



Social Enterprises
Knowledgeable Economies
and Sustainable Communities

A Profile of Community Economic Development in Manitoba

Janielle Brooks-Smith and Brendan Reimer

**A research report prepared for the Northern Ontario, Manitoba,
and Saskatchewan Regional Node of the Social Economy Suite**

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Entreprises sociales
économies intelligentes
et communautés durables



COMMUNITY ECONOMIC DEVELOPMENT
IN MANITOBA

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Canada

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JANIELLE BROOKS-SMITH AND BRENDAN REIMER



UNIVERSITY OF
SASKATCHEWAN

Centre for the Study
of Co-operatives

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INTRODUCTION

COMMUNITY-BASED SOLUTIONS THAT WORK! Who couldn't get excited about this, particularly in this time of concern about the sustainability and vibrancy of different kinds of communities — both in terms of neighbourhoods and various groups of people? And there is very good reason to be excited and hopeful about the wide range of activities that our communities around Manitoba are engaging in, and producing real results that create economic opportunities for local people while improving the social and environmental conditions as well.

The challenges, of course, are significant and often the causes reach far beyond the control of what we can do at a local level. Peak energy is going to change the way we transport and produce goods including food. Global economic systems continue to create wealth for some while deepening poverty for others and creating a more fragile labour market with less pay, less security, and fewer benefits and where decisions on the economy and labour market are no longer made in local communities. Climate change threatens our whole future, but in the short term will also change our local ecosystems with reaching implications on agriculture and transportation. And the history of colonization and the perpetuation of systemic poverty based on dependency, political disrespect, and blocking access to entitled lands and resources create barriers for Aboriginal communities. And while these dynamics are massive in scale and rooted in complexity, there are many other “smaller” challenges in various communities as well.

But what is inspiring to see is how, around the world, people are working together to create solutions to these challenges and take advantage of opportunities for local benefit. There are different terms that are used — in some places it is “community economic devel-

opment,” in others the “social economy,” and in others the “solidarity economy.” But what they all have in common is the value and philosophy of citizen engagement and leadership, local solutions to local and global challenges, making the economy work for all people rather than all people made to work for the economy, and an integration of ecological consideration in all decisions.

As humans, we know that a person’s happiness, health, and well-being are tied to a multitude of considerations and factors. And yet, our development history has demonstrated our misguided belief that initiatives with singular objectives (usually economic and without consideration of how the benefits are distributed) would be the way to achieve vibrant and robust people, communities, and countries. How odd that we understand how this does not work on a personal level, but we somehow believed it would work at a community level. Fortunately, there is also a growing trend toward understanding that holistic approaches to building strong people, families, and communities is the most appropriate and effective approach to achieve real and full results.

We have seen the result of what happens when economic decisions get made by distant people using abstractions and formulas rather than real consideration for people and planet. Not only are those considerations not taken into account, the well being of the environment and of the people affected by those decisions is frequently negatively impacted by those economic decisions — because the people making those decisions simply are not connected and accountable to those more affected.

This is why there is a critical need to re-think how we do community building, how we do development, how we perceive of our own roles in our communities as citizens, how we structure our economy and take decisions and create models in it, how we consider the impact of our work to the seventh generation, how we make our efforts truly sustainable in every sense, and how we make sure that people are included in this process so that the direction, leadership, and results of our work benefit all of us in communities and not just a few.

This is what community economic development (CED) is all about. It is about local people working together to create economic opportunities while improving social and environmental conditions, often focused in particular on ensuring that they benefit those most marginalized in our communities. CED is about community-based, integrated, and participatory approaches to building stronger and fairer local economies, reducing poverty and homelessness, and creating more sustainable communities.

And now, more than ever, communities need to find ways to work together to address the challenges and capture the opportunities around them. This is why this collection of profiles is important, both to demonstrate what is possible through a holistic approach and to demonstrate the range of activities and initiatives that is possible using CED.

To be clear, this is not new. Communities have been organizing this way for centuries as a way of living, and through formal structures for more than a century including a strong history in Canada. However, there has been a resurgence of this type of organizing, activity, and development approach in the last few decades. Not everyone would self-describe their work as CED, but as you will see in the profiles, they embody the principles of community economic development.

Methodology

There are two ways in which the profiles are written. Firstly, the researchers conducted literature reviews and data collection (using online sources, books, magazines, annual reports and newsletters) and a draft profile was prepared using that information. Then, an email containing the draft of the profile was sent to a specific contact person (someone from the organization, community or initiative being profiled) for confirmation of details.

The second method consisted of contacting a representative sample of the profiled initiatives inviting them to participate in a survey which was sent and returned electronically or conducted via telephone. The survey ranged from ten to twenty minutes, depending on how in-depth participants desired to answer the questions. Conversations were not recorded but notes were taken during the survey either manually or using a computer. The participants were chosen through various means, i.e., prior contact or references or from contact information given on websites or publications.

Non-Profit Enterprises

Ellice Café & Theatre
585 Ellice Avenue
Winnipeg, MB, R3B 1Z7
Phone: 204.975.0800
— café and theatre
<http://www.ellicetheatre.com>

New Life Ministries
514 Maryland Street
Winnipeg, MB, R3G 1M5
204.775.4929
— office

The Ellice Cafe & Theatre is a non-profit business in Winnipeg's West End that New Life Ministries (NLM) established in 2005, both to contribute certain community services, and to generate financial support for others. Its reputation for quality food means the self-sustaining enterprise produces annual revenues around the \$280,000 mark (though the theatre operates at cost) that are reinvested in neighbourhood development. The Ellice Café is a friendly place locals can go for quality affordable food and entertainment — a place that draws people from all parts of the city to Winnipeg's West End. Everyone is welcome there and everyone is treated with respect. Community members are working hard to revitalize this inner city neighbourhood, and Ellice plays an important role.

The Café & Theatre offer skill development to community members through volunteering, job training and employment. The theatre employs one part-time staff member and is run mostly by the effort of volunteers. In the past year, the café also had about six volunteers working each week: these individuals often hear about the project through the church or, more recently, through the Winnipeg School Division. Typically, 20–22 employees work part-time as servers and cooks for both the café and its catering service (the café manager is full-time, and the head cook works 30–35 hours/week). To strengthen the business, the café occasionally pays for employees to attend the city's food handling course. Once they are certified, these individuals are responsible for training new staff and volunteers. The majority of staff live in the West End area; while employees are not required to live locally, café management aims to hire neighbourhood residents. This practice encourages community building and is appreciated by their local "regulars." Local opinions are important to café management. Before launching the project, NLM asked local residents for input; one result is that the café does not serve alcohol, since community members recovering from addictions wanted a "dry" place to relax and enjoy a meal.

Through the Café, NLM runs a subsidized food service for low-income people, primarily

for residents of their transitional housing projects (see below). They also support local artists, who can rent the theatre at very low rates to present plays, concerts and films; these groups keep the revenue from ticket sales. Recently, the café has introduced live music nights, featuring local volunteer artists who appreciate the exposure and love the atmosphere. Now that the nearby West End Cultural Centre has reopened, management hopes to partner with them to organize a West End Film Festival. The event would promote local filmmakers and films featuring issues relevant to the neighbourhood. All of these activities make Ellice a popular place and a successful venture for New Life Ministries.

The Café allows NLM to remain independent and provide development services without relying on government funding. New Life Ministries is a community Baptist church in the heart of the West End that opened in 1983. About 80% of the people who attend Church services live in the immediate neighbourhood, and approximately 65% of those who attend live below the poverty line. The members and “attenders” are a group interested in community development: they are involved in more than 50 different groups and agencies serving Winnipeg and other areas. The Church performs community organizing around issues such as zoning in the neighbourhood and integration (in local schools for example). NLM’s major development projects include local housing renovations and a property management initiative. In these initiatives, NLM works both with those interested in Church, and those who are not. Through their non-profit Lazarus Housing project, NLM purchased, renovated and sold 26 derelict, vacant houses in the area. To complete the renovations, they worked with volunteers, professionals and local construction training initiatives. Then, they sold the homes to low-income local people who agreed to live in the house (and stay in the neighbourhood) for a minimum of 5 years. In addition to creating quality housing, this program helps raise neighbourhood property values. Through the Nehemiah Housing project, which began in 1998, NLM renovates and rents quality apartments: currently, they own 90 units in 5 buildings in the West End. New Life is able to do this important work in their community, and contribute further to Winnipeg’s development, because they created a strong non-profit enterprise, the Ellice Café and Theatre, that shares their community values.

Sources

- <http://www.ellicetheatre.com>
- Interview with a representative of Ellice Café & Theatre

Francophone

Festival du Voyageur Inc.
233 Provencher Blvd.
Winnipeg, MB, R2H 0G4
Phone: 204.237.7692
<http://festivalvoyageur.mb.ca/wp/festival-du-voyageur-fr/>

Not even the coldest winters in the world can keep Manitobans from celebrating the Festival du Voyageur! The internationally renowned ten-day festival is held in Winnipeg's Fort Gibraltar every February, and encourages visitors to celebrate Franco-Manitoban culture and the history of the voyageur era ("voyageur" refers to French Canadian settlers who worked for the fur trade company). In 2008, a record 95 thousand visitors and over 1,100 volunteers participated in the event. According to a study by Destination Winnipeg, the 2009 festival's net economic impact on Manitoba's GDP was over \$6 million. Recently, the non-profit event has generated small surpluses (\$15,608 in 2008); their success has allowed the festival to grow beyond its February event to support and co-ordinate smaller projects year-round.

The idea to create a voyageur-themed event began among the citizens of St. Boniface in 1967; by 1970, they had raised enough community support to launch the festival as part of Manitoba's centennial celebrations. The festival attracts tourists from around the world and generates economic growth by providing live entertainment (including concerts, fireworks displays, and a world-class snow sculpture contest), delicious French food, and historical exhibits and displays. On-site interpreters tell stories, sing songs, and host the famous French "kitchen parties" and visitors are invited to join sled-dog races and fiddle, jigging, and beard-growing contests. Every year, more than 10,000 students sign up for the festival's Great-West Life School Program, which offers youth an entertaining and educational field trip.

Festival du Voyageur Inc. is led by a self-appointed board of community directors and currently employs 12 full time staff, 4 summer students and about 185 part-time employees during the event. Festival is held at Fort Gibraltar, a North West Company fur trade post that was built in 1810 (although the festival rebuilt the Fort in 1978 across the river from its original location). Festival also offers entertainment at official "trading posts" in and around Winnipeg in an effort to reach an ever-growing and more diverse audience. Most recently, the King's Head Pub, Club Regent Casino, and Chaboillé in Saint Malo joined the circuit. These win-win relationships create business for both Festival and local venues. Organizers

intentionally support community economic development: local businesses also generate revenue as food vendors and in the artisan market-place at Festival, and at least 85 percent of musical performers each year must be Manitoban (70 percent of those are French). In addition, all of the products from Festival's year-round souvenir shop are produced in Canada, many from small Manitoba companies like Etchiboy. Festival's classic red toques are purchased from their office's neighbour, who hand-knits them and donates profits to the Heart and Stroke Foundation.

The Festival organization is responsible for more than the fantastic February event. Other organizations often seek help from Festival, as they are one of the only Francophone event planners in Winnipeg. More often than not, they volunteer to help animate workshops, run beer gardens, offer marketing support, or find volunteers: Festival was hired by Célébrations 2008 to co-ordinate a 3-day outdoor winter market on Provencher. Festival has also managed the Assiniboine Credit Union River Trail for the past seventeen winters, and organizes shinny hockey, curling tournaments and other events on the 8.5 km stretch of ice. For the first ever Louis Riel Day in February 2008, Festival hosted workshops, plays and historical re-enactments at Voyageur Park. Recently, they have also organized Francophone evenings with local pro-sports teams. Some of these events help raise money for the non-profit festival; all of them help to promote French culture. Through its yearlong presence, the Festival organization encourages every Manitoban to embrace their joie de vivre!

Sources

- 2008 Festival du Voyageur *Annual Report*
- Interview with a representative from Festival du Voyageur

Local Food Systems

Good Food Club
608 Broadway Avenue
Winnipeg, MB, R3C 0W8
Phone: 204.774.7201
Fax: 204.779.2203
<http://www.westbroadway.mb.ca/>

In the centre of the city that is at the centre of the country, there is a program that is like no other — The Good Food Club, which has a mandate to help make healthy, nutritious, affordable, food available to West Broadway residents.

We have always been told there is power in numbers, and the Good Food Club is a great example of that. With three hundred members, it does more than possibly any food group in the country to support a community's nutrition and well-being. It offers five areas of programming: community cafes; community potlucks; fresh food boxes in the winter months; trips to a local farm (June–August), where members have the opportunity to earn sweat equity points to be used towards the food boxes or cafes; and a community market once a week in the summer months. This is exactly what the community wanted.

In 2002 a community member recognized the void of affordable healthy food in his community. Knowing that other communities in Canada had successfully filled this gap with an affordable, bulk-buying, food-box program, he approached the West Broadway Development Corporation to help create The Good Food Club. After many gathering circle conversations were held with community members, it was clear that there was more needed than just food boxes.

A partnership was created with Dan Weins from Weins Farm just outside of Winnipeg, then a new CSA (community supported agriculture) to bring community members from West Broadway out to the farm to get out of the city and to experience a new environment and work on the Weins farm. Currently, the Good Food Club puts in over fifteen hundred man-hours of work on the farm each year. The club also invest \$5,000 each year, purchasing shares at the farm to provide the vegetables for the community vegetable market.

Things haven't always been so fruitful for the Good Food Club. Due to a funding lapse in 2007, the group was forced to shut down the program for a year. With the strong demand from the community and a new interest from funders, things are up and running again and stronger than ever.

The Good Food Club provides the community with more than just nutritional support. It also creates new relationships amongst community members, having them work side by side at the cafes, at the farm or waiting in line to get their veggies at the market. There are certainly positive social interaction benefits as result of the Good Food Club.

One of the main future challenges include ensuring that this model is more sustainable and that it can become independent of funders support. In offering advice to any community or group interested in creating a Good Food Club of their own, West Broadway Good Food Club recommends ensuring that the voice of the community is heard and creating a strong relationship when building a community supported agriculture connection.

Sources

- Survey completed by a representative from West Broadway Development Corporation
- <http://www.westbroadway.mb.ca/index.jsp?p=goodfood>

Arts and Culture

Graffiti Art Programming Inc.
109 Higgins Avenue
Winnipeg, MB, R3B 0B5
Phone: 204.667.9960
<http://www.graffitigallery.ca/>

At Graffiti Art Programming (better known as GAP or The Graffiti Gallery), mentors have been working with youth since 1999 to develop not only their artistic talents but also their life skills. The gallery began as a space for the alternative graffiti art movement, but the founders quickly realized that their building was becoming a meeting place for neighbourhood kids who came “looking for something to do.” They created programming to address the lack of recreational and educational opportunities for local youth and incorporated a plan for community improvement. They transformed a boarded-up building in Point Douglas from a wasted space into a valuable community asset. The gallery itself is a non-profit spacious exhibit space “for artists of all ages and genres,” from traditional to urban to performance art. In addition to the events and exhibitions GAP hosts, they currently offer two major development programs, and are working hard to launch a third ambitious project.

Since the gallery opened, more than 250 emerging artists have performed or shown their work there — at no charge to the public. As a result of exhibitions that bring artists together with gallery directors, curators and professors, thirteen GAP artists have enrolled in either the Fine Arts program at the University of Manitoba or Creative Communications diploma at Red River College. These events also help GAP raise funds as they provide an opportunity to promote their annual \$20 memberships, which give members access to discounts on merchandise and invitations to members-only events.

GAP’s community development work with children revolves around the st.Art (street art) program, which began in 1999 and is held at several Winnipeg locations. Children and youth are encouraged to drop-in on these free after-school art workshops, while schools, daycares and other youth organizations are offered tours of the Graffiti Gallery and taught how to

take graffiti “off the streets.” Staff and volunteers endeavor to “foster self esteem, enhanced work ethics and capacity” within program participants. GAP also co-ordinates six-week free summer art camps. To promote healthy living, GAP recently added a nutrition component to their programs. During 2007/08, 695 children and youth took advantage st.Art, for a total of 6,848 workshop participants since 1999, as well as 1,245 tour participants.

GAP’s most significant CED initiative is the Urban Canvas Program for youth ages eighteen to twenty-eight. The year-long training program uses art as a tool to develop life skills. Based on portfolio submissions and interviews, facilitators select 8 or 9 participants with a demonstrated artistic talent. The program targets at-risk youth: participants must be unemployed, not currently enrolled in school, and experiencing difficulty entering the workforce — typically as a result of “health issues, addictions, criminal involvement, lack of capacity to attend training or employment on a regular basis, and/or a lack of resources to deal with any and all of these issues.” During orientation, each participant creates a preliminary career plan they will work on throughout the year. “Upon completion of the program, each youth should have an idea of how they would like to proceed, whether that is continuing with their education or moving into the workforce on a full or part time basis.” They then work with mentors to develop and execute a large-scale art project tied to their long-term goals: wall murals, donations of art to charitable organizations, live art demonstrations, and commercial painting and faux finishing. These projects serve an additional purpose, as they aim to improve GAP’s immediate neighborhood, the low-income Winnipeg areas of Point Douglas and William Whyte.

Thus far, more than twenty youth have graduated from the Urban Canvas training program. Participants receive strong, stable support during the program that helps them overcome personal barriers, and “know that they can continue to receive that support even after they have completed the program.” Continuing support is “key to bringing about long-term, systemic change to lives that have heretofore been rooted in poverty, neglect and bounded by an unforgiving workplace environment that is not suited to everyone.” Youth have built capacity and gone on to other things because GAP has created a safe place for them to find their identities, build skills, and explore their passions in a healthy environment with mentors — rather than joining gangs and being on the streets. Participants from the first program (completed in 2000) are often still found in the gallery as artists who appreciate the studio space or as instructors for the Urban Canvas and st.Art programs. Many of the involved youth have moved into advanced education, while others have started to earn income

for the first time. They are welcome to sell their art through the gallery's website, which takes a small percentage of sales to reinvest in programming.

Initially, Urban Canvas graduates were often employed within the gallery's liberal work environment but the program's rising popularity has inspired organizers to take on a larger project and provide additional long-term employment opportunities. Over the past year, GAP has drafted a comprehensive five-year business plan for an artistic social enterprise. They will expand the web store and add an onsite store with help from a network of retailers, wholesalers, corporate buyers, and event planners throughout the city. Plans for a second year employment apprenticeship are also in the works. GAP helps local artists develop their skills and builds capacity, pride and confidence in the city's talented youth. Many artists struggle to find a place to be artists: like many CED initiatives, GAP is determined to expand and adapt to meet the needs of its community.

Source

- <http://www.graffitigallery.ca/>

Tourism

Buffalo Point Resort
Box 1037
Buffalo Point, MB, R0A 2W0
Phone: 204.437.2133
<http://www.buffalopoint.mb.ca/resort.php>

Ideally located on the Lake of the Woods in the Canadian Shield and bordering the United States, Buffalo Point First Nation has taken advantage of its natural beauty, diverse ecosystem and strategic location to draw year round visitors from all over North America. The community had recognized the tourism potential on their land as early as the 1950's, but it was when Chief John Thunder hired four consulting firms in 1974 to create a tourist development plan. Due to the limited amount of financial and human resources, development was to occur in stages over time. With a population of only under eighty people at the time, the community realized the immense task that lay before them. The first thing they did was to build a road leading to the peninsula. Next, they needed financing, however at the time funding was difficult to acquire for First Nations. So, the chief decided to lease one hundred acres of land to an investment group who used it for cottage development.

This was beneficial because not only did this bring in revenue for financing, but also created accommodations for the resort. As the resort grew, the First Nation was able to obtain additional funding from a variety of sources; they were no longer restricted to community funds and personal equity. They have received grants from the Department of Indian Affairs and Northern Development, the Special Agriculture and Rural Development Act (ARDA) and the Native Economic Development Program (NEDP).

Twenty years later, with the assistance of the Buffalo Point Development Corporation, the community was able to create dozens of successful businesses, including a world-class marina with 350 docking slips, 550 cottages, an eighteen-hole golf course, an RV campground, luxury rental cabins, a restaurant with a video lottery terminal lounge, and trails for hiking, biking, cross-country skiing, and snowmobiling. They currently gross approximately \$1.5 million per year. Future plans include a hotel resort, health spa, Aboriginal village theme park, a cruise ship for Lake of the Woods, Aboriginal art gallery and a museum showcasing the history and culture of the community. The resort employs twenty-five people full time year-round, fifteen people full time for six-to-eight months of the year, and ten people full time for three or four months in the summer. Fifty percent of these employees are Aboriginal.

The resort has also provided a market for some private businesses owned by individual members of the Buffalo Point First Nation. In addition, the corporation reinvests real estate profits from the cottage properties back into the community. The money is used to fund infrastructure developments such as roads, hydro, sanitary landfill sites, fire protection, policing, and building structures.

The keys to Buffalo Point's success have been patience, a clear vision and a solid development strategy. John Thunder suggests that often it is best to begin by consulting with First Nations who have experience in resort development. Often the regulations and bylaws these communities have developed for their resorts can be duplicated or adapted. In many cases, this might negate the need to hire a consultant or lawyer. In Buffalo Point's case, the Development Corporation has consulted the Sechelt First Nation of BC for advice on tourism development. Also, getting things in writing ensures that there is a clear understanding between both parties.

The Buffalo Point First Nation proves that a small community can capitalize on the assets it possesses, develop and put in to action a strategic plan, and become a world-class tourist attraction.

Sources

- http://www.buffalopoint.mb.ca/docs/cottage_owners_manual.pdf
- <http://www.buffalopoint.mb.ca/resort.php>
- <http://www.buffalopoint-firstnation.ca/welcome.html>
- <http://www.aboriginalcanada.gc.ca/acp/community/site.nsf/en/rn09604.html>

Environment

Northern Manitoba Scrap Metal Removal Program
P.O. Box 1208
Thompson, MB, R8N 1P1
Phone: 204.677.1490; Toll Free: 1.888.847.7878
Fax: 204.778.5672
<https://ccednet-rcdec.ca/en/node/12406>

In 2004, North Central Community Futures Development Corp. Inc. created an initiative to recycle tons of scrap metal from northern Manitoba and Nunavut. Due to the footprints left by big industries which have come and gone in these communities, there has been a lot of scrap metal laying around for years sometimes decades. The scrap metal often includes items such as equipment, old appliances, old aluminum, vehicles and building materials which are not only public eyesores but in some cases, environmental hazards.

Quite often, due to a lack of funds and coordination, recycling scrap metal in the North has proven to be a difficult task to undertake. While other communities usually get paid for their scrap, the higher cost of providing service is a disadvantage to remote communities. If distances are too great, recycling companies may require communities to pay them to pick up the scrap: in other words, the cost of collection and transport exceeds the value of the metal.

This initiative began when several communities, private business, government agencies and concerned individuals decided to partner to address the issue of the scrap piles present in their communities. They wanted to protect the environment while allowing for healthy, safe, and attractive neighbourhoods that would reflect their northern pride.

The initiative was the result of a memorandum of understanding signed between Nunavut and Manitoba signed in 2000. This agreement outlined a number of areas of interest including health, transportation, mining, tourism, cultural development, arts and crafts,

value-added processing, resource development, energy, trade and commerce, regional and community economic development, and education.

An opening was seen when a barge service was created between Rankin Inlet and Churchill. Barges typically transport large loads of necessities such as food and supplies to northern communities and return empty on their way back. These empty barges provided the perfect opportunity to transport scrap metal from the communities.

In 2004, they were able to remove more than 36,000 pounds of scrap metal, which were shipped from Rankin Inlet, Nunavut, to Churchill, Manitoba, and 1,188 tons were shipped from Gillam. The scrap was then moved by rail and truck to Mandak Metals in Selkirk for processing and recycling. In 2005, approximately 1,300 tons of scrap metal are expected to be cleaned up from the communities of Churchill, Rankin Inlet, and Coral Harbour.

Some of the main challenges in removing scrap metal in northern Canada include the remoteness and inaccessibility of these materials, which make them not only exceedingly costly but also difficult to get to. Some northern communities can only be accessed by winter roads and by air during the rest of the year.

This initiative is a great example of not only innovative waste reduction and pollution prevention practices in Manitoba, but also construction and demolition waste management and pollution prevention. Some benefits of scrap metal recycling include getting rid of some products that possess health and environmental hazards such as mercury and lead in a safe manner, building community pride, and saving on energy and reducing greenhouse gases.

Sources

- <http://www.northcentraldevelopment.ca>
- <http://www.nrcan-rncan.gc.ca/mms-smm/busi-indu/iar-ilr/smn-mcm-eng.htm>
- <http://www.scrap.org/articlesarchive/2005/jul-aug/artic.htm>

Aboriginal/First Nations

Ogijiita Pimatiswin Kinamatwin
571 Selkirk Avenue
Winnipeg, MB, R2W 2N1
Phone: 204.589.8758

Ogijiita Pimatiswin Kinamatwin (Ojibway for “warrior spirit”) provides support and employment to young adult Aboriginal ex-offenders in Winnipeg’s North End.

The program is rooted in cultural identity, peer support, and empowerment of the participants in setting goals within the program. Program activities include cultural practices, academic instruction, life skills and work experience in the housing renovation industry through a partnership with North End Housing Project.

The program started when some local Aboriginal youth who had been involved with street gangs approached the North End Housing Project (NEHP) for assistance in finding employment. The NEHP created a crime prevention employment programs called the Aboriginal Youth Housing Renovation Project. They acquired a couple of vacant homes and hired two Aboriginal carpenters to train the youth. Following four successful years, the program was incorporated under the name Ojijiita Pimatiswin Kinamatwin (OPK) and is run by an Aboriginal board.

Ex-offenders often face many barriers to employment. While some barriers are social, psychological, and attitudinal in nature, others involve key economic, educational, community, knowledge, and legal concerns. These barriers prevent people with criminal records from having an effective job search and finding rewarding work. Such barriers are largely responsible for the high recidivism rate in Manitoba, which is among the highest in the country.

In collaboration with North End Housing Project Inc., OPK co-ordinates the Aboriginal Youth Renovation Program, a community-based project that offers Aboriginal ex-offenders the opportunity to develop construction skills and learn renovation. OPK prepares educational plans for each participant that will create opportunities for them in the future. Having a traditional Aboriginal teaching element enhances the program and provides participants with a value base and a sense of identity. This program not only revitalizes people but also the North End neighbourhoods in which they work, as the renovated houses are then made available for low-income families.

From 2004 to 2008, OPK helped approximately seventy to one hundred former gang members, some of whom went on to attend university. But for every troubled young Aboriginal person helped, there are about thirty at any given time on the group's waiting list. Some of the results of this project include decreased recidivism rate, stable housing situations for low-income individuals, increased social dignity and pride among participants and the community at large, long-term local employment, and skill development.

This initiative is a unique example of an innovative and alternative model of community

economic development which illustrates how building and renovating housing can greatly improve the social, economic, environmental and political life of an inner city neighbourhood.

Sources

- <http://prb.sagepub.com/cgi/content/abstract/54/2/125>
- http://www.edo.ca/datamodules/news/show/6_320

Co-operatives

Pollock's Hardware Co-op Ltd.
1407 Main Street
Winnipeg, MB, R2W 3V2
Phone: 204.582.5007
<http://www.pollockshardwareco-op.ca/>

The resurrection of Pollock's Hardware is one of Winnipeg's great CED stories. When store owners Wayne and Lois Cash decided to retire, they put the eighty-five-year-old business up for sale. However, after a year there were still no buyers and Pollock's was forced to close in December 2007. North End residents refused to lose this local landmark, where knowledgeable staff sell unusual items that cannot be found anywhere else, and are equally willing to sell customers "one nail or one thousand of them." Realizing that a single owner for the store could not be found, locals considered owning Pollock's together and they found the co-operative model when they considered options of community ownership. After a focused effort from many local residents, Pollock's Hardware Co-op reopened on June 21, 2008, and remains one of only a handful of small hardware stores still thriving in the fierce company of big-box competition.

The community has rallied and continues to support Pollock's through memberships, investment and volunteerism. The consumer co-op sells merchandise to anyone, but encourages customers to purchase a \$25 lifetime membership. Members vote for the board of directors at Pollock's AGM and receive patronage dividends based on their annual purchases. They also have the opportunity to purchase investment shares (for which Manitobans receive a 30 percent personal tax credit through the Community Enterprise Development Tax Credit) that are predicted to offer an annual five percent return at the end of a minimum initial three-year holding period. The "little hardware store that could" has exceeded their

modest membership goals, and in June 2009 reached 1,250 members. Despite the global economic recession, their first year has been a successful one: Pollock's achieved record sales that were 22 percent higher than those projected in the co-op's business plan, while member equity investments were 38 percent higher than originally predicted.

Pollock's success benefits the community in many ways. In addition to returning money to members' pockets, the co-op promotes local ownership and control, and creates local jobs as well as local leadership development. These community members ensure that the co-op offers services and supplies that are important to them, including tool rental and neighbourhood garage rental. In an area filled with aging homes, renovations can become expensive, especially when residents are forced to purchase all new items because the small part they need for repair is hard to find. Pollock's does what it can to supply older merchandise and has found a nostalgic niche in hardware: they sell Winnipeg-made woodstoves and wooden toboggans, along with Radio Flyer wagons. They also cater to the city's diverse cultural communities by offering a wide range of ethnic cooking tools including cabbage cutters and tortilla warmers! Pollock's environmental policies will also have long-term benefits for the community, as they aim to be the greenest hardware store in Winnipeg. The store encourages mending and recycling when possible, sells composters and clotheslines, and encourages reduced energy use. In the future, they hope to sell natural gardening aids and aerators. Pollock's is also participating in the provincial rebate program to encourage water conservation: they sell dual-flush toilets and offer installation through their partnership with BUILD.

Pollock's has taken co-op principles to heart, as evidenced by their support and partnerships with other community initiatives. BUILD trains Aboriginal and inner-city residents to work in construction. They then purchase materials from Pollock's, whose employees encourage customers to contract BUILD. Pollock's also sells local products whenever possible: wooden drying racks for clothes, lawn furniture and picnic tables produced by a community enterprise in Altona, metal pails and garbage buckets made in Winnipeg, and home insulation made from recycled paper produced by a community enterprise in Morden. This year community members organized a Swap & Flea Market in Pollock's parking lot to raise money for a local charity.

This great story has received support from some unexpected sources: they were the only Winnipeg stop on Red Green's book tour (because of the Canadian comedian's commitment to support independent businesses) and were featured on Stuart McLean's story exchange. As a result of this coverage, Pollock's received membership cheques from across

Canada. It is an appealing story because it proves that Canada is not ready to give up on small business, and that local people can make a difference in their lives and their communities.

Sources

- Survey completed by a representative from Pollock's Hardware
- <http://www.pollockshardwareco-op.ca/>

International Partnerships

Ten Thousand Villages
134 Plaza Drive
Winnipeg, MB, R3T 5K9
Phone: 204.261.0566; Fax: 204.269.9875
Head Office:
65B Heritage Drive
New Hamburg, ON, N3A 2J3
Toll free: 1-877-BUY-FAIR
<http://www.tenthousandvillages.ca>

The story of Ten Thousand Villages is the story of a different kind of international aid, one that started very small and has grown very large. In 1946, a Mennonite Central Committee (MCC) worker named Edna Ruth Byler visited a sewing class that MCC was offering to women in Puerto Rico. The participants and volunteer teachers explained that the local market for handicrafts was small, since so many in the community were living in poverty. They suggested that Edna take some embroidery home to the United States to sell to friends and family. When she bought the handicrafts to later sell in North America, Byler could not have dreamed that 50 years later this concept would be generating nearly \$42 million in annual sales and putting money in the hands of more than sixty thousand artisans around the world. Edna's home sales marked the beginning of a beautiful friendship between customers in North America and artisans in Asia, Africa, Latin America, and the Middle East. Her initiative became Ten Thousand Villages.

Ten Thousand Villages is a non-profit Fairtrade organization — an importer, wholesaler, and retailer designed to benefit artisans, not to maximize profits. While they are financially independent, MCC still acts as their parent organization, and often provides information about potential artisans. Promoting Fairtrade is one of the enterprise's most important roles in the international community; in fact, it was a founding member of the

World Fair Trade Organization. Fairtrade standards, including advance payments and continuity of orders, ensure that artisans earn fair value, respect, and dignity for their work. A major part of the Fairtrade concept is not only providing access to markets for these artisans, but paying them a fair price for their product, something that would not likely happen if they sold to the traditional “market.”

By supporting traditional handicrafts, Ten Thousand Villages also ensures that time-honoured skills are not lost. The nonprofit cultivates relationships with people who are unemployed or underemployed and individuals whose gender or physical disability might act as a barrier to employment. To attest for this commitment, 70 percent of the artisans they purchase from are women. Although they do not feature artisans from North America, Ten Thousand Villages provides an undeniable service to North Americans. By purchasing Fairtrade gifts, consumers can be assured that they are giving twice: once to the recipient of their gift, once to the artisan.

Ten Thousand Villages operates forty-nine stores across Canada (6 in Manitoba) and purchases products from more than 130 different artisan groups in thirty-five countries. Not only does the business provide income to artisans, it also employs 109 corporate staff and offers training and experience to over two thousand volunteers. Some employees and volunteers (eleven in 2007) have the opportunity to travel to meet the artisans and share their stories at Ten Thousand Villages National Workshops. In 07/08, Villages purchased \$14,953 million worth of goods from artisans, and combined sales in Canada and the US reached \$41.6 million. Total retail sales in Canada hit \$17.9 million, more than \$2 million of which was in Manitoba. The Altona store, the smallest and oldest in Canada, had annual sales of \$54,428. These numbers make Ten Thousand Villages one of the largest FairTrade organizations in North America.

In addition to running retail stores, Ten Thousand Villages sells products at Festival Sales throughout the year: volunteer organizers held more than 150 sales in Canada in 2008. Recently they created an e-commerce web store. They also support other CED initiatives, including MCC’s Living Gift Festival and the Make Poverty History campaign. They run a nickel-a-bag program that donates five cents to MCC’s environmental projects each time a customer chooses not to bag their purchases (and are excited to have donated \$1,792 to MCC so far). Ten Thousand Villages is an enterprise that works every angle so as to benefit as many people as possible; the organization strengthens the planet by building positive relationships.

Sources

- <http://www.tenthousandvillages.ca/cgi-bin/category.cgi?item=pageStore4105&template=fullpage-en>
- <http://www.tenthousandvillages.ca/>
- Survey completed by a representative of Ten Thousand Villages

Child Care

Tiny Treasures Children's Centre Inc.
525 Main Street
Grandview, MB, R0L 0Y0
Phone: 204.546.2809

The Tiny Treasures Children's Centre opened in Grandview when a local mother on maternity leave realized there would be nowhere to send her child when she returned to work. This dedicated woman had Tiny Treasures up and running in six months. Since it is the only licensed public childcare centre in Grandview and a non-profit enterprise, Tiny Treasures is an important community resource. Before opening in 1999, a needs survey indicated that the community was desperate for quality childcare spaces. The centre offers parents a safe place to leave their children while they go to work, a place that gives them peace-of-mind and gives children the developmental support they need. Fees are affordable and low-income parents can access government subsidies. Community members appreciate that the centre provides employment, allows parents to work, and fosters child development in a nurturing, educational environment.

Tiny Treasures currently employs four full-time, one student, and several casual staff. While the centre has space for six school-aged children and twenty-four preschool children, four of whom can be infants (under eighteen months), they struggle to find sufficient staff. At this time, they are only able to run at 68 percent capacity (serving twenty-five families). Staff can be trained at the centre as Child Care Assistants (CCAs), but staff are encouraged to acquire a two-year diploma in Early Child Care Education (ECE). The diploma is an important investment for both the centre and the individual: ECEs are trained to professionally nurture healthy children, and are paid accordingly higher wages than CCAs (\$14.64 per hour, compared to \$10.59). Community members who begin working at Tiny Treasures often cannot afford to attend school full-time or do not wish to leave the centre short-staffed, so some have chosen to take the ECE course through distance education. While the centre encourages

staff to further their education, it unfortunately takes many years to obtain the diploma this way. To improve their staffing situation, Tiny Treasures is currently working with the local high school to design a program that will encourage students to volunteer in exchange for school credit.

Volunteers are an important part of the centre's operations. Eight community members, including several parents, sit on Tiny Treasures' board of directors — elected each year by those attending their AGM. Recently, staff and board members worked with other volunteers in a huge fundraising effort that has allowed the centre to relocate to a larger space within the local elementary school. They renovated two empty rooms to build a kitchen, bathroom, office, locker room and storage space. Tiny Treasures can now concentrate on recruiting staff so the community can receive the maximum benefit from their child care centre.

Sources

- <http://www.tinytreasureschildcare.com/>
- Survey completed by representatives from Tiny Treasures Children's Centre Inc.

Employment and Skill Development

Winnipeg River Learning Centre
3 Walnut Street
Pine Falls, MB, R0E 1M0
Phone: 204.367.2761

The Town of Powerview–Pine Falls, located 132 km. northeast of Winnipeg, has come up with an innovative way to address concerns involving youth retention, out-migration, and a shortage of skilled labour in the community — problems faced by many rural towns across Canada. The Winnipeg River Learning Centre was established in 2007 to combat these issues and further develop the region and surrounding communities.

Efforts were made to look outside the box for a creative solution. Community consultations and a feasibility study determined that the needs and interests of members of the community and potential employers included providing training and postsecondary educational opportunities locally. With support from Community Futures Winnipeg River, the White-shell Community Adjustment Fund, Sunrise School Division, Manitoba Model Forest, Manitoba Hydro, North Eastman Health Authority, the Town of Powerview–Pine Falls, the RM of Alexander, and Black River First Nation, the Winnipeg River Learning Centre

became a reality. Current and upcoming curriculum includes college and university certificate and diploma programs; electrical, carpentry, welding, and mechanical trades; entrepreneurial and business management programs; environmental sciences and watershed management programs, and a variety of short courses and workshops.

The Winnipeg River Learning Centre is committed to life-long learning and developing individual and community capacities by:

- contributing to the growth and sustainability of Powerview–Pine Falls and surrounding rural communities
- supporting economic and social development by developing entrepreneurial activities that contribute to community livelihoods
- contributing to the sustainability and health of communities in rural Manitoba by building on existing community capacity.

Powerview–Pine Falls and surrounding areas have major growth potential in the resource industries of forestry, hydro, and mining as well as the growth of their business sectors. The investment in a well-educated and trained employment force will allow the community to respond to these opportunities.

Sources

- <http://www.powerview-pinefalls.com/NewsletterOct07.html>
- Survey completed by a representative from Community Futures Winnipeg River

Women

The Up Shoppe
(North End Women's Centre Inc.)
382 Selkirk Avenue
Winnipeg MB, R2W 2M2
Phone: 204.589.7347
<http://www.newcinc.org/EconomicDev/upshoppe.htm>

Doesn't everyone want to look good? Winnipeg's North End Women's Centre (NEWC) recognized this basic element of human dignity and created a second-hand clothing boutique called the Up Shoppe. Following their modest basement beginnings in 2001, the shop has moved to a new location. NEWC purchased and transformed a vacant, deteriorating building into a vibrant community meeting place. The business was constructed to both

support the retail revitalization of the North End and generate financial support for the centre's services.

The Up Shoppe collects gently used clothing donations to offer residents quality outfits at affordable prices. In particular, they aim to provide low-income women with appropriate formal and business attire to improve their employability — one of NEWC's key priorities. The Up Shoppe is part of an integrated, community-based model that aims to provide women with the tools they need to overcome poverty. In addition to supplying goods to the community, the store employs local women who may be struggling to enter the mainstream job market. The Community Wages program provides ongoing skills training for women who face multiple barriers; working at the Up Shoppe helps women build a resume and acquire valuable references. The Fine Option program allows women to work off fines they have accrued in the criminal justice system. The program offers a flexible schedule and access to NEWC's support services. Many of the women who initially walked through the doors of the Up Shoppe with low self-esteem and were deemed by others to be "unemployable," have moved on to further their education and find full-time employment.

The Shoppe also supports other local economic initiatives by selling goods produced by community members such as a CD entitled *Soul Medicine*, created by the centre's Aboriginal drumming group, and handmade jewelry from local artisans. The Up Shoppe provides jobs for two full-time and one part-time staff, and relies upon eight or nine regular volunteers. The volunteer program helps draw women in the community, particularly seniors, out of isolation.

The Up Shoppe is a central part of the centre's larger community development projects. These include the Community Access program, which offers low-income women free clothing, housewares, and linens each year for themselves and their families. This program is carried out through a partnership with Oyati Tipi, which provides furniture, and Koats for Kids, which provides winter wear. NEWC's Power Up program increases capacity by teaching women basic computer skills. NEWC also co-ordinates two transitional housing units for chronically homeless single women located on the Up Shoppe's second floor. Residents, who can live in the apartments for up to one year, are encouraged to work in the Shoppe, as are residents of the centre's Betty Berg House — an additional residence that provides housing for women with addictions.

NEWC aims to help struggling women form positive supportive relationships and develop self-respect. The Up Shoppe is one of the many ways they accomplish this goal.

Sources

- Interview conducted with representatives of the North End Women's Centre
- <http://www.newcinc.org/EconomicDev/upshoppe.htm>

Information Technology

Voyageur Communications Co-operative
181 Central Avenue
Ste. Anne, MB, R5H 1G3
Phone: 204.422.5616 or 204.433.7602
<http://www.ratriverrivercomm.ca>

The Voyageur Communications Co-operative is located in Ste. Anne, Manitoba, and currently provides high-speed wireless Internet to more than 335 households and businesses in the rural southeastern region of Manitoba. This area consists mostly of bilingual Francophone communities that depend primarily on agricultural-based industries. Because the area has a low population density, there are often problems with the provision of services such as Internet. For example, larger Internet service providers have to charge high service fees in sparsely populated areas, and in communities where satellite services are available, the bandwidth prices are often costly. At the same time, the internet has become increasingly important for Canadians, and regions with limited or no internet connectivity face a growing disadvantage.

It is in this context that in 2002, community members in St-Pierre-Jolys and Ste. Anne came to the consensus that they needed an Internet service provider that was community-owned and controlled. Naturally, the co-operative model suited their organizational needs. The planning process began when a group of rural residents and the Conseil du développement économique des municipalités bilingues du Manitoba (CDEM) had a series of meetings and discussions about how to establish an enterprise that would effectively provide broadband Internet to the communities. The outcome was the incorporation of the Rat River Communications Co-operative, which would assist St-Pierre-Jolys and neighbouring rural communities with affordable, community-owned broadband Internet services.

For the next five years these rural communities received Internet service from the member-owned, consumer co-operative. In 2007, the co-operative decided to amalgamate with Illico, a community-based non-profit internet supplier, as a measure to better serve their

members by sharing resources, increasing their bandwidth, and broadening their service to more rural communities. The group decided to retain the co-operative model and renamed themselves the Voyageur Communications Co-operative.

The co-operative model was chosen because of the range of partners that would need to work together and also because residents believed that ownership and control of the service needed to be anchored in the community. It was also thought that a co-operative enterprise would be more responsive to the linguistic and cultural needs of the Francophone communities.

Since January 2007, Voyageur has increased its membership from 130 to 335 rural households and businesses, serving over eight communities with Internet service that had limited or no internet connectivity prior to the formation of the co-operative. Members join the co-operative by purchasing \$5 shares, and in return receive the installation of high-speed wireless internet services in their households for an affordable rate. Through contractual agreements, the co-operative's telecommunication equipment is installed on surrounding communication towers. The co-operative's staff takes care of both the communications tower and individual member installations. The day-to-day operation of the co-operative is carried out by two full-time employees, a manager and an installer, a part-time accounting and finance person, and a part-time network engineer.

The Internet services provided by the co-operative have had a direct economic impact on the region, and in quick succession, new business opportunities and innovation has developed. Many members have found the ease of being able to do online banking, and others have created innovative small businesses from their rural homes with the services provided by the co-op. An example is a number of computer technologists who now operate home-based businesses. As well, the Galerie Rivière aux Rats (www.galerieriviereauxrats.com) is using the Internet to market and sell local art to buyers all over the world. Hytek Ltd, Canada's largest pork producer, is also using the co-operative's services to monitor 50 percent of their barns online. Without the service, the company would have to relocate to better-serviced areas.

Sources

- <http://www.ratriviercomm.ca>
- Survey completed by representative of Voyageur Communications Co-op

Media

West Central Streets Newspaper

<http://www.dmsmca.ca/community-involvement/our-west-central-time-newspaper>

After the *Inner City Voice* (an inner-city-wide newspaper in Winnipeg that ran from 1990 to 1995) died, people in the West Central community felt the loss of this paper and, being aware of the funding challenges involved in keeping a paper like that going, began to wonder if a smaller, more neighbourhood-based paper would work. A small group of interested people, including residents and community workers, got together and decided to try one issue to see what was involved (labour and cost) and gauge community response, and take it from there. They found that they were able to pull it off, and that community people loved it. Fifteen years later, *West Central Streets* (WCS) is still going strong.¹

A voluntary publishing committee oversees the governance of the paper. All members of the publishing committee are local community residents. The community is also very involved in the details of publishing the paper — everything from writing to design to distribution. They also have a youth editor and contributing editor for each issue, also all local residents. All of these positions are paid at fair market rates and are not volunteer positions. This is based on the belief that the work they do is a valuable and should be remunerated. In a community like West Central, where there are many low-income people, it was felt to be particularly important to support the work they contribute, with payment.

The publishing committee has instituted some rules to maximize community participation in the paper. One is that there have to be at least some new contributors in every issue, in order to keep expanding the range of community participation and give new people an opportunity and a voice. Because of this, there are no regular columnists. Another rule is that it is the stories of community residents that are published, not people who run programs in the neighbourhood and don't live there. So if they do a story about a program, they try to do it from the perspective of a local person who participates in that program. Another rule comes out of an awareness that people are interested in the paper because they recognize their story or experience, or that of people they know, in the paper. So it is the stories of or-

1. At the time this report was written, that was true, but the newspaper's last edition was published in January 2011. The gap has since been filled by the *West Central Times Newspaper*, available online at <http://www.dmsmca.ca/community-involvement/our-west-central-time-newspaper>.

dinary people who live in the neighbourhood that they are most interested in, not necessarily people who already have a high profile. And they strive for a balance of personal and issue-oriented stories in each issue.

West Central Streets newspaper was seen as a vehicle for community development to create enhanced community cohesion and identity. It was seen as an opportunity to present the stories of ordinary people and have people learn about each other in this way. Through giving ordinary people a voice, they hoped to validate their stories and enhance their connection to the community.

The creators of WCS hoped to present an alternative perspective of the community, than that presented by the mainstream media — one that doesn't ignore the negatives but presents a more complete picture, including the grey areas and complexities.

West Central Streets is only one of many initiatives in West Central that have contributed toward community building in the area. In a sense, WCS has been the voice for the other positive things going on. So it has been one of many contributions to the development of a much stronger community.

Community people have come to rely on the paper. When it comes close to print date they look for it and wonder where it is if it's late. Individuals who have had their story printed express great pride in having their story told in this way. And although this is difficult to quantify, the paper has also helped create a positive community identity that was not there before. People outside of the neighbourhood read the paper too and have said that they have gained a new and better perspective of life in the inner city. As well, community groups and organizations (who can advertize events for free on the back page), now count on the paper to get information out.

Source

- Survey completed by representative of *West Central Streets* newspaper

Appendix A: Phone Script

Hello, my name is _____ and I'm calling from the Canadian Community Economic Development Network, a national non-profit member-led association of organizations like yours that are working to build stronger and fairer local economies, reduce poverty and homelessness, and create more sustainable communities.

We are putting together a profile of community economic development in Manitoba and would like to include the work that you are doing as one example. We think that people will be inspired by your work, and that it will help people to understand the many different and interesting things going on around Manitoba.

If you have the time I would like to ask you a few questions regarding such things as the history behind your initiative/organization, the level and nature of community involvement, the intended and actual outcomes and community impacts, the challenges faced, and the keys to your success.

Please be assured that you will NOT be identified in the profile and your participation is completely voluntary.

Appendix B: Email Script Request to complete survey

Dear _____,

My name is _____ and I am writing from the Canadian Community Economic Development (CED) Network in Winnipeg. We are a national non-profit member-led association of organizations working to build stronger and fairer local economies, reduce poverty and homelessness, and create more sustainable communities.

We are putting together a Profile of Community Economic Development in Manitoba, and would like to include the work that _____ is doing as one example CED. We think that people will be inspired by the work you do, and that it will help people to understand the many different and interesting things going on around Manitoba.

This project is being conducted in partnership with an academic partner from Brandon University and we are following their ethics guidelines — this means that we will present the final draft of any profile we write to you (or another representative) and that we will gain your approval before we proceed with any form of publication. There is also a Confidentiality Agreement and Ethics Consent form, which I have attached for your reference.

I have already found some information online (including your annual report), but if possible, could you please take a few minutes to answer the six questions found below? This will help us write a more complete, up-to-date profile of your work. If it is easier, please feel free to call me at _____ and we can go over these questions in person.

The questions are as follows:

1. Please provide the following: number of members, date incorporated, and most recent annual revenues (or other more applicable statistics not found in your annual report)
2. Where did the idea for your organization come from?
3. Is/was the community involved with creating and carrying out this initiative? (i.e., board involvement and composition, volunteer involvement)
4. What changes were you/the community trying to create? (i.e., economic changes, social changes, environmental changes)

5. What changes have you seen? (i.e., economic, social, and/or environmental changes)
6. What advice would you give to another community, or someone else who would like to try something similar?

Please let me know if you have any questions about the project or, for more specific info about the Canadian CED Network, visit our website at www.ccednet-rcdec.ca/. I think that is it for now. Thank you kindly!

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(Occasional papers are 8 1/2 x 11 format; most are available on our website)

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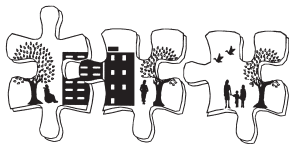


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