeg. These arts-based methods have included a Photo Voice Project and a Tile Mosaic Project.

#### **Through My Own Eyes: A Visual Narrative of Life in the North End**

In the Fall of 2014, The Winnipeg Boldness Project designed and commissioned an early childhood photo voice activity with children, youth, parents, caregivers, and community members. Photography is a powerful medium for storytelling and connecting with viewers beyond the oral experience and invites viewers to feel and listen with their hearts.

Through photography we sought to understand the experiences and stories of children and families in Point Douglas. We engaged with participants to explore the following key questions:

1. What does this community do to support strong and healthy children and families?
2. What is important for your family in the North End?
3. If you could wave a magic wand and make something in your community different to ensure healthy children and families what would it be?
4. What are your experiences raising children in this community?
5. What would you like to celebrate about this community?
6. What will/does a good community that focuses on kids wellbeing look like?

There are two key purposes of the photo voice project. The first purpose was to engage community members in sharing their experiences and vision for Point Douglas in supporting child and family wellbeing. The second purpose was to pilot this method as a qualitative post-test for participants to share the story of their involvement in proofs of possibilities that have been implemented.

Three sessions with three groups of photographers were undertaken that encouraged participants to share the story of their photographs. Each photographer chose three to five that they would like to share with the larger community. An exhibit was developed entitled ***Through My Own Eyes: A Visual Narrative of Life in the North End.***

The exhibit unveiling was held on November 13, 2014, which kicked off a new way of looking at the Point Douglas community for both photographers and community members at large. The photographs that were taken by community members were full of rich meaning and insight into their personal lives and what they feel is important to them as residents of this community. Images of smiling children, First Nation art work and teachings, pets and parks, still objects including bridges, statues, and murals, are just a few of the images captured throughout a week of the participants' lives.

Prior to beginning the project, photographers reported feeling mostly excited about being involved in the project. While many indicated medium or no skill level to use a camera, after the project many indicated an increase in their capacity around camera use to either a medium or high level of skill. Additional skills gained through this process included: how to center and focus on a subject, being more aware of the North End, and the confidence to speak up and assert one's self.

This project left many feeling proud, empowered, and valued at the end of their participation. Individuals also commented about feeling "different" in the sense of prestige, feeling more connected to community, important, and accepted.

For many the most meaningful part of being involved was the process of taking the photographs. Being behind a lens allowed people to look at the





neighbourhood from a different perspective. As such, people felt they were seeing beauty they hadn't seen before, that happiness was being part of something bigger, and that everything can be made into a memory by the click of a button. The ability to take a photo, share its meaning, and have it displayed publicly was a full circle experience for the residents capturing and sharing their personal experiences in Point Douglas.



Through this project, this new perspective on life in Point Douglas has left some photographers wishing the process could have been longer. They came to appreciate the things they saw and now seem to find picture worthy opportunities in moments when a camera isn't on hand. Many of the participants even expressed interest in joining this Photo Voice process if it were ever offered again.





## Our Roots: Where We Belong

Over the summer of 2015, we invited residents of Point Douglas to design their own tile for this community mosaic art piece. By attending events such as the Austin Street Festival and Picnic and the Park, nearly one hundred different contributions were made

A mosaic is an art piece created by bringing together many small elements to create a large, singular whole. Every individual piece is important and contributes to the greater whole. This ancient art practice is still being continued today, and the mosaic is often used to create a visual narrative that will document civilizations. From agricultural practices to revolution, throughout history, these art pieces communicate what is most important to the people who made them.

Through the adaptation of this art practice into a research tool, we set out to ask North Enders, “What is the most important contributing factor to the success of families living in Point Douglas?” Over half of those tiles clearly stated that “love” was the most important thing to families living in Point Douglas. Other important themes included drawings of happy, smiling families, and Indigenous knowledge rooted in the seven sacred teachings.



Together with the Winnipeg Boldness Project’s Parent Guide Group, we reflected on the overwhelming themes of love and togetherness that are so prominent in Point Douglas. Guide Group members agreed that families in Point Douglas share many of the same struggles and experiences, and felt that the mosaic was a valuable tool in sharing their stories. The name, “Our Roots: Where We Belong,” expresses the strength of the North End’s spirit – a community who stands strong together, strives together.



Kevin Shingoose, a Point Douglas father who participates in our Parent Guide Group, painted the black and white background to complete the piece.



# BOLDNESS IS COMMUNITY WISDOM

## **OBJECTIVE # 3: BUILD A CHILD-CENTRED MODEL FOCUSING ON BEST PRACTICES FOR RAISING CHILDREN THROUGH THE DEEP COMMUNITY WISDOM THAT EXISTS WITHIN THE NORTH END.**

The Winnipeg Boldness Project has been undertaking a deep community engagement and iterative knowledge mobilization process since April 2014. This process has brought together wisdom of community members and community service providers into a model titled: *Ways of Knowing, Being, Feeling, and Doing: A Wholistic Early Childhood Development Model*. The implementation of this model, combined with community defined indicators of healthy children and families will produce a bold goal: Children and families in Point Douglas will experience dramatically improved wellbeing in all aspects of physical, emotional, mental, and spiritual being.

What we have heard through undertaking of the community action research within the knowledge mobilization framework is that there are key areas that require attention in order to ensure that children are provided the chance to achieve success and wellbeing. These key areas include:

1. Equitable opportunities for all children to ensure that they are happy, healthy, and living a good life.
2. Ample resources for families to ensure that they are supported and have all of their basic needs met.
3. A renewed neighbourhood that is safe, clean, and has adequate spaces for children and families.
4. Systems that operate from a best practice model with policies that put families first.

## **PROOFS OF POSSIBILITIES**

Within each of these key areas there are actionable items. These are the Proofs of Possibilities (POPS), action items that are identified as priority for early childhood development and family wellbeing that will be tested within the community to provide an evidence base for potential replication and scaling within Point Douglas. Design activities of the project have been based within the framework of a social lab.

Social labs are both a process and a product that allow for flexibility for insight and discovery. Social labs provide tools and processes for complex systems mapping and engaging in ways to shift systems from business as usual to a model of responsiveness and responsibility for a new way of working with and being driven

by families. Through this process our team alongside the Point Douglas community has engaged in quick learning through implementation of proofs of possibilities.

From the extensive list that was generated by the community, five were selected as a starting point for the strategy. In order to test elements to be included in an interconnected and comprehensive strategy for early childhood development in Point Douglas we began with POPs that would address supports and resources available to the family from a wholistic perspective. We believe that this wholistic approach will positively impact the social and emotional wellbeing of young children in the families, creating positive outcomes for wellbeing and school readiness. This focus allowed us to engage and strengthen relationships with families of children 0-6 years of age through the design, implementation and learning from each of the POPs.

## **1. THE CANADA LEARNING BOND      2. FAMILY CENTRED DECISION MAKING** **2. HUB OF STRENGTH                      3. SUPPORTS FOR DADS** **5. TRANSPORTATION**

These five were chosen based on alignment with the Child-Centred Model, community priority, and current opportunities.

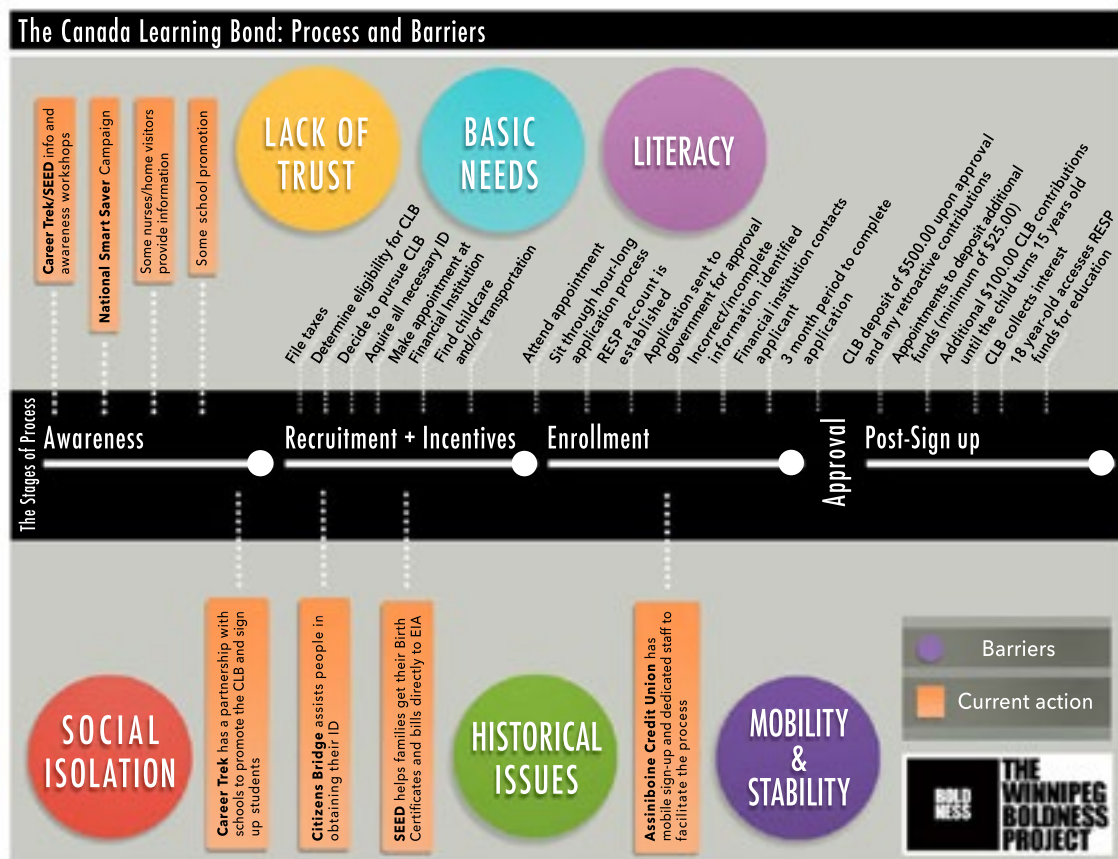
### **1. CANADA LEARNING BOND**

Parents in Point Douglas have identified education as a priority for their families. Access to higher education has been clearly linked as a determinant of health and successful futures for individuals, families, and communities. Research shows that an education savings plan improves children's educational performance, high school graduation, and college attendance rates. The Canada Learning Bond (CLB) is one vehicle to support children's access to post-secondary education. The Canada Learning Bond was assessed as a potential leveraging opportunity for families in Point Douglas and therefore became the first POP to be taken through the social lab process for design and small scale testing. We believe that the opportunity for families to open educational savings accounts for their children early in their child's life is a catalyst, that when combined with a long-term strategy for sustaining hope and celebrating successes throughout early childhood and beyond can create a positive impact on school readiness, positive identity, belonging, and wellbeing across the lifespan.

The Canada Learning Bond (CLB) is a federal education savings grant of up to \$2000 for children born in 2004 or later who are living in families with low incomes. In Point Douglas there is a significant gap in the amount of children eligible

to receive CLB and those who have actually accessed it. Currently there are approximately 3,227 children benefitting versus 12,030 children who are eligible to receive benefits of the Canada Learning Bond. Closing this gap of almost 9000 children represents a great opportunity for the community that would allow an additional 17.6 million dollars to be available to post-secondary education.

A journey map was produced through multi-stakeholder engagement in order to identify possible areas of leverage.



Canada Learning Bond Journey Map

Building on the journey map and based on Community Feedback and design sessions five initial goals/activity streams have been undertaken:

1. Identification strategy
2. Supported Enrolment strategy
3. Accessible banking strategy
4. Post enrolment strategy
5. Children in care strategy

## 2. FAMILY CENTRED DECISION MAKING

Family Centred Decision Making (FCDM) was identified as the second POP to move through the social lab design and testing phases. Throughout the first year of The Winnipeg Boldness Project we consistently heard from families and organizations about the success of a family centred approach that honours the strengths and vision of the family in determining their goals is required. It is important for families to feel heard and in control of their futures. This includes families having the resources and support systems in order to accomplish their goals.

A FCDM practice places families at the core of a process to determine their own future. It creates space for families to determine what they need to ensure health and success of their families. This practice has been employed nationally and internationally, primarily in response to child welfare and justice. It is available under restricted conditions and with limited budgets. Expanding the scope of application to focus on the first year of a child's life and providing adequate resources to support a family's plan is at the core of this POP.

Enacting the values and promising practices within the child-centred model through the implementation of this POP will ensure that:

- Babies have access to relationships, resources, and institutions that will ensure that they have the best start possible in life
- Families are empowered, connected & self-sufficient, with engaged natural support systems
- Families stay together & are healthy with increased levels of education & employment
- Families feel trusted, respected & valued – are in good relationship with service providers
- Families are self-determining – services are delivered in accordance with their identified wants & needs
- Children are school ready at kindergarten

Design Sessions were held to draft and confirm the goals, timeline, activities, and budget for small-scale FCDM. Training was completed with staff at Wahbung Abinoonjiag and the small scale began shortly after. Initially the small scale was scheduled until the end of November and was to include four families but this ended up being extended until March 31<sup>st</sup> with the goal of running 10 families through.

Significant capacity was built at Wahbung Abinoonjiag over the last year to deliver Family Centred Decision Making. Six families went through the entire

process with another 7 families starting the process but not finishing. The learnings from the small-scale prototype indicate that this is a valuable process for families, as they felt supported, nurtured, and empowered. We will be taking these learnings and incorporating them into the POPs that will be further developed in year three. Our work on this POP will not continue as Ma Mawi Wi Chi Itata Centre has taken leadership in the further development and scaling of Family Centred Decision Making. While The Winnipeg Boldness Project is supportive, we will not be directly involved in this development.

### **3. HUB OF STRENGTH**

The Hub of Strength was a term coined by community in early community conversations in 2014. Community leadership, resources, capacity and support networks are at the core of this proof of possibility.

The Hub of Strength essentially began with training sessions in connection with the Canada Learning Bond proof of possibility (POP) and continued with the training for the Family Centred Decision Making POP. Training and capacity building activities within future POPs may also contribute toward the Hub of Strength.

In addition to training and community capacity building within other POPs, the Hub of Strength is being further developed through a partnership with the Indigenous Learning Circle (ILC). Three main activity streams were identified and developed throughout the last year:

#### **a) Early Childhood Development Training**

This manual is being developed due to a priority identified within local community. Cultural wellness, positive identity development, and belonging were each identified as essential to a child's wellbeing and positive future successes. Research indicates that for Indigenous children early learning experiences that are grounded in culture can provide a solid foundation for social and emotional wellbeing, which can positively impact educational experiences long term.

Parents and extended networks of caregivers are critical relationships that model and reinforce development of identity for children from birth. Culturally relevant and grounded opportunities for children to strengthen positive identity development can occur across multiple sectors through various community organizations, places of care, and education spaces. Children can benefit from consistency and congruency across these spaces.

The delivery of this training will create an opportunity for parents and caregivers in Point Douglas to engage with wholistic early childhood



development curriculum that includes both mainstream and traditional Indigenous knowledges. This can foster learning about cultural wellbeing, positive identity, and belonging as it contributes to the development of their children. The manual will be accessible for delivery to caregivers and parents with the potential to become a peer lead curriculum.

#### **b) Leadership Training**

The training is intended to build Indigenous and community leadership at all levels. This includes: developing and enhancing capacity to deliver services grounded in values and best practices of the child centred model; and, to work with systems and institutions to increase cultural competency through education in the model. The training manual was completed in November 2015. The manual was implemented as a thirteen-week prototype with established leaders in the community.

#### **c) Evaluation Framework Development**

One of the objectives of The Winnipeg Boldness Project has been to document the ways of working with families that have been seen as successful in the North End. This documentation has resulted in: *Ways of Knowing, Being, Doing, and Feeling: A Child Centred Model*. This is an ongoing process that occurs through the collaborative co-creation and small-scale implementation of the Proofs of Possibilities (POPS) in Point Douglas with our community partners. A key component to this documentation is to track the learning, outcomes, and impact of *The Child Centred Model* on early childhood development, school-readiness, and child and family experiences of wellbeing.

Conversations with leaders in the community have been taking place about the need for community level control in evaluation. This would include the development of guiding principles that could be collectively used by community-based organizations.

The Indigenous Evaluation Framework centres principles of Indigenous worldviews. These principles follow the seven sacred teachings: Respect, Truth, Honesty, Wisdom, Courage, Love, and Humility. In accordance with these principles, it is important to focus on the seventh generation prior and the seventh generation ahead. Through all four nations working together with respect, reciprocity, relevancy, and responsibility wants to exercise their right to pimitasiwin, a Cree word meaning a fullness of life.

It is important to remember that in the measurement of learning, progress, success, outcomes, and impact there are core values and principles that are either implicitly or explicitly a part of the decisions being made about what

gets measured, how it is measured, and how the data gathered is interpreted and presented in an evaluation. The development of this Indigenous Evaluation Framework is working to make explicit the values and principles that must guide evaluation of programming for, by, and with Indigenous peoples.

A strategic planning session was held on October 6, 2015 and a summary framework and schedule of activities was completed in December 2015. A partnership was formalized with Manitoba Research Alliance, which includes a budget to support activities scheduled for year three.

## 4. SUPPORTS FOR DADS

What we have heard in this area is that there are a lot of programs targeted at moms with young children, but there is a lack of focus on dads and children. This can include opportunities for moms and dads to engage in programs and recreation with their children, as well as opportunities for fathering and personal development of men in the community. Fathering peer support, mentorship, and programs are areas where we have heard community identify gaps. Additionally, many systems level supports (such as Income Assistance, Housing, etc.) prevent Dads from being fully engaged as part of families. In order to build a stronger understanding of the current strengths, opportunities, and priorities for men in Point Douglas we have employed a knowledge gathering strategy that includes the following five areas:

1. **Men's Circle:** Currently prototyping a circle in partnership with Wahbung Abinoonjiiag, facilitated by Lionel Houston that is intended to inform the development of additional activity streams as well as identify systems barriers for Dads in the community. The first round began in February 2016 and will be finished in May 2016.
2. **Environmental Scan:** A survey of currently available supports to help identify gaps and/or possible partnerships to generate additional activity streams. The scan will be completed June 2016.
3. **Stories of community role models and leaders and their experiences fathering:** The stories gathered will be compiled into a community wide resource and can inform the design of possibilities for Supports for Dads in Point Douglas. The Goal: Sharing stories and experiences in order to validate one another, develop a community that encourages fatherhood, peer-to-peer relationships for men, and the de-stigmatization of masculinity and male nurturing.

This knowledge gathering activity was initiated through the Parent and Caregiver Guide Group (PGG). PGG members have designed the goal of this activity and the interview guide. PGG members have been trained as community researchers who will be working with Boldness team to interview identified leaders and role models in a first knowledge gathering for this resource.

The result of this project will be a physical book, which holds recantations of stories from the community, collected by the community, to share our successes, struggles, and anecdotes on parenting or becoming a parent. In addition to this qualitative measure of supports for men, there will be a list of resources as well as “tips & tricks” made available to the reader. The book may be accompanied by a digital version, available to access online, or video documentation of the project. The story gathering will be completed by July.

4. **Community Men’s Circles:** We would like to start on possible solutions by speaking with diverse community men’s groups at resource centres to identify what is working well for them, what is causing barriers, and what would be important to be able to access. These conversations will be hosted over the months of May and June and have been scheduled with partner organizations.
5. **Community-wide Men’s Survey:** This survey will create the opportunity for men all over the community of Point Douglas to share their experiences, identify services that are meaningful for them, and where they have experienced barriers for example. This will be available online and through paper copies distributed throughout community organizations. The survey will be available to complete until July.

## 5. TRANSPORTATION

Transportation for the community of Point Douglas has been a long-standing issue that many have tried to tackle. Affordability, accessibility, and safety are all of concern. Many people cannot afford to own vehicles and there are few alternatives for families with young children aside from the transit system. The cost of transit is often unaffordable for families with young children. Reserved spaces for strollers are limited and often full on city buses. Routes to travel *within* the community are limited and the winter snow poses further difficulties and dangers. Grocery shopping, doing laundry, accessing health services, attending school or commuting to and from work can become daunting and overwhelming tasks under these circumstances.

There were several ideas that emerged from a Design Session held in December 2015. We are currently working on ascertaining the feasibility of certain ideas.

**These include:**

- Low-Income Pass
- DART (Flex bus) for families
- Car-share Coop for families living on a low income
- Flexible child care/ daycare options for families who need to run errands or attend appointments

We are planning on determining feasibility and partnerships by June 2016.

# SUMMARY OF KEY ACCOMPLISHMENTS

## YEAR ONE (2014-2015):

1. Established local operational and administrative base, procedures and staff;
2. Established accountability framework: a solid generative governance structure that provides both fiduciary and strategic oversight and direction. This includes the Project's Stewardship Group, the Partnership Table, the Community Leadership Guide Group, Research and Evaluation Guide Group, Traditional Knowledge Keepers Guide Group and the Parent Guide Group;
3. Established a foundational community engagement process;
4. Designed and implemented the Knowledge Mobilization Framework;
5. Engaged in community action research, with input from approximately 1,000 community leaders and residents, to build relationships, gather knowledge and mobilize the community (this number does not include information sharing reach through conferences, presentations, website and social media);
6. Documented *Ways of Knowing, Being, Feeling, and Doing: A Wholistic<sup>4</sup> Early Childhood Development Model*: the collaborative result of the Community Leadership Guide Group;
7. Refined and validated the list of POPs through extensive community engagement. This list contains both concrete actionable items, as well as notional ideals;
8. Hosted a co-creation session with cross-sector stakeholders to develop five POPs;
9. Established and implemented a communications strategy, which included the extensive use of social media, to share learnings and promote the strengths of the North End;
10. Completed community mapping to create a balanced picture of Point Douglas that includes assets, challenges and vision for the future from the community's perspective.

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4 The use of the term wholistic refers to the root word whole - meaning wholistic, complete, balanced, circular taking into consideration the whole person including mind, body, and spirit (Absolon, 2010).

"Wholistic theory is whole, ecological, cyclical, and relational... (it) considers the connections and the concept 'we are all related' begins to make sense as we perceive each aspect in relation to the whole... peoples experiences can be framed and contextualized within a historical, social, political and economic framework... understanding the nature of balance, harmony and 'Bimaadisiwin' - living a good life," (Absolon, 2010, p. 75)

Absolon, K. (2010). Indigenous wholistic theory: A knowledge set for practice. *First Peoples Child and Family Review*, 5(2): 74-87.

The work of year one has been primarily around community engagement with the intent of accurately assessing the needs and vision of the community. The project's staff has engaged with almost 1,000 unique individuals through internal guide group meetings, community conversations, research engagement activities, and key informant interviews (not including information sharing reach through website and social media).

One of the most significant products of year one is *Ways of Knowing, Being, Feeling, and Doing: A Wholistic Early Childhood Development Model. The Model* is the result of collaboration with the Community Leadership Guide Group. It identifies the practices and approaches that have long been understood and successfully implemented by community based organizations in the Point Douglas, while helping to identify the gaps and barriers that limit the ability of these ways of working to realize their full potential. Alignment with this model is one of the key criteria for prioritizing investment in interventions.

## YEAR TWO (2015-2016):

1. Initiated a six-year strategy through the implementation of five Proofs of Possibilities to various stages in the social lab process:
  - Canada Learning Bond – currently involves five different activity streams and was the first to go through co-creation preparation, design, small scale and transition to medium scale implementation. Boldness will continue to implement medium scale activities to build/sustain community capacity and networks for incorporation into the Post Enrolment Strategy;
  - Family Centred Decision Making - has been developed through preparation, co-creation, design, and small scale implementation;
  - Hub of Strength - has been developed and is in co-creation/small scale implementation in partnership with the Indigenous Learning Circle. The small scale prototype of the Leadership Training will be completed in April 2016;
  - Supports for Dads – Currently being developed through a co-creation process, using a circle format. We have partnered with a community organization as well as a Cultural Advisor to implement these co-creations sessions;
  - Transportation – developed through design sessions at the Indigenous Innovation Summit and a co-creation session held in December. There were several ideas generated during the co-creation session that will be further explored in year three of the project.
2. Engaged a total of 48 organizational partners in business/corporate, community, philanthropic and government sectors;
3. Formalized a partnership with the University of Manitoba Inner city Social Work program that includes a staff position to assist with coordinating students and research activities, faculty involvement, and several practicum students. Students will begin their placements as early as May 2016.





4. Engaged seven community partners to implement and develop activity streams of the proofs of possibilities;
5. Built capacity of 14 community-based organization staff in skills required for the delivery of the proofs of possibilities and trained seven community members in qualitative interview skills;
6. Directly supported 91 families in the implementation of the proofs of possibilities and supporting activities;
7. Built local capacity in social innovation to deliver nine co-creation/design sessions that each consisted of between 15 and 30 participants;
8. Meaningfully engaged community residents through regular monthly Parent Guide Group meetings, five community events and three art-based research projects;
9. Improved awareness of the project through several high-profile news stories, a robust social media presence, and ample video content including a well-received animated informational video;
10. Completed design and have begun to input data into the information management system to ensure impact of all elements within the comprehensive early childhood development strategy are measure and evidenced;
11. Designed an evaluation framework that includes a variety of tools to track, outline, and analyze areas of quantitative and qualitative impact.

## WHERE ARE WE GOING FROM HERE?

### DEVELOPMENT OF A COMMUNITY DRIVEN HEALTHY BABY STRATEGY

Throughout the last two years of the Winnipeg Boldness Project it is clear that everyone who has participated and been involved in the Project prioritizes the need to positively impact complex social challenges to ensure that babies, children, and families have the network, supports, and resources to ensure not only school readiness but also long term health and wellbeing.

When community members and leaders were asked during year one to contribute to the direction, goal, and activities of the project their responses provided a clear picture that validated the initial understanding that in order to create positive impact and shift systems it would be a tremendous undertaking for community, organizations, partners, and staff. While the vastness of the intention of the Project is recognized, it is coupled with a passion, commitment, and resolve that already exists within families, leaders, and organizations in Point Douglas.

In order to create this positive shift, there are four key themes came forward during the first year. Community members identified that a strategy to achieve the Bold Goal of the project would include:

- Equitable opportunities for all children to ensure that they are happy, healthy, and living a good life
- Ample resources for families to ensure that they are supported and have all of their basic needs met
- A renewed neighbourhood that is safe, clean, and has adequate spaces for children and families
- Systems that operate from a best practice model with policies that put families first

A key component in achieving the goal is ensuring that everyone who walks with a family understands their role and is committed to this responsibility in a way that puts the Child-Centred Model into action. We recognize that while there are a variety of opportunities and resources in Point Douglas we also feel it is important to explore their congruence with the Child Centred Model.

### MOVING FORWARD

The project plan for 2016 will include a framework of a community driven healthy baby strategy that continues to work towards the overall goal of the project. This strategy is based upon the values and principles of the child centred model and the corresponding promising practices that recognize the need for diverse choices for families based on their own self-determination and vision for health

and wellbeing of their family. The development of the strategy will incorporate learning from the 5 POPs designed and implemented in year two. This learning will roll-up into elements of this strategy.

This strategy will identify and include future POPs to ensure the approach is holistic, comprehensive, and reaches children from pregnancy up to school entry and beyond. Implementation of elements of the strategy will allow parents and caregivers to access resources and supports in order to achieve the Bold Goal. These POPs are currently being identified, prioritized and confirmed through the community driven decision-making process.

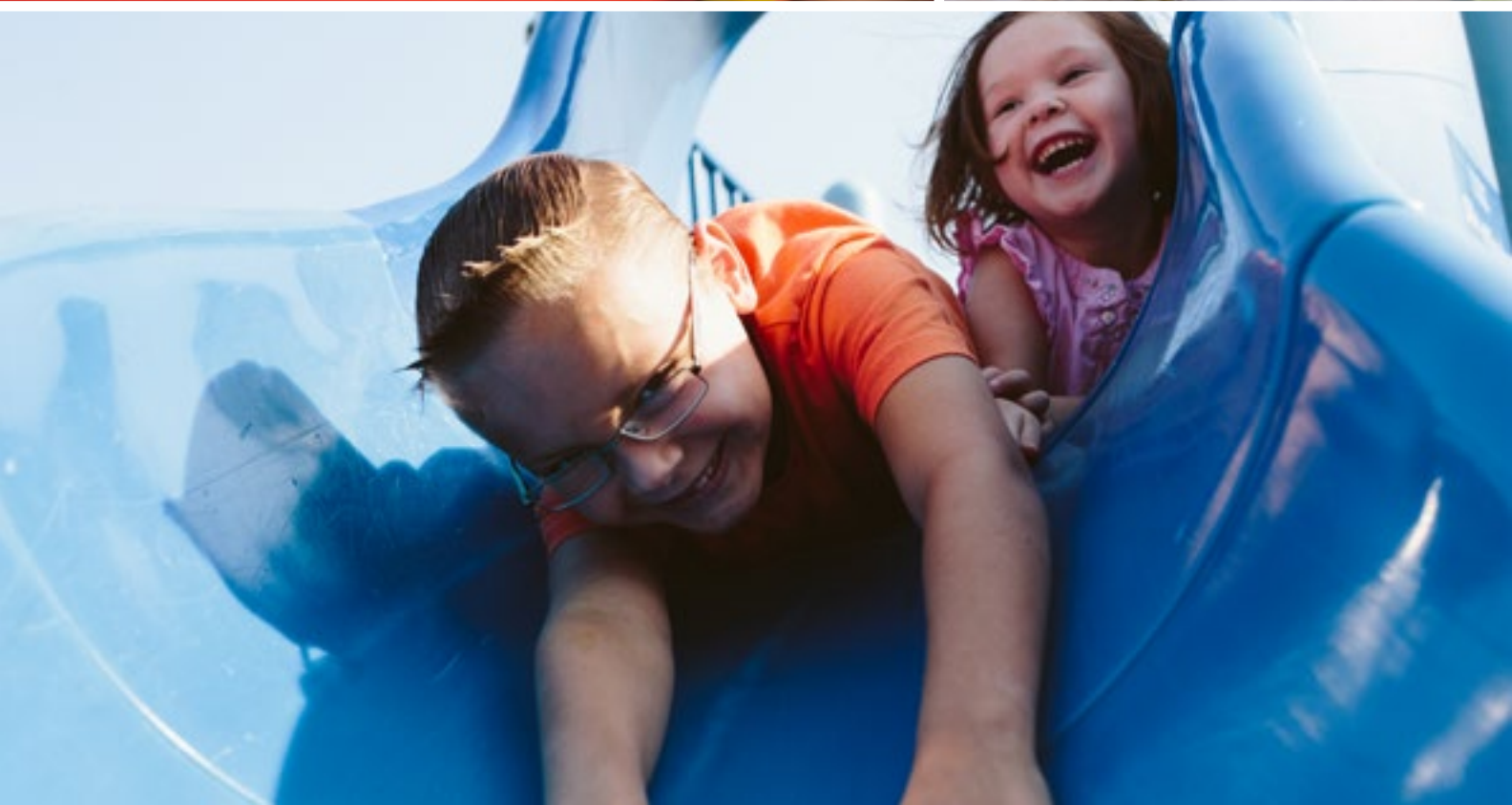
The Bold healthy baby strategy recognizes existing strength and passion in Point Douglas within a network of organizations and programs working with families in a way that encapsulates the vision, values, and principles of the Child Centred Model. We want to build upon this strength through identified areas of priority and opportunity driven by our community driven accountability and knowledge mobilization frameworks.

The healthy baby strategy is not a singularly driven Winnipeg Boldness initiative. Rather, this is the culmination of the already existing infrastructure, organizations, community initiatives, and community relationships. Consistent with enacting the Child Centred Model, the Bold Healthy Baby Strategy incorporates opportunities for strengthening and accessing training and skill development, natural supports, programs and services, and meeting basic needs.

The vision forward will remain grounded in the implementation of the knowledge mobilization framework, guide groups, and community engagement strategy to ensure that the voice of families in Point Douglas are the ones prioritized and centred at the core to achieve the Bold Goal. We have journeyed a great distance with the support and partnership based on our adherence to uphold community wisdom, build on the community's existing strengths, and maintain the goal of a community driven Project.

As we move into the third year of the project we have taken the time to reflect on where we have come from in order to know where we are going. Through this reflection and supported by community validation processes we are moving into a year that will see the development of a community-driven healthy baby strategy. This strategy will build on existing community strengths and resources that work in congruence with the Child Centred Model and through our robust community engagement strategy and knowledge mobilization framework will design and test possibilities for filling gaps and removing barriers that currently exist for families in Point Douglas.





The logo for The Winnipeg Boldness Project. It features a black square on the left with the words "BOLD" and "NESS" in white, stacked vertically. To the right of the square, the words "THE WINNIPEG BOLDNESS PROJECT" are written in a large, bold, black, sans-serif font, stacked in four lines.

# **THE WINNIPEG BOLDNESS PROJECT**

Unit 5 – 585 Jarvis Avenue, Winnipeg, MB R2W 3B2  
winnipegboldness.ca | 204-790-BOLD (2653)

