

Making Manifestos: Supporting the Work of Peer-Based Organizations

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Executive Summary

Introduction

This project explored the use of visioning documents, called manifestos, by peer-based organizations within a specific geographical location and policy community. Peer-based organizations (PBOs) are groups of peers in communities affected by the social determinants of health who are organizing to positively affect their communities and create change. Peers in this context are people in a community affected by marginalization who are working towards change in their own communities.

The PBOs in this study are supported in part by the client organization, The 595 Prevention Team Inc. (The 595), a non-profit organization based in Manitoba that works in harm reduction and substance use advocacy. A recent problem facing The 595 is a lack of appropriate guiding documents for the PBOs whom they support. Peer members identified this absence of documentation as a problem for The 595. The project sought to solve this problem by developing manifestos to support the work of peer-based organizations related to harm reduction and substance use advocacy and better understand how this process can impact PBOs.

Literature Review

For this project, the literature review included research that explored peer-based organizations, the use of visioning documents, the communication of vision, and previous important projects related to this work. Existing literature finds that PBOs do valuable work in the prevention of HIV, and that vision and communicating vision are essential to organizations. Research supports the premise that peer-based groups are important, and the idea that visioning documents are important, as is their communication both internally and externally, but information is lacking about the use of these documents specifically for PBOs. This presented a clear opportunity to complete the research of this project.

Methodology and Methods

This project used a participatory action research framework that engaged people in the action of creating manifestos through the research process. The research was further guided by the principles of participation, empowerment, and strength-based approaches. These methodologies ensured thoughtful and meaningful engagement of PBOs by centering their voices in the work. Data about the effects of making manifestos on PBOs was collected by analyzing meeting notes, having content discussions, and engaging in collaboration activities with participating organizations. All data collected was qualitative.

Key Findings

All five PBOs that participated in the project were affected by making manifestos in some manner. Some peers expressed that they were affected by the process of manifesto creation by reminding them of the importance of their work. Peers also stated they were affected by the manifesto content generation in that the process helped in articulating group goals and values. Additionally, making the manifestos affected peers by helping them to learn about their PBO, by changing their views of their PBO, and by providing a tool that they can use in their work. PBOs also identified external benefits to manifesto creation such as aiding in collaboration efforts and gaining respect for their PBO. The findings also showed that PBOs were able to use their manifestos to identify overlapping areas and opportunities for collaboration between the five participating groups. Finally, results from this project suggest that other PBOs may find it useful to complete the exercise of making manifestos.

Options and Recommendations

The following options were presented to the client:

- Option 1: Maintain Current Status
- Option 2: Support PBOs' Ideas Arising From Project
- Option 3: Learn More Through Further Research
- Option 4: Grow Manifesto Next Steps

This project recommends that The 595 supports the further development of ideas and processes begun during this project by supporting PBOs' ideas arising from the project, learning more through further research about how organizations can partner with and support PBOs, and using this project to begin further work such as a toolkit about supporting the work of PBOs. Recommendations include presenting these options to the PSP to determine what they are most interested in completing, and in what order, and using this information to guide upcoming planning.

Conclusion

Overall, the project supports the conclusion that making manifestos can be a useful process that highlights the strengths and vision of PBOs, and that the process of making manifestos is a valuable resource to help support the work of peer-based organizations.

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1.0 Introduction

One of the most challenging tasks in any organization is working towards change. Couto, Hall, and Goetz (2010) argue that change is a collective effort to intentionally transform social systems. One method of achieving this change is through community organizing. Nagy (n.d.) found many benefits in organizing for change within a community including increasing self-sufficiency, increasing social support, gaining greater equity in society, empowerment, and the power of the very experience of bringing about change and working on a problem together. The drive to work towards change extends across social networks and includes those most impacted by inequality and injustice.

The 595 Prevention Team Inc. (The 595), the client for this project, is an organization that works towards change through education, policy work, advocacy and meaningful engagement with people who are affected by substance use and HIV and hepatitis C in Manitoba (The 595, n.d.). Involving individuals who understand a community's values helps to ensure that an organization reflects those values as effectively as possible (Mitchell & Bruhn, 2008). One of the ways The 595 works towards change is by partnering with people in communities affected by HIV through the Peer Secretariat Project (PSP). "*Nothing about us without us!*" (Canadian HIV/AIDS Legal Network, 2005) is a slogan, document and manifesto used to communicate the guiding principle that policies and programs should not be developed without the full participation of individuals affected by that policy or program. This principle heavily influences both the work of The 595 and this project by supporting the practice of meaningful community engagement, and by honouring the work and expertise of affected individuals in community-based organization and response. The 595's response to these principles is to support the mobilization of community organizations in change work through the PSP. Nagy finds that community organization is a process of community members getting excited about something and using that energy to create change (n.d.). Nagy further describes community organization to be about empowering people to improve their lives and their communities (n.d.). By supporting the work of individuals in their own communities through partnership The 595 is able to provide opportunities, resources, and support to the change-making efforts of peer-based organizations (PBOs).

My work as the project coordinator of the Peer Secretariat Project at The 595 involves partnering with people impacted by HIV in the work that they do to create safer, healthier communities. I have worked in this role for four years and am constantly looking for ways to support the change-making efforts of the communities I assist. Recently it came to my attention that many of the PBOs I support do not have documents or outlines of their specific organizational goals and values. As a response to this discovery, this project was developed with the goal of assisting PBOs in the process of creating visioning documents, exploring if this process is helpful and seeking to better understand if and how the process of developing visioning documents can affect PBOs. Every problem encountered is an opportunity to support people in building on their

capacity and change making efforts. Huddart articulates clearly that even difficult problems can be opportunities for learning and engagement (Huddart, 2010). For me, the problem peers identified of not having documents to outline and guide their work created an opportunity to undertake this project and generate a useful tool for those I work with, and also to help share their expertise with a wider audience.

1.1 Project Client

The project client is The 595 Prevention Team Inc. (The 595), a provincial harm reduction network, advocacy and education-driven organization located in Winnipeg, Manitoba (The 595, n.d.). Harm reduction is a philosophy that seeks to mitigate the harms associated with behaviour without demanding an end to the behaviour itself through policy, access to supplies and education (Harm Reduction International, 2015). Harm reduction is often applied to substance use, sex and other activities that have a risk of transmitting disease. Harm reduction also recognizes the competency of people's own efforts to protect themselves, their loved ones, and their communities (Health Canada, 2011); the value of this competency is explicit in the vision of The 595 which is "peer-driven, with peers having strong representation in all aspects of the network" (The 595, n.d.).

The 595 Prevention Team conducts education and policy development for Manitoba organizations and health authorities, as well as promoting harm reduction by serving as a harm reduction network (The 595 Prevention Team, 2013). Additionally, The 595 supports peer-based organizations through the Peer Secretariat Project (PSP), and promotes peer input in organizations, coalitions and services (The 595 Prevention Team, 2013).

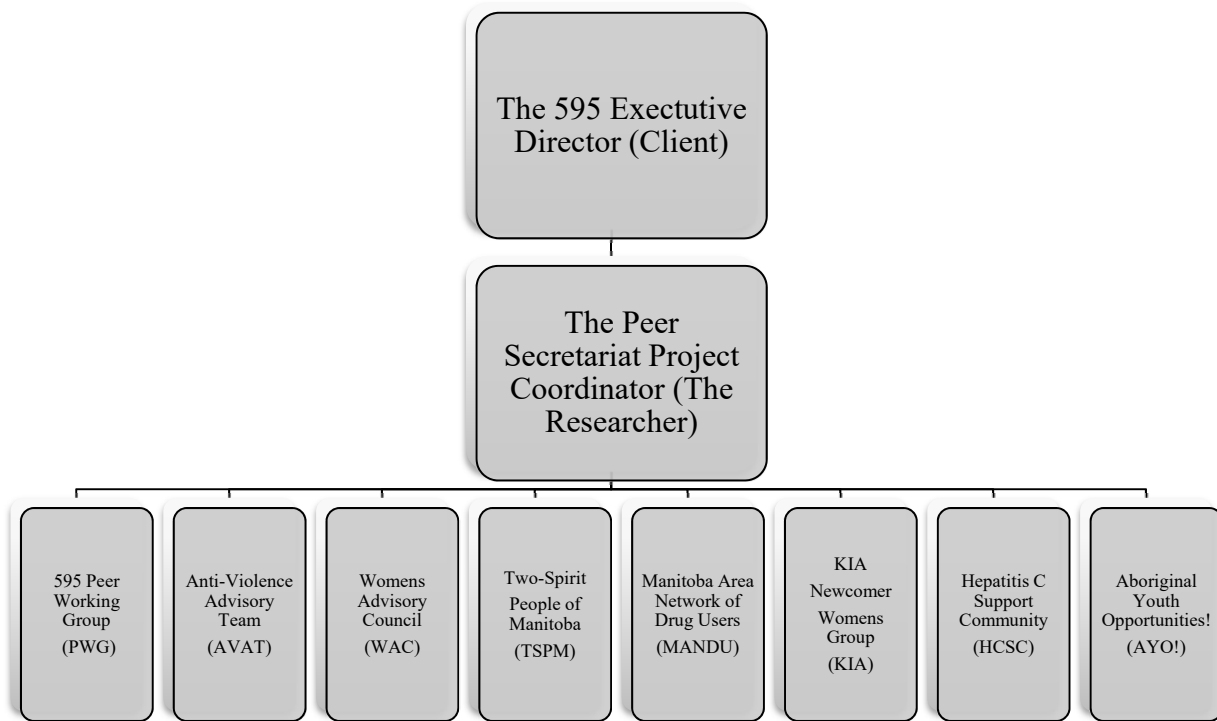
The specific client is the director of The 595, Shohan Illsley. The researcher is an employee of The 595 and works as a project coordinator for the PSP.

1.2 Background: The Peer Secretariat Project

The 595 supports peers through the Peer Secretariat Project (PSP). Peers, in this context, are individuals who self-identify as members of a community impacted by HIV and are actively working to reduce transmission of HIV and other sexually transmitted and blood-borne infections (The 595 PWG Handbook, 2011). Peer volunteers who engage with The 595 are individuals affected by social determinants of health, which are the social and economic factors that can influence health (The Canadian Public Health Association, n.d.), in a way that increases their risk of acquiring HIV or other sexually transmitted or blood-borne infections. Some of these factors include income, housing, race, gender and disability (The Canadian Public Health Association, n.d.). Specifically, peer volunteers that engage with The 595 are impacted by poverty, homelessness, racism and colonization, undiagnosed disabilities, mental health issues and substance use as well as HIV and hepatitis C. Peer-based organizations (PBOs) are groups of peers in communities impacted by the social determinants of health who are organizing to positively impact their communities and create change. The PSP includes both peer based

organizations that operate independently and those that advise organizations such as advisory councils.

FIGURE 1: ORGANIZATIONAL CHART



The purpose of the PSP is to partner with PBOs to provide extra support for the work these groups are already doing in their communities (The 595, n.d.). The eight PBOs that currently comprise the PSP are: Women’s Advisory Council, KIA Newcomer Women’s group, Anti-Violence Advisory Team, Manitoba Area Network of Drug Users, Hepatitis C Support Community, Two-Spirit People of Manitoba, Aboriginal Youth Opportunities!, and The 595 Peer Working Group (The 595, n.d.). The relationship between The 595 and the PBOs is that of partnership, collaboration and support, The 595 does not govern or run the PBOs.

The above eight groups supported by the PSP include people who are affected or infected with HIV and hepatitis C, and who are working in their own communities to reduce transmission, provide support, decrease stigma, and advise on services. The Canadian HIV/AIDS Legal Network (2005) found that people who use substances need to be meaningfully involved in consultation, policy making, and need to advise on any initiatives meant to address HIV and hepatitis C; the PSP was created to help facilitate this process. Support currently given to the peer-based groups through the PSP includes: capacity building, training opportunities,

administrative support, and access to resources such as printing, office space, computers and meeting space (The 595, n.d.).

The existing peer-created document “*Nothing About Us Without Us*” (Canadian HIV/AIDS Legal Network, 2005) has been used as a reference in guiding peer involvement and support in the PSP since its inception (Personal Communication, 2015). This document has guided The 595 with specific recommendations about how to meaningfully engage peers impacted by HIV or hepatitis C, and/or who use substances or have a history of substance use (Canadian HIV/AIDS Legal Network, 2005). Some of these recommendations include supporting organizations of people who use substances (such as PBOs), addressing systemic barriers to greater involvement of people who use substances in the policy, programs and decisions that impact them, involvement of people who use substances in community-based organizations, and valuing the expertise of people who use substances in prevention and education (Canadian HIV/AIDS Legal Network, 2005).

The Canadian HIV/AIDS Legal Network (2005) also explicitly explains the best practices for this peer involvement, such as how to engage with peers effectively and ethically by outlining appropriate parameters of involvement, inviting more than one peer to the table, and including both peers that are recovered and those still currently using substances. The 595 has used this document in program development, event organization, prevention and education activities, and day-to-day work, making it a valuable and utilized resource (Personal Communication, 2015). The document was used to inform the creation of the PSP through its findings, which support peer-based organizations in the work they do in their communities.

Recently, the peer-based groups that participate in the PSP have diversified. Where the PSP previously only supported groups with members currently or previously involved in substance use, the PSP has grown to include groups with individuals who are impacted by HIV (and who are not involved with substance use). This shift is in response to the trends of HIV transmission within Manitoba: in recent years, Manitoba Health has reported increasing HIV rates for women (Manitoba Health, 2015). The HIV rates for women in Manitoba noted heterosexual sex as the most common risk factor leading to transmission (Manitoba Health, 2015). While HIV rates for men remain higher in general, the increase in HIV transmission for women (Manitoba Health, 2015) has made this issue a priority for local organizations (Manitoba Health, 2015). Furthermore this data demonstrated a need to broaden the mandate of The 595 beyond only substance use risk factors.

The growth of The 595 to include women-specific PBOs in the PSP occurred in response to the provincial focus on women and HIV (Personal Communication, 2012). This resulted in the support of women’s groups who are not involved with high-risk substance use. This diversification of the peer groups supported by The 595 through the PSP has meant that not all currently supported groups can identify with the substance use specific document “*Nothing About Us, Without Us*”. Additionally, most of the peer-based groups have not had the

opportunity or capacity to develop a visioning or guiding document of their own. At a consultation meeting with the groups, it was suggested by PSP members that The 595 develop individualized group manifestos, to research the unique goals of each group, to help guide group activities, advise service providers, and acknowledge the diversity of individuals impacted by the project. The documents envisioned by the peers, would serve the same purpose as the “*Nothing About Us, Without Us*” document, in a way that is specific to their individual groups.

This project brings together information on how PBOs are affected by the process of creating visioning documents called manifestos, and explores if this process can be a tool to support the work of PBOs. It is important to explore these areas to further the goals of the PSP to support PBOs in growth, capacity building, and collaboration.

1.3 Defining the Problem

The recent problem facing The 595 is a lack of appropriate guiding documents for the PBOs whom they support. This problem exists for two reasons. Firstly, the individual PBOs have not developed guiding or visioning documents. Secondly, the broader, national document “*Nothing About Us Without Us*” that was previously used is specific to substance use and not all PBOs are engaged with substance use. Peer Secretariat members identified this absence of documentation as a problem for The 595. Furthermore, new groups that have more recently joined the PSP have differing needs and goals (The 595 Prevention Team PSP Evaluation, 2014) and cannot be guided by “*Nothing About Us, Without Us*”, which is specific to HIV and substance use. The new groups are the Women’s Advisory Council, The Anti-Violence Advisory Team and The KIA Newcomers group; these groups do not currently have a visioning document to guide their work, which impacts the way the groups partner with The 595, other service organizations and each other. This represents a challenge to The 595 that seeks to support the needs and goals of all the groups supported through the PSP.

This project also works to enhance collective understanding, which Ferdig (2007) found can lead to optimal outcomes in community organization and work towards change. In addition to providing an action, which will be the creation of manifestos to ensure that participating groups have guiding documents, the project will also explore how these documents affect the PBOs. The 595 will find out if the process of making a visioning document or the final product can be a tool to support the work of peer-based organizations.

1.4 Project Objectives and Research Question

This Master’s project explored the use of a visioning manifesto as a tool to assist PBOs in their work to create change. A manifesto is a written statement that defines the goals and objectives of a group (Merriam-Webster, n.d.). Puchner found that manifestos are the poetry of revolution, and that, although they meet different ends in terms of actually achieving their goals, they often have a singular purpose: to change the world (2006). Puchner discussed works where manifesto’ were used to articulate group identities, legitimize artists and political movements and establish

speaking points for minorities to be heard (2006). The accessible and simple structure of manifestos, along with poetic licence and political history, made it an ideal format to use with peer-based organizations.

Supporting PBOs is a key element of the mandate of The 595 Prevention Team, consequently, The 595 works to ensure that peers have meaningful representation and input into the services and organizations that serve them (The 595 Prevention Team, 2014). This project answered research questions that contributed to the effective support of PBOs and created a tool and process for the support activity of creating visioning documents. Research questions explored how developing a manifesto can affect PBOs, how manifesto development can affect peer-based organizations' views of themselves, and how PBOs explain or present their work. Additionally, the research determined if manifestos can help identify opportunities for collaboration; this is particularly important because collaboration is one of the goals of the PSP (The 595 Prevention Team PSP Evaluation, 2014). The key research questions were:

Primary Research Question:

- How can developing a manifesto affect peer-based organizations?

Sub-Questions:

- How can manifesto development affect the way peer-based organizations view themselves?
- How can manifesto creation impact the way peer-based organizations explain or present their work?
- How can manifesto creation be used to identify opportunities for collaboration between peer-based groups?

The client organization will use the answers to these questions to develop documents, guide its work with peer-based organizations, and promote peer-based groups to other stakeholders.

1.5 Organization of Report

Following this Introduction, which introduces the problem, client organization, background, and project objectives, the next section introduces relevant literature including several main themes and a conceptual framework. Section three provides a detailed description of the research methodology, methods, data sources, limitations and delimitations. Section four summarizes and analyzes the findings in the areas of process, content, impact, and collaboration. Section five is a comprehensive discussion and analysis of the findings. The final section will provide options and recommendations for the client organization based on the findings.

2.0 Literature Review

A literature review was conducted to find existing material on the subject of this Master's project. Key areas the researcher investigated were: support for the work of peer-based organizations, the use of visioning documents and, specifically, the use of visioning documents by peer-based organizations.

Peer-based organizations have been examined mainly in the context of HIV prevention and substance use; in these contexts meaningful involvement of people from affected communities in prevention and education work is advocated for (Canadian HIV/AIDS Legal Network, 2005). However, the idea of engaging affected individuals to work in an area of lived experience is not unique. Research had to be gathered from sources outside the HIV prevention movement about visioning in non-profit and voluntary organizations. In Canada, voluntary organizations are considered an integral part of society for the wide variety of services they deliver and as a mechanism for civil engagement (Barr, Brock & Brownlee, 2006). Within the literature, non-profit and voluntary-based organizations have been examined more broadly regarding their implications in a more diverse range of work areas.

The contrast between peer-based and non-profit and voluntary-based organizations can be considered as a subtle divergence of topic area, since the grounding concept is the same: people working in their own communities to make a difference. However it is important to note that capacity and skill levels may be different for groups also facing their own difficult life circumstances, such as peer-based organizations, rather than organizations comprised of people with more resources such as many voluntary and non-profit organizations. Illsley (2014) noted that many peer volunteers also struggle with their own health, which speaks to their dedication as volunteers within their community. This observation also speaks to the adverse conditions impacting the work of peers and peer-based organizations when compared to other service organizations.

Research was conducted through the University of Victoria library search engine, which accessed databases such as Emerald, IEEEExplore, ProQuest and Ebsco Host. Search terms included: visioning, vision, non-profit vision, voluntary organization vision, and creating vision in non-profits. Literature was also found through the references in "*Nothing About Us, Without Us*" (Jürgens, 2005) as well as previous research reports completed by The 595.

General findings included the value of peer-based organizations, the usefulness of visioning processes, the importance of communicating vision, and the apparent gap in information about supporting peer-based organizations through the creation of visioning documents.

2.1 Peer-Based Organizations

Sylvester (2011) discussed a movement being a group of people that share values who begin to organize because they want to make the world a better place or because they can no longer

endure injustice. This sentiment is at the core of peer-based organizations (PBOs) that seek to create change in their communities. The value of PBOs in the prevention of HIV has been well documented. Groups of committed and passionate citizens have been seen to impact the world. Omoto (2005) observed that many successful movements such as HIV and women's movements, started small with a few people and went on to create lasting change. Criticisms of peer-based education often revolve around lack of process, structure and supports for these initiatives (Walker & Avis, 1999) but few criticisms have been found of peer work itself. UNAIDS (2002) suggested that an approach to addressing HIV stigma is peer mobilization and support developed by people living with HIV. Research has been conducted specifically about PBOs that have been shown to be impactful in the realm of HIV such as such as Latkin (2003), who found that peer-based outreach was effective in preventing risk-taking behaviours, and Illsley (2014), who found that peers share HIV prevention information within their social networks. However, there appear to be gaps in research of best practices for supporting PBOs in HIV prevention work, with the exception of the previously discussed substance use specific "*Nothing About Us, Without Us*" (Canadian HIV/AIDS Legal Network, 2005) that looked at how people who use substances would like to be involved. While one can find support for the idea that non-substance use specific PBOs are useful, there is limited information available about how to engage with or support these groups.

The work of PBOs has also been studied by PBOs themselves. The 595 Peer Working Group, the advisory council for The 595, has previously completed community-based research about peer-based organizations. Three previous research projects have been undertaken by this group including:

- "*Hell Yeah I'm an Expert: A Snapshot of Peer Engagement in HIV/AIDS, STI and BBP Prevention Initiatives*" (2008-2009). This project explored peer engagement in the context of preventing sexually transmitted and blood-borne pathogens (The 595, 2008). This project identified a need to support the efforts of peer-based organizations, and was the catalyst to starting the Peer Secretariat Project (Illsley, 2014).

- "*DIY Distribution: Peer Directed Harm Reduction Supply Distribution*" (2009-2010). This project developed and administered a peer-to-peer harm reduction supply distribution site (The 595, 2010). Themes that emerged from this research included the informal sharing of information among peers, and the need for service providers to better engage peers in information sharing and improving access to supplies for people that service providers are unable to access (Illsley, 2014).

- "*What Goes Around: How Peers Use Their Social Networks To Share Sexually Transmitted and Blood-Borne Infection Information*" (Illsley, 2014). The results of this research found that many peers actively share information regarding safer substance use

and safer sex in their communities. Research highlighted the need to support peer-to-peer information sharing opportunities and peer-to-peer harm reduction supply distribution opportunities (Illsley, 2014).

These research projects undertaken by The 595 Peer Working Group highlight the idea of supporting peer-based organizations and their goals, and also the capacity of peer-based organizations to develop and participate in research.

Peer-based organizations are proven to be effective organizations that contribute to knowledge sharing, research, and fighting stigma. However, further work needs to be done to explore how to best support their important work. How can community organizations support peer-based organizations?

2.2 Visioning Documents and Communicating Vision

In general, the available literature supports the idea that visioning documents are useful and can assist non-profits, voluntary organizations and companies in their work. Avery and Kantabura (2015) found that scholars generally agreed that a common vision helps people act towards a common goal, provides a sense of direction, and is important for strategy and planning. In 2010, Avery and Kantabura found that having vision statements can help companies succeed and affect their ability to inspire its members. Kantabura (2008) has also argued that vision can impact performance within an organization (2008). Peter Senge (2008) takes the argument of the utility of visions one step further by finding that a vision be an active force for change (Cited in Kaiser, Feldhusen & Fordinal, 2012). Although much of the documentation on vision relates to companies, Kilpatrick and Silverman (2005) argue that because non-profits operate without the constant feedback of profits and losses the need for common vision is even stronger, and that developing a vision can increase performance, keep focus, and track successes. In both research and common sense, the usefulness of a common vision is apparent.

In addition to being useful in and of itself, vision literature supports the idea that the communication of vision is important. Nagy (n.d.) found that articulating issues is an important part of effective organizing – there is value in identifying what people think is important and what can be done about it. Sylvester (2011) found that groups need to clearly define the change they want as an important first step in gaining a more developed understanding of the change they want to make as community organizations. In *A Critical Review of Vision Literature*, Avery and Kantabura (2015) found that the most common theme in the literature they reviewed is that visions are communicated to promote change. Building on previous work that found that just having a vision statement is not enough, it must also be communicated to motivate and empower employees to act on it, and to align the organization and its systems to support that vision (Avery and Kantabura, 2010). Communicating vision is synthesized in the idea that building a shared vision is a process of articulating what members of an organization are seeking to create (Kaiser,

Feldhusen & Fordinal, 2012). Communicating vision stands to be just as important as having one.

2.3 Using Visioning Documents with Peer-Based Organizations

Only one project explored the use of visioning documents like manifestos with peer-based organizations: “*Nothing About Us, Without Us*”. This project produced three documents.

- *Nothing About Us, Without Us: Greater meaningful Involvement of People Who Use Illegal Drugs: A Public Health, Ethical and Human Rights Imperative*, authored by Ralf Jürgens (2005). This document is the full report version of the project by The Canadian HIV/AIDS Legal Network.
- *Nothing About Us, Without Us: Greater Meaningful Involvement of People Who Use Illegal Drugs: A Public Health, Ethical and Human Rights Imperative* (The Canadian HIV/AIDS Legal Network, 2005). This is the accessible booklet version of the full report and it is the document previously cited and most often used at The 595.
- *Nothing About Us, Without Us: A Manifesto by People Who Use Illegal Drugs* (Canadian HIV/AIDS Legal Network, VANDU & CACTUS Montreal). This was a manifesto completed with the project in a collaboration between organizations of people who use drugs and the Canadian HIV/AIDS Legal Network.

Nothing About Us, Without Us (Jürgens, 2005) examines the importance of engaging people who use substances in the response to HIV and hepatitis C, and provides recommendations on how this engagement should be executed. True to its own conclusion, the team that produced the document consulted with 100 people who use substances in its creation (Jürgens, 2005). The project established an advisory committee consisting of representatives from the Canadian HIV/AIDS Legal Network, project partners, AIDS Service Organizations, and provincial and federal governments to make recommendations about the meaningful involvement of people who use substances; half of the committee was comprised of people who use substances in Canada (Jürgens, 2005). The committee found that, although many agencies and bodies recognize the importance of meaningful participation, the challenge is to turn sentiments and statements of principle into action and meaningful involvement (Jürgens, 2005). During the consultations people who use substances created a list of “*Do’s and Don’ts*” which were suggestions to help overcome the challenges of meaningful involvement (Jürgens, 2005, p. 36).

FIGURE 2: EXCERPT FROM TABLE 3 OF THE DO'S AND DON'TS OF CONSULTING WITH PEOPLE WHO USE DRUGS

Do invite several of us	Don't invite just one of us
Do invite a user group to select representatives	Don't hand-pick always the same user you know and are comfortable with
Do invite an active user	Don't only always invite former users – it is OK to invite them and they have lots to offer, but they are not the same as I am, and I have a perspective that is valuable and needs to be heard as well
Do invite former users in addition to active users	Don't invite them instead of inviting active users
Do hold a meeting or consultation in a low-key setting or in a setting where users already hang out	Don't hold it in a government building
Do provide an honorarium – contrary to most people who attend your meetings, we are not paid to attend by our jobs, but still need to look after our needs	Don't assume that we don't need an honorarium or would just spend it on drugs (or that it wouldn't be justified even if we did)

The “*Do’s and Don’ts*” suggestions created by the impacted community are clearly targeted at service organizations looking to engage people who use substances, thus enforcing the idea that the task to achieve meaningful engagement is the responsibility of service organizations. This full report was shortened to an accessible 24 page booklet that brings these key messages forwards.

Following the report, the people who use substances that participated in the consultations further created a manifesto for The Greater Involvement of People Who Use Drugs (Appendix A).

FIGURE 3: EXCERPT FROM NOTHING ABOUT US WITHOUT US MANIFESTO



The manifesto has been valuable in the work of The 595 and other services looking to support PBOs of people who use substances by providing a clear list of expectations for organizations. In

a textbox at the bottom of the manifesto, the authors express their desire that people who use substances around the world either adopt the manifesto or use it as a basis for their own (Appendix A). This statement reinforces the idea of supporting peer-based organizations in the creation of their own manifestos; however, instructions on how to do so are not included.

2.4 Conceptual Framework

The theory that guides this research is that peer-based organizations will find it useful to create a visioning document so that they can communicate their vision both internally and externally. This theory is based on the literature review, which showed that other types of organizations find the use of visioning documents helpful in defining common vision and in communicating that vision. Although research has shown both the success of PBOs and the importance of creating and communicating vision, research has not previously been done about how to create visioning documents with peer-based organizations or to determine if the peer-based organizations find it helpful.

FIGURE 4: CONCEPTUAL FRAMEWORK



2.5 Summary

For this project, the literature review includes research that explored peer-based organizations, the use of visioning documents, the communication of vision, and previous important projects related to this work. Existing literature finds that PBOs do valuable work in the prevention of HIV, and that vision and communicating vision are essential to organizations. One previous project completed a visioning manifesto with a peer-based organization, however, did not provide information about how to engage in that process, or if it was useful to the peer-based organization.

Research supports the premise that peer-based groups are important, and the idea that visioning documents are important, as is their communication both internally and externally, but how can one be used to support the other? Information is lacking about the use of these documents specifically for PBOs. This presents an obvious challenge in finding best practices and tools for supporting the visions of the peer-based groups in the PSP without conducting research such as this project.

3.0 Methodology and Methods

The focus of the methodology and methods for this project was ensuring that the peer-based organizations themselves remained in control of the process by determining how they would proceed with the research, which components they wanted to participate in, and their own level of engagement. The general idea followed the suggestion made by PSP members, that peer-based groups be supported in their creation of manifestos. The purpose of this research is two-fold in that firstly the results will provide the answer to a research question in an academic context, and secondly it will support the creation of a tangible solution to a problem facing the client organization and the PBOs they support.

3.1 Methodology

The principles that guide this research practice are participation, empowerment, and strength-based approaches. These principles contribute to the methodology of participatory action research used in this project. Participation is the primary principle guiding this research, both because meaningful participation is a part of the mandate of The 595 (The 595, n.d.), and because of its relevance as a research principle. Studying upwards at the structures and systems that impact us and studying ourselves is important (Harding, 1987), and for this reason participatory approaches are essential. Cornwall (2004) argues that effective participation involves ensuring that marginalized actors have access to spaces that can be sites of radical activity. In this case, the marginalized actors are peers, who are being provided space and resources to work on development as peer-based and activist groups. Participatory approaches recognize the knowledge and experience of communities (Gutberlet, 2010); in this case, the knowledge and experience of peers and peer-based organizations is recognized and respected.

The second principle relevant to the methodology of this research is empowerment. Checkoway (1995) explains that empowerment is people acting on the power that they already have, and that it can be assumed that power is present in every person or community. This research supports empowerment by supporting peers in acting on the power and skills they already have through creating a document together.

The final principle that informs the methodology is strength-based or asset-based approaches. Asset-based community development involves the idea that people in communities can drive development through the recognition and mobilization of their own community assets (Mathie & Cunningham, 2003). Elliott (1999) sees an essential aspect of this approach as transformation of a culture that sees itself negatively to one that sees itself as having the capacity to improve its community and towards a more appreciative construction of itself. By valuing the power of PBOs and their members, this research is using asset-based community development principles to assist peers in identifying strengths and other components of their work through the creation of the manifestos. The principles of participation, empowerment and strength-based approaches

ensure thoughtful and ethical involvement with the marginalized communities engaged with the PSP by centering the knowledge and decisions of peers throughout the process.

This kind of participant-led approach can be described as participatory action research. Participatory action research is an umbrella term used to describe research approaches oriented towards action (Kindon et al. 2007). In essence, participatory action research brings together researchers and participants to work towards solving a problem through research action. In this case, the participating Peer Secretariat Project groups are participating in the action of creating manifestos to solve the problem that they do not have a document guiding their individual visions and needs, and to assist The 595 in its work to support PBOs. Patton (2002) found that in action research the line between research and action can become blurred, and that the research methods tend to be more informal and specific to the problem, people and organizations doing the research. Patton also found that, in action research people in the situation are often directly involved in gathering the information and studying themselves, allowing this methodology to serve the process of studying ourselves as noted earlier by Harding (1987). Participatory action research is the methodology best able to serve this project's principles of participation, empowerment and strength-based approaches.

3.2 Methods

For this project the researcher employed a multi methods approach. Information gathered was qualitative. The data collection was comprised of two main parts: the data of the process of creating the manifestos (which included how the peers chose to develop the documents), and data collected after the manifesto completion (which included the content and how the document impacted the groups).

Ethics

An ethics application was approved by the University of Victoria Board of Ethics. The ethics review considered written consent at each groups initial meeting (Appendix B) and verbal consent (Appendix C) at subsequent meetings. Care was taken to ensure that honoraria and other considerations intended to remove barriers to participation, such as food and bus tickets, were dispersed at the beginning of the meeting so that individuals would be free to leave at any time. The main ethical consideration was the researchers dual role as both coordinator of the PSP and researcher. This was managed by the voluntary nature of the project. Individual groups were able to choose between:

1. Not participating in the process
2. Creating manifestos but not participating in the research
3. Participating in both manifesto creation and research

This choice allowed groups not interested in participating in this research to still experience the benefits of the manifesto creation activity. Individuals involved in the research were provided with consent forms outlining how information gathered would be shared. The researcher read the consent form out loud while individuals followed along on their own copies in order to address any issues around literacy. Questionnaires about the manifesto were completed anonymously, and no personal identifiers were collected during discussions.

Recruitment

The first step was to let peer-based groups know about the research. To this end, all eight PBOs were contacted to attend a regular meeting where they were informed about the project, so that they could decide independently whether they wanted their group to participate. Five PBOs self-identified to participate in both the research and the manifesto. Additional groups were interested in completing a manifesto but did not participate in the research. Groups also decided who would participate from their group:

- Three groups decided the whole group would participate
- One group decided several key representatives would participate
- One group decided one member, a leader of the group would participate

Data Collection

Each participating group attended a total of three meetings, two as individual groups, and a final meeting altogether. At the beginning of each meeting, honouraria and bus tickets were distributed, food was provided and consent was obtained. The first meeting used a written consent form, and subsequent meetings used a verbal consent script. All meetings were documented by the researcher using meeting notes.

First Meeting

This meeting was to decide how to make the manifesto, and generate content. Initially each group assessed their preferred methods of developing a manifesto by discussing different options and activities. Groups were able to self-direct this process and all groups chose to create the manifestos in meetings with the researcher. It was important that information-gathering methods met the needs and preferences of the individual groups, therefore the meeting schedules and places to meet were all decided by the groups themselves. Four groups met at the researchers office, with the fifth group meeting in another building in downtown Winnipeg. At the beginning of the first meeting, the researcher discussed key ideas with the groups such as the definition of a manifesto, and facilitated some basic visioning and brainstorming exercises, such as personal manifestos (Appendix D).

Evidence was gathered by observing groups' preferred methods for creating the manifestos and additionally the content gathered within the manifesto documents contributed to the overall

findings. Questions were asked regarding the content the group wanted in the manifesto, their goals, values and dreams as a group, and the structure and design they wanted for the manifesto (Appendix E). The groups answered the questions verbally in discussions and also by writing answers on flip charts. The group members and researcher sorted the brainstormed material into sections and headings during the meeting for the manifesto. In one group, two members were selected to do further sorting of the brainstormed material. The groups also brainstormed design ideas, colours, and themes for the appearance of the manifesto. Following the first round of meetings, the content for the manifestos was sent to a graphic designer along with the groups' design ideas, who then developed a draft for each manifesto.

Second Meeting

The purpose of the second round of meetings was first to present the draft manifestos to each PBO for feedback and second to discuss the impact of developing the manifesto. The draft manifestos were presented to the PBOs and the group members provided feedback and made changes to the draft. To assess the impact of developing the manifestos, a questionnaire was developed. Groups were offered this questionnaire. One group completed the questionnaire and four groups used the questionnaire to generate open discussion. The discussion and survey questions are reflected in Appendix F.

Third Meeting

This meeting comprised of representatives from all participating groups. The purpose of this meeting was to provide the opportunity for PBOs to present the manifestos to each other and identify areas of potential collaboration between groups. The researcher also took the opportunity of this meeting to present the data that had been collected so far back to the groups for their approval and clarification.

Research tools included the consent form (Appendix B), verbal consent script (Appendix C), discussion questions for creating the manifesto (Appendix E), and discussion and survey questions assessing impact (Appendix F).

3.3 Data Sources

Although manifesto creation methods varied according to the preferences of the group, information was collected during meetings with participants about the process of creating the manifesto documents, and each group's preferences in doing so. This information was collected in meeting notes. Additionally, data was collected from the completed manifestos themselves. Following the completion of the manifestos, participants provided feedback in the form of discussions, brainstorms, and individual feedback according to their preference. Although a questionnaire was offered, only one of the five participating groups chose to complete it. The feedback questions included how the manifesto creation impacted the group, observations, and

other questions the peer groups decided they were interested in. A complete list of post-manifesto questions are included as Appendix F.

Data Analysis

Data analysis included using information gathered in the course of manifesto creation to answer the research questions, applying observations of this research to previous academic knowledge, and drawing conclusions on the effectiveness of using manifestos to assist PBOs. Additionally, the researcher was able to compile a document about “how to create manifestos with peer-based organizations” based on the preferred methods of the 5 groups who participated by documenting how the groups chose to create their manifestos.

Data analysis happened in three main areas: the data of the “how to” make a manifesto, the manifesto content, and the data about how the manifestos impacted the peer-based organizations.

To document the preferred processes of making the manifestos, meeting notes were taken. In the data analysis phase, these notes were compared to see which methods, activities and processes each group used. There were five different processes compared and contrasted because each of the five groups was slightly different in their preferences. The end result was a snapshot of how PBOs may want to make manifestos. This part of data analysis was necessary as one of the deliverables to the client organization that requested a document be created to assist peer-based organizations in making manifestos.

The data analysis that served to answer the research questions was about how manifesto creation can impact peer-based organizations. The following steps were taken in order to complete the data analysis:

1. Information was gathered in the form of discussion notes, brainstorming notes and surveys
2. Relevant quotes were taken from the notes and surveys and put into a document
3. Quotes were grouped into themes and topics
4. Themes were presented back to representatives from the 5 participating groups for verification

This process of data analysis can be considered content and thematic analysis. Content analysis is a data sorting effort that identifies core consistencies, meanings and themes from qualitative data (Patton, 2002).

3.4 Limitations and Delimitations

One limitation is that although this research project reveals information on the purpose, vision and support needs of the peer-based groups that participated, the information should not be generalized to other peer-based groups. Individual groups should always be consulted and decide for themselves if visioning manifestos could be interesting or useful for their specific group. The

information gathered in this project may also be time-specific, and recommendations identified may change within a few years; however, because the research focus was on the process of developing manifestos and their impact on peer work, it can be assumed that the process may be replicated as group membership and vision changes over time.

A delimitation of this research is that it only engaged peer-based organizations that were connected to the client. These PBOs are accustomed to the kind of work and research carried out during the manifesto-making process due to their involvement with The 595. It is possible that other PBOs that are not similarly connected to non-profit organizations may need time spent on capacity building before a project like making manifestos could be successful. Making a manifesto is also a snapshot of the group making it, and it may need to be changed or re-done if group priorities change.

4.0 Findings

The PBOs that participated in the research worked to create manifestos with the support of the researcher. In total, 5 groups participated in the making manifestos project. These groups were:

- The 595 Peer Working Group (PWG) - a group of people with experience in substance use who guide and advise The 595 (The 595, n.d.).
- Two-Spirit People of Manitoba (TSPM) - a group of two-spirit individuals who provide education, advocacy, training and community events as well as support other Two-Spirit people (Two-Spirit People of Manitoba, n.d.).
- Anti-Violence Advisory Team (AVAT) - a group of women involved in sex work who provide education and support to other women who do sex work (Personal Communication, 2016).
- Women’s Advisory Council (WAC) - a group of women with experience in substance use and pregnancy who are advising the development of a program called Manitou Ikwe Kagiikwe (The Mothering Project); the program will serve women who are pregnant and using substances (Personal Communication, 2016).
- Manitoba Area Network of Drug Users (MANDU) - a group of people with personal experience with substance use who work to support and share knowledge with other people who use drugs (Personal Communication, 2016).

These groups worked to address the problem that they did not have relevant visioning documents that were specific to their groups. The process of creating the manifestos, the content of each manifesto, the impact and effects of creating manifestos and how the manifestos can be used for collaboration are all findings that help to answer the research question and find out if and how these documents can assist PBOs in change making efforts.

4.1 Process

To develop a framework for how peer-based organizations want to create manifestos and what kind of process they want to follow, the choices that groups made throughout the process were documented. Who made the manifesto, how the groups generated content, sorting and editing, and review and finalization of the documents were all areas that contributed to determining how to best assist peer-based organizations in manifesto creation.

The first aspect of the manifesto creation was who the group wanted to engage in the creation of their manifesto. Groups differed in the people they wanted to engage or participate in the project.

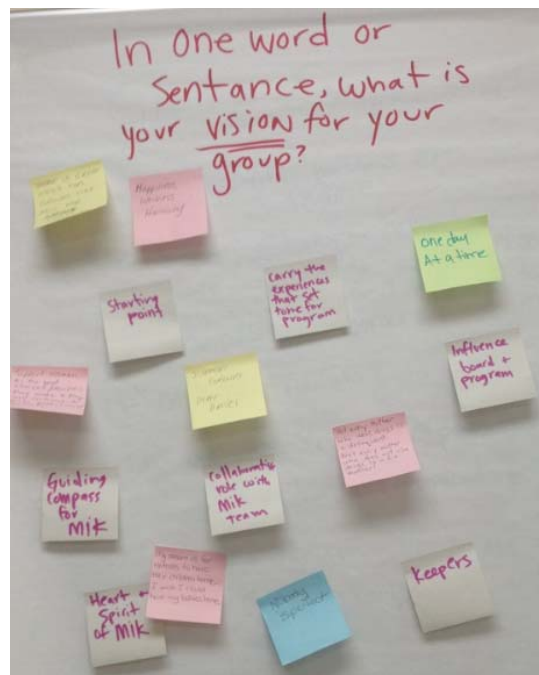
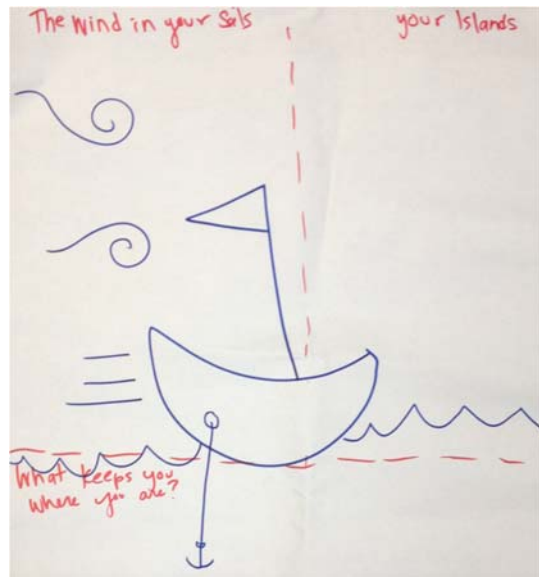
TABLE 1: WHO PARTICIPATED

Group Name	Who Made Manifesto
Peer Working Group	All Members (13 people)
Two-Spirit People of Manitoba	Key Representatives (3 people)
Anti-Violence Advisory Team	All Members (4 people)

Women's Advisory Council	All Members (10 people)
Manitoba Area Network of Drug Users	Key Representative (1 person)

The second aspect of manifesto creation was how the groups chose to generate content. All groups chose to use discussion with group members and the researcher. Questions for discussion and brainstorming were generated related to what information the groups wanted to include. Some groups required more activities and structured discussion in order to generate content they liked. The activities the groups used were selected by groups and also suggested by the researcher when discussion seemed to require a structured activity. There were three activities used, in addition to brainstorms and discussions. The first activity was a personal manifesto that group members completed independently and then shared with a group (Appendix D). The personal manifesto template was generated based on the major areas included in many manifestos: identity, beliefs, knowledge and action. This activity was helpful in introducing the structure of a manifesto, and beginning to think about goals and values. The second activity was a visioning exercise called The Boat, based on an activity by Goncalves and Linders (2016) In this activity participants are asked to first fill in the upper right quadrant with their goals, the places their boat is moving towards, secondly to fill in the bottom section with challenges, needs or anchors under the boat, and lastly to fill the upper left quadrant with the strengths they have moving them forward, the wind in their sails. This activity was helpful in identifying the goals, needs and strengths of groups in an informal, fun way. The third activity was more structured flipchart discussion and dot-mocracy (Diceman, 2010), a process that uses small dot stickers to highlight contributions. In this activity groups identified headings for the top of flipcharts with topic areas they would like to include on their manifesto (e.g. goals, support needs, vision); members then independently contributed to each list by putting sticky notes on a flip chart with

FIGURE 5: DISCUSSION EXERCISES



that title or guiding question. Afterward each member was given small dot stickers to put next to the statements they liked best in each section. These favorite statements were emphasized in the final manifesto. This activity was useful in focusing the discussion for the content of the manifesto. In general, the additional activities were used more by larger groups and less by smaller groups.

TABLE 2: CONTENT CREATION

Group Name	Content Generation
Peer Working Group	Discussion, brainstorming, flip charts, activities, reviewing group documents
Two-Spirit People of Manitoba	Discussion, referencing group documents
Anti-Violence Advisory Team	Discussion, brainstorming
Women’s Advisory Council	Discussion, brainstorming, flip charts, activities, referencing previous group work
Manitoba Area Network of Drug Users	Discussion

All groups required the assistance of the researcher for sorting and editing, with only one group, the Women’s Advisory Council, electing representatives to lead this part of the process. After the content was developed and approved by each group it was sent to the designer along with the group’s design suggestions, and the designer produced a first draft of the manifesto.

For the final review and finalization, all groups’ manifestos were approved by the whole team that worked on them. One group, Two-Spirit People of Manitoba, also got approval from the rest of their group by emailing the draft to absent members for their approval.

The overall process of creating the manifestos was generally similar for all groups who generated content through discussion, brainstorming and activities with input from group members.

4.2 Content

The areas or subheadings the groups chose to use in their manifestos were different, but tended to include group values and/or teachings. All groups included some information about what their group is, and the group’s values and goals, although the groups labeled these ideas differently.

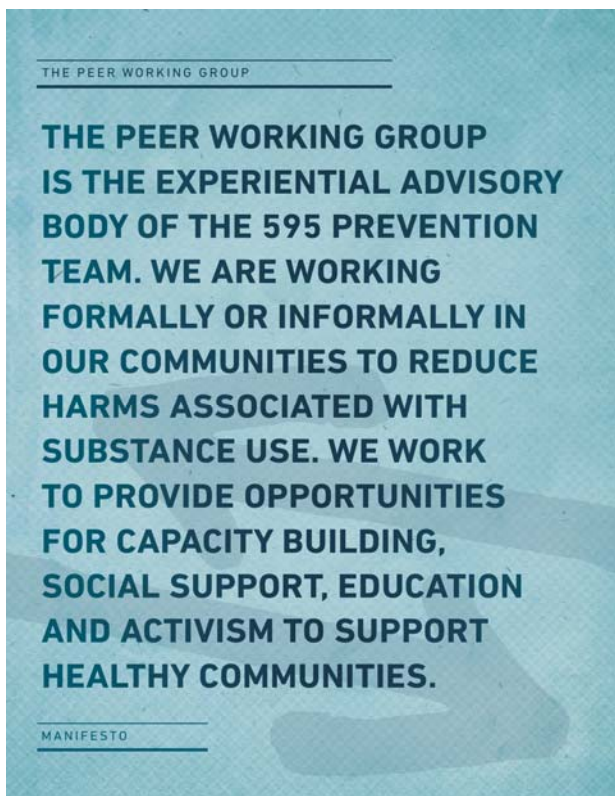
TABLE 3: CONTENT AREAS

	Peer Working Group	Two-Spirit People of Manitoba	Anti-Violence Advisory Team	Women’s Advisory Council	Manitoba Area Network of Drug Users
--	--------------------	-------------------------------	-----------------------------	--------------------------	-------------------------------------

Description of PBO	□	□	□	□	□
Values	□	□	□	□	□
Goals	□	□	□	□	□
Support needs	□	□			

Below is a brief overview of the content each group chose to include in their manifesto; larger copies of the manifestos are included in Appendix G.

FIGURE 6: PWG MANIFESTO (FRONT)



The 595 Peer Working Group (PWG) used a description of their PBO as the front page of their manifesto. Values and beliefs were expressed in sections titled “We Value” and “We Know”. Goals were expressed in sections titled “We Will” and “We Are Working Towards”. Support needs were identified in a section called “We Need”.

Specifically, The 595 Peer Working Group described themselves as the “experiential advisory body of The 595 Prevention Team” (PWG Manifesto, 2016). They described their work as a group as formally or informally working to reduce the harms of substance use and providing opportunities to support healthy communities (PWG Manifesto, 2016).

Values sections highlighted the high value of personal experience and the value of each member of the group, as well as peer voices and stories (PWG Manifesto, 2016). The 595 Peer

Working Group stated the belief that peers have knowledge and can positively impact their communities, and the importance of respect for individuals’ life choices (PWG Manifesto, 2016).

Goals included the ability to share their knowledge and experience with other peers and service providers, advocacy, having strong healthy communities, and reducing transmission of sexually transmitted and blood-borne infections (PWG Manifesto, 2016).

Support needs included opportunities, respect from others, employment, and engagement (PWG Manifesto, 2016).

FIGURE 67.1 TSPM MANIFESTO (FRONT)

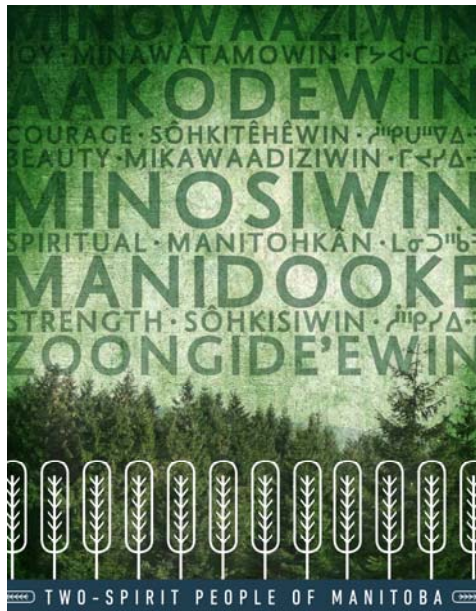


FIGURE 7.2: TSPM MANIFESTO (BACK)



OUR TWO-SPIRIT TEACHINGS:

SPIRITUALITY: Two-Spirit people are conduits between the physical world and the spiritual world, and open doors to healing.

BELONGING: Two-Spirit people are worthy of love, respect and safety.

VISIONING: Two-Spirit people see and acknowledge the impact of harmful colonial constructs and work to challenge them within the Two-Spirit community and beyond.

TRANSFORMING: Two-Spirit people promote non-discrimination and acceptance by dismantling colonial concepts of gender and sexuality.

EQUALITY: Two-Spirit people challenge gender-based privilege and sex-based privilege within the Two-Spirit collective.

STRENGTH: Two-Spirit people are assets to their families and communities because of their gifts and abilities.

FERTILITY: Two-Spirit people are sex-positive and believe sex is an expression of spirituality, relationships and bonding.

ADVOCACY: Two-Spirit people stand in solidarity with people facing oppression and advocate for the civil and human rights of ourselves and others.

YOU CAN SUPPORT US BY:

Creating safer spaces, free of shame, violence, stereotypes, bullying, homophobia and transphobia

Inviting us and welcoming us into events, traditional spaces and ceremonies

Being open to learning about Two-Spirit experiences

Respecting and honouring traditional Two-Spirit roles

Challenging systems and institutions to address the unique needs of Two-Spirit people

Advocating for our inclusion, our civil and human rights, and our indigenous rights

Providing and increasing opportunities for us to share our gifts

WWW.TWOSPIRITMANITOBA.CA

Two-Spirit People of Manitoba (TSPM) included a description of their organization as well as their values and beliefs in the Two-Spirit Teachings. They also included organizational statements on harm reduction and land, and included a list of support needs.

Two-Spirit People of Manitoba defined themselves as “an organization that seeks to improve quality of life of two-spirit (aboriginal gay, lesbian, bisexual and transgender) people” (TSPM Manifesto, 2016).

The values TSPM expressed as teachings included their community roles, their work in equality and advocacy, and their strengths (TSPM Manifesto, 2016).

TSPM was the only group to include specific

organizational harm reduction and land statements. These statements included that TSPM promotes harm reduction practices, and that they recognize their historical relationship with the land and advocate for its preservation.

TSPM also provided a list of ways that others can support TSPM including items such as creating safer spaces, involvement in ceremonies, and challenging systems to meet their needs (TSPM Manifesto, 2016).

On the front page of the document, TSPM included words they identify strongly with: joy, courage, beauty, spiritual, and

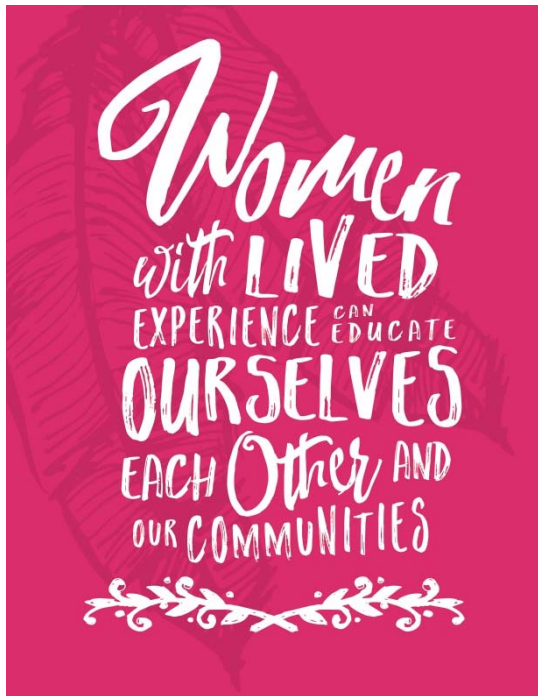
TWO-SPIRIT PEOPLE OF MANITOBA IS AN ORGANIZATION THAT SEEKS TO IMPROVE QUALITY OF LIFE OF TWO-SPIRIT (ABORIGINAL GAY, LESBIAN, BISEXUAL, AND TRANSGENDER) PEOPLE.

HARM REDUCTION
WE PROMOTE PROMISING PRACTICES THAT CAN REDUCE HARM AND IMPROVE HEALTH AND WELLBEING IN OUR COMMUNITY

LAND
WE RECOGNIZE OUR HISTORICAL FIRST NATIONS, INUIT AND METIS RELATIONSHIP WITH OUR HOME-FIRES AND THE TRADITIONAL LANDS AND TERRITORIES OF OUR ANCESTORS
WE ADVOCATE FOR THE PRESERVATION OF THE LAND, USE OF SUSTAINABLE DEVELOPMENT PRACTICES, AND RESTORATION AND RECLAMATION OF LAND BASED RESOURCES

strength written in English, Ojibwe, Cree, and Cree syllabics.

FIGURE 8.1 AVAT MANIFESTO (FRONT)



The Anti-Violence Advisory Team (AVAT) used a large part of their manifesto to describe their team and their structure as a peer-run group under a heading that reads, “We are a peer-run group, to us this means...” (AVAT Manifesto, 2016). The top of the page included a brief description of the group as well. Values were expressed under a heading that reads “We Value”. The group chose to only include one statement about their goals and that was “Women with lived experience can educate ourselves, each other and our communities”, which is featured as the entire front page of the manifesto (AVAT Manifesto, 2016).

The Anti-Violence Advisory Team described themselves as a group of women with lived experience who share their knowledge and

experience with other women through education,

FIGURE 8.2 AVAT MANIFESTO (BACK)

workshops, support and mentorship (AVAT Manifesto, 2016). They described how they function as a peer-run group, which included operating based on needs identified by the group, not being judgmental or discriminative, and pursuing opportunities and growth (AVAT Manifesto, 2016). Values included the experience and diversity of group members, as well as their voices and stories (AVAT Manifesto, 2016). AVAT also values respecting individual choices, and the health and well-being of themselves and their communities (AVAT Manifesto, 2016). The goal that The Anti-Violence Advisory Team chose to highlight was their goal to educate other women and their communities. This sentiment reflects both values and goals of the group.



FIGURE 9.1 WAC MANIFESTO (FRONT)

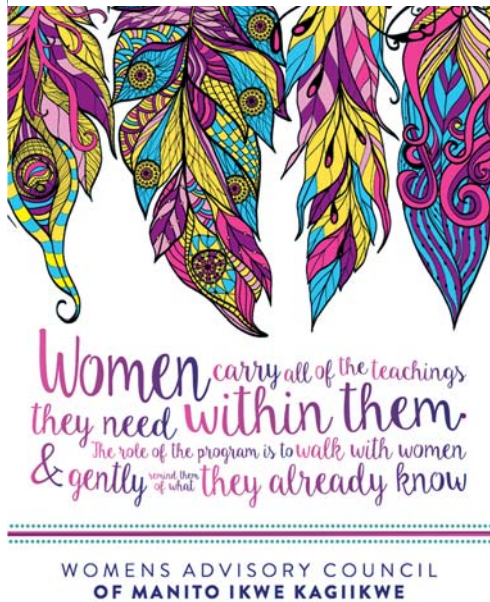


FIGURE 9.2 WAC MANIFESTO (BACK)



The Women’s Advisory Council included a description of their group on their manifesto. They also included values and beliefs by defining how they carry forward the seven sacred teachings in their work (WAC Manifesto, 2016). They chose to include the teaching they received at their naming ceremony for the program prominently on the front page of the document. Their goals were listed in the center of the document.

The description of the Women’s Advisory Council defined their role as advisors to a program that supports women who struggle with substance use called Manito Ikwe Kagiikwe/The Mothering Project that is run out of Mount Carmel Clinic (WAC Manifesto, 2016). They defined this advisory capacity as being the guiding compass and knowledge-keeping organization as well as heart and spirit for the program (WAC Manifesto, 2016). They stated that they meet regularly to make decisions, share their expertise,

and determine direction and priorities to help the program serve women and the community (WAC Manifesto, 2016).

The Women’s Advisory Committee shared their values through sharing how they apply the seven sacred teachings to their work. The names of the teachings were presented in Cree, Ojibwe and English languages, which are the languages spoken within the group. Common values in the group were interpretations of the seven sacred teachings, which included kindness, acceptance, and respect of oneself and others, sharing stories and experiences, and moving forwards in a positive way (WAC Manifesto, 2016).

The Women’s Advisory Council shared their goals to build community, be non-judgmental, keep families together, honour their traditions, support and empower each other, and use their personal experiences to create change (WAC Manifesto, 2016).

The Manitoba Area Network of Drug Users (MANDU) included a description of their group on their manifesto. They also included values described as “What we believe”, a description of their work, and their main goal (MANDU Manifesto, 2016).

The description of MANDU in their manifesto included their identities as a group of people who have experience with substance use, who share their knowledge with other people who use substances, organizations of people who use substances, service providers and PBOs (MANDU Manifesto, 2016). MANDU stated that they work together to help improve the lives of people who are impacted by substances through peer-based support (MANDU Manifesto, 2016).

Beliefs and values held by MANDU include the human rights of people who use substances, harm reduction, and being non-judgmental (MANDU Manifesto, 2016).

MANDU also outlined that they have an important role as people with experience of substance use to be advocates for their community. MANDU also shared their belief in the individuality of substance users and that each person has their own stories and gifts to share (MANDU Manifesto, 2016). MANDU provided examples of the work they do as a PBO, which includes facilitating substance use supply access, education and prevention work, sharing knowledge about safer use, methadone, sexually transmitted and blood-borne infections, and helping people who use substances in any way that they can (MANDU Manifesto, 2016).

MANDU shared their main goal of helping to make Manitoba a better and safer place for people who use substances. (MANDU Manifesto, 2016).

FIGURE 10.1 MANDU MANIFESTO (FRONT)

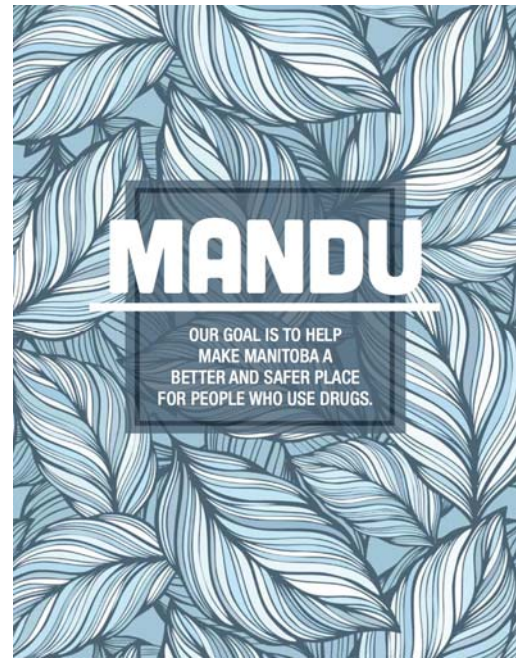


FIGURE 10.2 MANDU MANIFESTO (BACK)



MANDU IS AN ORGANIZATION OF PEOPLE WITH EXPERIENCE IN SUBSTANCE USE WHO SHARE OUR KNOWLEDGE WITH OTHER USERS, DRUG USER GROUPS, SERVICE PROVIDERS AND PEER-BASED ORGANIZATIONS. WE WORK TOGETHER TO HELP IMPROVE THE LIVES OF PEOPLE WHO HAVE BEEN DIRECTLY OR INDIRECTLY AFFECTED BY DRUGS THROUGH PEER-BASED SUPPORT.

WHAT WE BELIEVE...

- We believe in the human rights of people who use drugs
- We believe in the principles of harm reduction
- We believe in non-judgmental communication with people who use drugs
- We believe we have an important role as drug users to advocate for our health and our wellbeing and the health and wellbeing of our community
- We believe our voices should be heard and our knowledge respected
- We believe in using words that empower and don't generalize to describe people who use drugs
- We believe we all have our own stories
- We believe we are unique and valuable individuals with gifts and talents to share

- We tell people where to get supplies
- We work to prevent opiate and opioid overdose
- We help people with methadone access and questions
- We work to overcome the stigma around substance use
- We take extra supplies so we can give them to other people that need them and share supplies in our networks to help people use more safely
- We share information about taking care of abscesses and other health issues
- We tell service providers and organizations about the issues that impact us
- We share knowledge about drugs, HIV and Hepatitis C, and using more safely
- We share information with service providers about health, the way people are using and what they are using, and the challenges and successes facing our community

WHAT WE DO...

- We advocate for the rights of all people who use drugs
- We share our knowledge about using safe new supplies and safer drug use practices
- We hook people up with other services, sometimes its a lot of services and hard for people to navigate on their own
- We let service providers know what is going on so they can better meet the needs of our community
- We help people who use drugs so they can prevent harm to themselves and others
- We go out of our way to help people and we are there to help no matter where people are at
- We stand in solidarity with other organizations of people who use drugs, local people who use drugs, and drug users around the world

Several of the groups chose to omit words or descriptions that would assist an outsider in identifying the exact purpose of the group. For example, AVAT did not describe how they work with women who do sex work and instead chose to say “women with lived experience” (AVAT Manifesto, 2016). In a similar way, WAC chose to avoid saying that their program serves women who are pregnant and use substances, and instead describe the population as “women who deal with substance use” (WAC Manifesto, 2016).

All five PBOs that participated in the research were able to easily and effectively generate content for their manifestos. The major themes that were present in all five manifestos included the value of peers and their experiences in the work that they do, and that the groups were working towards positive change in their communities.

4.3 Impact

In order to assess the effect that manifesto creation may have on the PBOs, the groups participated in discussion and survey questions to assess the impact and usefulness of the project. Although there were several questions, they can be divided into four main categories: what the groups liked about the process, what they learned about their group, how making the manifesto changed their view of their group, and their intended plans and uses for the manifesto.

Question 1: What do you like about the manifesto?

The PBOs liked the content of their manifestos, that the manifestos communicated their message, and the process of creating the manifesto. Content that reflected the group was important; when describing the manifesto, one member of the PWG said, “It is all of us” (PWG member, 2016). PBOs also appreciated how the manifesto communicated the messages of the group; an AVAT member stated, “It strengthens our voice outwards to the community”. PBOs also appreciated the process of creating the manifestos and found it to be a good growth experience (AVAT member, 2016), particularly noting that “We all worked on it” (PWG member, 2016). Reviewing the manifesto and discussion of the group was “informative” (TSPM member, 2016) and helped to “clarify” (WAC member, 2016). Overall, the groups liked many things about their new manifestos, and every group discussed some items they appreciated.

TABLE 4: WHAT PBOS LIKE ABOUT THEIR MANIFESTOS

		Peer-Based Organizations				
Theme		Peer Working Group	Two-Spirit People of Manitoba	Anti-Violence Advisory Team	Women’s Advisory Council	Manitoba Area Network of Drug Users
	Content	-“Informative and gets to the point” -“It’s all of us”	-“How we use the teachings” -“That we say advocacy three times!”	-“Shows what we are trying to do in our community” -“Represents us	-“The 7 sacred teachings” -“English and other	-“I like the things it says”

			-“Inclusive to all communities” -“The wording and layout”	and what we stand for”	languages”	
Communicates our Message	-“Shows people what we are about” -“In layman’s terms” -“We can all understand”	-“Puts out truth” -“Gives people ideas about how to support two-spirit people”	-“Strengthens our voice outwards to the community”			-“It has enough information to share what we do”
Process	-“That we all worked on it”	-“Informative to review our reasons”	-“Good growth experience”	-“Helped clarify what we are doing”		-“By doing it, it made me think about it more, like everything I do and every one I talk to.”

Question 2: What did you learn about your organization while creating the manifesto?

In discussing what individuals learned about their organization while creating the manifesto, three major themes emerged. The first theme was the reflection on the groups’ experiences and resilience, with PWG members noting that “We have all been there”, “We understand life on the street” (2016), and “We push a little harder all the time” (PWG member, 2016). WAC members noted that they are “able to work together respectfully and with kindness despite our background and experiences” (2016). These statements highlight the focus on personal experience and continuing to push forwards in their work.

The second theme was that individuals learned more about the work that they do as a PBO while creating them. In some cases, this was highlighted by statements about the impact of the work such as “We are making change” (PWG member, 2016) and “I think I am helping someone, even though with the work I do, I don’t really think about it or acknowledge that I am helping people, this makes me feel like I am doing something for somebody and it is important” (MANDU member, 2016). In other cases the groups learned something specific about their group such as TSPM, where a member learned about “the importance of the land” (2016), and that their group was “inclusive to gay and lesbian people” (2016).

The third theme that emerged in this question was that group members were reminded of their strengths. A PWG member noted, “The PWG is strong in wisdom and partnerships” (2016) and a WAC member was reminded, “We are resilient, strong, intelligent, we are survivors, warrior Ikwe” (2016, Note: Ikwe means woman in Ojibwe, a local Indigenous language). Overall, every PBO was able to learn something about their organizations in the main theme areas of their experiences and resilience, their work, or their strength.

TABLE 5: WHAT PBOS LEARNED ABOUT THEIR ORGANIZATIONS

		Peer-Based Organizations				
		Peer Working Group	Two-Spirit People of Manitoba	Anti-Violence Advisory Team	Women’s Advisory Council	Manitoba Area Network of Drug Users
Themes	Our Experience and Resilience	-“We have been there” -“We all understand life on the street” -“We push a little harder all the time”			-“Willing and able to work together respectfully and with kindness despite our background and experiences” -“We love and respect our connection and understanding of our culture”	
	Our Work	-“We are making change” -“We work on a harm reduction basis with people” -We offer compassion and support” -“Reminds me that the work and experiences and stories are important”	-“Focus on harm reduction sometimes lost” -“We are inclusive also to gay and lesbian people” -“The importance of the land”		-“A greater understanding of our foundation” -“Each woman has valuable input that is worthy of contributing to the shape of the group” -“Open to different teachings and how diversity plays a role in parenting”	-“ I think I am helping someone, even though with the work I do, I don’t really think about it or acknowledge that I am helping people, this makes me feel like I am doing something for somebody and it is important”
	Our Strengths	-“The strength of helping and supporting” -“The PWG is strong in wisdom and partnerships”	-“We are strong, articulate and work well together” -“It allows me to feel that we are responsible for the wellbeing of our community”	-“We all take it really serious and it means a lot to us” -“Made me think about how we don’t discriminate and its really	-“We never give up” -“Everything is making us stronger, balanced, keep going, successful, connected” -“We are resilient,	

				true, we don't judge"	strong, intelligent, we are survivors, warrior Ikwe"	
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Question 3: Does the manifesto change how you view your organization? How?

All five groups found that making the manifesto changed their view of their organization by helping them to see it more positively or by giving them more information and a deeper understanding of their group. Three groups had members that did not find the project changed their view of the organization; an AVAT member stated, "We already know this stuff, but it can help us show other people what we already know". Many of the groups found that this process helped them to view their PBO more positively, and commented that it made their group seem more professional and organized (PWG, TSPM, AVAT, 2016). WAC participants noted of the group members, "We are all strong women with a clear vision of the future". (WAC member, 2016). All of the groups also found that making the manifesto changed their view of their group by giving them more information or understanding of their group. In response to this question TSPM noted, "We are guardians of our teachings" (2016); one member of MANDU stated, "I always take it as not a big deal what I do, it's not a big deal talking to these people and helping them with supplies. I just look at it like it's not a big deal and seeing it all out like this makes me think that maybe it is a big deal". Overall, all of the groups had some members who expressed some ways that making the manifesto changed their view of their organization.

TABLE 6: HOW MANIFESTOS CHANGED PBO VIEWS

Peer-Based Organizations						
		Peer Working Group	Two-Spirit People of Manitoba	Anti-Violence Advisory Team	Women's Advisory Council	Manitoba Area Network of Drug Users
Themes	No	-“No change of view but its nice to see”		-“We already know this stuff but it can help us show other people what we already know”	-“No”	
	Helps view the organization more positively	-“A better outlook on what's ahead” -“Makes me see us as more organized” -“Makes us look more professional”	-“Helps take us seriously” -“Helps us look more professional, even to me!”	-“Makes us feel good like we are able to help people” -“We look more legit”	-“We are all strong women with a clear vision of the future”	
	Gave me new information /understanding of my group	-“The manifesto stresses the solution focused orientation of me individually	-“Helps understand two sprit and include other identities”	-“The work brings out our personalities and helps with our self-	-“Learned that these women are finally not afraid to use their voice”	-“I always take it as not a big deal what I do, it's not a big deal talking to these people

		and the group.” -“As Peer Working Group members we are educators” -“Self - acceptance of being around the same”	-“We are the guardians of our teachings”	empowerment”	-“We all have different thoughts and inputs” -“Showed how it helps us get better and build good relationships”	and helping them with supplies, I just look at it like it’s not a big deal and seeing it all out like this makes me think that maybe it is a big deal”
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Question 4: How would you like to use this manifesto?

The groups presented many ways they would like to use their manifestos. Most of the ways involved using the manifesto to communicate externally, while only a few involved using the manifesto internally within their group. The ways the groups would like to use the manifestos for external communication were using them to reach other peers, using them to reach service providers, using them to fight stigma, using them to gain respect for peers and PBOs, using them to support other people, sharing them with specific places, as a communication tool and for making partnerships. The ways that peers would like to share their manifestos externally can be further broken up into three areas.

- Sharing information (with peers, service providers, specific places)
- Affecting others’ views of peers (fighting stigma, gaining respect for PBOs and peers)
- Partnerships

One way the groups would like to share their manifestos externally is to have them reach other peers, a PWG member stated they would like to “Use it to build relationships with other peers” (2016), and both the PWG and MANDU said they would like their manifestos to reach other peer-based organizations (2016). Another way the peers would like their manifestos to be externally communicated is that they would like them to reach service providers, with WAC stating, “If we share it with places like prenatal and social workers, maybe they will see and understand our values” (2016). TSPM explained that maybe if service providers had their manifestos and more knowledge of their PBO, the group might be more likely to be consulted with to share their expertise in response to a local crisis (2016). Each PBO named many specific places they would like to see the manifesto, including local service organizations that serve them, and general groups of people such as “youth”, “Northern Manitoba”, and “the people on the street” (PWG, 2016). Another place that many of the peer-based organizations would like to share their manifestos is online in their social networks such as Facebook (PWG, WAC, MANDU, 2016). Many groups felt that they could use the manifestos as a communication tool and that by sharing the manifestos, others could better understand their groups. WAC also found that because of the manifesto, “When people ask I can better talk about what I am doing”.

Peers also thought of using their manifestos to fight stigma towards peers. A PWG member noted that the manifesto “Shows that peers care about ourselves, each other and consider the public” (2016), while a WAC member hoped the manifesto could “change stereotypes about us”

(2016). MANDU noted the possible impact the manifesto can have on stigma by sharing that “Because of the stigma behind drug users, maybe someone who read it can maybe not judge so much, or realize that there’s more to people who use drugs, it’s more than people getting high” (2016). Furthermore MANDU expressed that the manifesto “can even help someone understand a drug user without the stigma of looking at them like they are bad” (2016). Groups also talked about using the manifestos to gain respect for peers and PBOs. The PWG noted “As a group we can use the manifesto to remind us that we as peers make The 595 what it is today” (2016), and MANDU stated, “Yeah people do drugs but they also do all this work, we’re not just a bunch of people who just use drugs” (2016).

The final way that the groups see their manifestos assisting in external communication is by helping them to make partnerships. The PWG observed that the manifesto could assist by helping “to see where we fit into other organizations mission statements and visions” (2016) while TSPM thought that “service organizations can see what we are about and know to invite us” (2016). WAC also felt that the manifesto could assist them in partnerships because it “shows that we as indigenous women can make partnerships and create things with organizations and that there is nothing stopping other service organizations from partnering with us and they should be able to do that with us too” (2016).

The final way that the PBOs would like to use their manifestos was the only area that reflected using the manifestos internally, and it was to help them stay focused. Peers noted “Can use it to help PWG stay focused and know why we’re there” (PWG, 2016), “Keeps us on a positive red path” (AVAT, 2016), and “It can be used as an anchor, a starting point to remember where we have come from and use it to remember our values” (WAC, 2016). AWAC member even noted its potential use in succession planning for the group by stating, “We might not always be around, but this carries our vision forward” (2016). Overall, the groups found many potential uses for their manifestos, focused mainly on using them to aid in external communications, but also to help the individual groups maintain focus.

TABLE 7: POTENTIAL USES FOR MANIFESTOS IDENTIFIED BY PBOS

		Peer-Based Organizations				
Themes		Peer Working Group	Two-Spirit People of Manitoba	Anti-Violence Advisory Team	Women’s Advisory Council	Manitoba Area Network of Drug Users
	Want it to reach other peers *External communication	-“Use it to build relationships with other peers” -“Share it with new peers and potential peers” -“Share it with other PBOs” -“By sharing it at the peer forum”		-“Sends a message to other women that we are there to help” -“Give it to women and new members”	-“Getting together as a group and connecting with one another” -“Could use it for recruiting or new members” --“To empower each other”	-“I’d like to have it out to any peer-based organizations” -“So other users know that we understand”
Want it to reach service	-“Distribute to other service providers”	-“In a crisis like this (youth suicide) they		-“If we share it with places like prenatal and	-“For service providers, hope they learn that	

providers *External communication	-“Give out to other organizations”	can see what our expertise is and that we can help”		social workers maybe they will see and understand our values”	there is somebody out there that is willing to help”
To fight stigma *External communication	-“Shows that peers care about ourselves, one another and consider the public” -“If someone saw the manifesto they would understand us”			-“Change stereotypes about us”	-“Because of the stigma behind drug users, maybe someone who read it can maybe not judge so much, or realize that there’s more to people who use drugs, its more than people getting high.” -“ Can even help someone understand a drug user without the stigma of looking at them like they are bad”
Respect for peers and PBO’s *External communication	-“As a group we can use the manifesto to remind us that we as peers make The 595 what it is today” -“Shows that we are working to help people”	-“ Helps legitimize us to other service organizations”		-“Indigenous women made this and it shows what indigenous women can do”	-“Yeah people do drugs but they also do all this work, we’re not just a bunch of people who just use drugs.”
Share it with specific places *External communication	-Group homes -Places where there are youth and young adults -Canadians -Northern Manitoba -Street Connections -The people on the street -Online	-Online -In the media -Facebook	-In workshops -In a pamphlet -Posters at Sage House	-Funding proposals -In ceremony -With the Mothering Project program -Share it with the world! -Hospitals, parenting and baby groups -Social workers -Social media -Family First -ANCR	-Any place where there’s supplies (harm reduction supplies) -Mount Carmel Clinic, -Methadone clinics -Street Connections -Online

As a communication tool *external communication	-“Education” -“If someone saw the manifesto they would understand us” -“Can show everyone who we are and what we do”	-“Use it at conferences and speaking engagements”		-“Could help explain the work we do” -“When people ask I can better talk about what I am doing”	-“By giving it to people to read for themselves” -“Lots of people don’t know about MANDU, but it says here we are and we are here to help.”
For making partnerships *External communication	-“To see where we fit into other organization’s mission statements and visions” -“Helps to see if our group deals with the same harm reduction stuff as them” -“Can help us be more involved with other peer-based groups and resources”	-“ Service organizations can see what we are about and know to invite us” -“Others can see what we do and engage us” - “Can help us see what other organizations are doing and where we can fit”		-“Shows that we as indigenous women can make partnerships and create things with organizations and that there is nothing stopping other service organizations from partnering with us and they should be able to do that with us too”	
Use it to stay focused	-“Can use it to help PWG stay focused and know why we’re there” -“A good reminder of why I am here” -“Can use it as a guideline” -“To learn from mistakes.”	-“Helps us show and look at our work” -“Helps us to be clear about what we do as a service organization”	-“Keeps us on a positive red path” -“Keeps us focused on our culture, strength and voices” -“Can use it to show growth”	-“It can be used as an anchor, a starting point to remember where we have come from and use it to remember our values” -“We might not always be around, but this carries our vision forwards” -“We can live by these teachings”	

4.4 Collaboration

PBOs were able to use the manifestos to identify opportunities for collaboration in a group meeting with representatives from each group. In the two-hour meeting, the PBO members discussed similarities and differences between groups by reviewing the manifestos, and discussed what they could learn from each group. One of the major outcomes of the meetings were some groups requesting workshops on specific topics from other groups. For example, a member of WAC disclosed that she did not understand what two-spirit means, and asked if a

member of the TSPM would come and talk to her group. The other major outcome of the collaboration meeting was a list of project ideas that the groups could work on all together, which included an idea of planning an information session to local politicians about the work and challenges faced by peers, and also the idea of having a joint web presence together with all the groups. By looking at the manifestos together, the participating PBOs were able to identify more specific areas of expertise and develop ideas about how they could learn from each other and work together.

TABLE 8: COLLABORATION OPPORTUNITIES

	Peer Working Group (PWG)	Two-Spirit People of Manitoba (TSPM)	AntiViolence Advisory Team (AVAT)	Women’s Advisory Council (WAC)	Manitoba Area Network of Drug Users (MANDU)
What opportunities for collaboration do you see between groups?	<ul style="list-style-type: none"> -Info on drug use and effect of drugs, how to reduce STBBI -Joint office with other PBOs -Provincial networking, our knowledge as 595 volunteers -Host event for all PBOs to talk to politicians 	<ul style="list-style-type: none"> -Info about resilience -Info on two-spirit and sexuality -Resources for public access -Info on presenting traditional roles -Info on harm reduction in traditional ceremonies 	<ul style="list-style-type: none"> -Info on skill building and professional growth -Joint research on violence and gender -Joint website for all PBOs -Share info from our workshops about safety, police reporting, exploitation 	<ul style="list-style-type: none"> -Info on pregnancy and development to other groups -Parenting, and parenting two-spirit kids (with TSPM) -Info pregnancy and HIV -Info on post partum -Experiences with CFS 	<ul style="list-style-type: none"> -How to prevent overdose and safer drug use -Traditional healing and drugs -Methadone -Information on harm reduction supplies, resources

4.5 Summary

This project was able to document the process PBOs prefer to use for creating manifestos, the content relevant to each of the five participating PBOs, the ways that making the manifesto affected the individual groups, and how the peers found they can use the manifestos for collaboration. The process of making manifestos was similar for all five PBOs, with all groups choosing to make them collaboratively, engage in some kind of discussion, and brainstorming. Some groups also chose to refer to previous group documents, and some groups chose to do additional team activities. PBOs selected to either create the manifestos with the whole group or with select representatives, and all groups chose to review and approve the manifestos before completion. The content that was relevant to the PBOs included descriptions of their groups, their goals, values, and beliefs, and some content also included teachings, what work they are already doing, and support needs. Making the manifestos affected groups by helping them to learn about their PBO, by changing their views of their PBO, and by providing a tool that they can use in their work. PBOs were able to use their manifestos to identify overlapping areas and opportunities for collaboration during a collaboration meeting, such as sharing information and education in each of the group’s specialization areas with other groups, inviting local politicians

to learn from all of the PBOs, and pulling together a joint web presence for all of the PBOs. Findings were generally consistent between groups while allowing for the individual expressions of each group to be maintained.

5.0 Discussion and Analysis

During this project, the participating PBOs were able to directly respond to a problem by creating visioning documents using a participatory, peer-led, strengths-based approach. This solved the problem that the PBOs did not have individual guiding or visioning documents for their groups, and that their supporting organization, The 595, needed to guide their work. This project answered the question, “How can developing a manifesto affect peer-based organizations?”, and found that making manifestos had a positive effect on the PBOs. This project also answered the question: “How can manifesto development affect the way peer-based organizations view themselves?”. In the course of this research, the process impacted their views of their organizations through the realization that their work was important, and through discussing the strengths of the organization. The third research question, “How can manifesto creation impact the way peer-based organizations explain or present their work?”, was answered when the project found that making the manifesto can help the groups communicate their visions. The project also answered the question, “How can manifesto creation be used to identify opportunities for collaboration between peer-based groups?”, and found that making manifestos helped the PBOs in identifying collaboration opportunities with other PBOs when the manifestos were reviewed together in a group meeting. Overall, this project was able to explore the effects of making manifestos and find many ways to use this tool with peer-based organizations, thus supporting the theory that peer-based organizations would find this process helpful.

5.1 Effect and Impact

The findings of this project suggest that making manifestos affected peer-based organizations by engaging them in a process that impacted the group members’ views of their group. More specifically, making the manifestos helped group members see their groups more positively, and helped members to remember or identify their strengths as a group. This result answered the research question, “How can manifesto development affect the way peer-based organizations view themselves?”, by finding that the process facilitated a more positive appreciation of the work of the group. Members found that, for the first time, they were seeing that the work that they do is a “big deal” and important. The value of a positive view of their own work cannot be measured, but is supportive of the empowerment and strength-based methodologies used in this project. Though the initial investigation sought to better understand the effects of this process and predicted a positive impact, the overall benefit of a transformative view of self was not predicted. This speaks to the methodologies that Elliot (1999) saw as having the capacity to transform a culture into seeing itself as able improve community and maintain a more appreciative construction of itself. Through the process of making the manifestos members were also reminded of their strengths as a group through the discussion and activities. In this way, the findings show that the impact of the process of making the manifestos was just as important as the final result because it affected peers views of their groups and reminded them of their strengths.

The project found that the manifestos impact the PBOs by assisting them in staying focused; the additional structure provided by having a visioning document will be beneficial to the PBOs. Bolman & Deal (2008) saw structure as having the ability to both enhance and constrain an organization through serving as a blueprint for official expectations. The addition of the structure of having a guiding visioning document will also affect PBOs, and reinforce their ideas about who they are. Bolman and Deal (2008) described that organizational soul can be viewed as a resolute sense of character, and deep confidence about who we are, what we care about, and what we deeply believe in. Based on the findings that observed resolute decisions on the values and goals of the PBOs during the process of making the manifestos, the spirits or souls of the groups were reaffirmed. Overall, this project affected the groups positively through its approach as participatory, strengths, and empowerment-based, which resulted in a greater appreciation of their own work, their strengths as change-makers, a tool to stay focused, and an affirmation of their organizational soul. These results answered the research question, “How can developing a manifesto affect peer-based organizations?” by finding that making the manifesto affected groups through seeing their own groups more positively and reinforcing their group strengths, and as a tool to stay focused and true to themselves.

5.2 Collaboration

The manifestos were able to serve as a tool for framing a conversation about the expertise of groups and ideas for collaboration. The research question “How can manifesto creation be used to identify opportunities for collaboration between peer-based groups?” was answered when all groups who participated in making the manifestos got together and used the manifestos to identify opportunities for collaboration. These opportunities were helpful because collaboration between groups is one of the main objectives of the PSP project. The manifestos aided this process by clearly communicating each group’s expertise and area of interest in a way that proved to be more effective than previous efforts based solely on discussion. The collaboration ideas suggested by the peer-based organizations during this process will be able to be incorporated into future planning and meeting the objectives of the PSP.

The project also provided an opportunity for peers to discuss how their manifesto can help them collaborate with other service organizations and make partnerships, with many PBOs noting that the manifesto makes them appear more professional and legitimate and may increase the likelihood of being sought out by service organizations seeking their expertise. Only time will tell if this prediction made by participants in this research will happen, but the project itself seems to have increased peers’ confidence in their organizations, which would help with any potential partnerships. Research undertaken by The 595 Peer Working Group (discussed in the literature review) showed the importance of supporting the work of peer-based organizations, and the manifestos these groups created may make it easier for community organizations to find out about peer-based organizations and access their expertise.

This project showed how a service organization can partner and collaborate with peer-based organizations. The literature review developed the question, “How can community organizations support peer-based organizations?”, and we have found through this project that supporting PBOs in creating visioning documents is one way to do so. The researcher was able to share skills in administration and facilitation to the improvement of the PBOs, who were able to create a practical tool. This creates other opportunities for learning; for example, could The 595 and PBOs make a manifesto to jointly express goals for harm reduction in the province? Making manifestos is one way that a community organization can partner with PBOs in their area, perhaps providing an opportunity for further collaboration activities.

5.3 Communicating Vision

Making manifestos affected peer-based organizations by providing a way for them to share their vision and communicate externally about their group. The research question “How can manifesto creation impact the way peer-based organizations explain or present their work?” was answered when the groups discussed many intended ways to use the manifesto for externally communicating their visions. The idea that the manifesto would be used to communicate externally also impacted what groups chose to include in their manifestos, with some choosing to exclude relevant information about their groups, such as their involvement with sex work in the case of the AVAT manifesto (2016). Overall, the peers identified many ways the manifestos could assist them in presenting their work to peers, service providers and community. This new avenue of communicating the PBOs vision will allow them to share their important work with others and broaden their change-making efforts. The literature review found that communicating vision is an important part of effective organizing (Nagy, n.d.), and that visions are communicated to promote change (Avery and Kantabura, 2015). The literature review also revealed the importance and usefulness of common vision, a common vision that has now been formalized within the participating PBOs. Peers expressed that the manifestos can help them explain or present their work as a tool for that communication; they also expressed that they felt they could reach others just using the manifesto, and that if people saw it they would understand their group. The manifestos support the peers in communicating vision by initially creating a space and process that facilitates the design of a common vision, and further by providing a tool to communicate that vision externally.

5.4 Personal Observations

While facilitating this process, a few key things arose during the content creation. Firstly, I noted that I had to resist my strong desire to edit the peer manifestos. There are times when I feel like the words used do not explain the work of the PBOs as clearly as it could be stated, or using the most up-to-date preferred words by the sector. For example in the MANDU manifesto the word “Users” is used to describe people who use substances, which in substance use work is usually replaced with the term “People who use drugs” or “People who use substances”. I had to resist

the urge to edit for social acceptability so that the manifesto would remain solely in control of those who created it.

An interesting moment that arose in discussion with a WAC participant about determining the key audience, determining what words peers wanted to use, and balancing that with their ideas to present a professional document.

WAC Participant to Researcher: “I want it to say that to give respect you need to get respect, but say it fancy smart.”

Through the discussion that followed with the WAC participant, it was revealed that the people she really wanted to read the manifesto were other women like her, and they might prefer to read real words and not something that was made to be artificially fancy. This conversation spoke to the desire of the PBO to be on par with other organizations, but feeling like they had a lack of capacity. More work will need to be done to show that peer words are just as valuable as “fancy smart” ones.

Personal observations and experiences impacted both my drive to complete the work and do well by the trust of the PBOs, and my experience in navigating some tricky situations. Organizations moving forwards in their work to support PBOs should be aware about how this process can be impacted by the researcher’s decision to not make changes or edits for social acceptability, and that the peers were encouraged to keep the documents in their own words. This likely impacted the overall product as well as the process.

5.5 Summary

The result of this project is a clearer understanding of how visioning tools such as manifestos can affect the PBOs that The 595 supports by positively impacting their view of self, assisting in collaboration efforts, and developing a tool to help PBOs articulate their vision. Findings supported the initial hopes of the PBOs who desired such documents to assist them in their work. Although processes varied slightly between groups, it was always participatory and self-determined, meaning that any other groups who may undertake this process will need to determine as a group what process they would like to use and not necessarily follow a prescribed plan; however, common process components such as discussion of the group’s goals and strengths may be helpful. This project was primarily a process, therefore it is possible that the findings are a result of engaging in a visioning process with the PBOs and could be similar for other process-based projects. It is possible that other visioning exercises may be equally beneficial to the PBOs, especially if they also produce an outline or document that could be shared publicly. Further research could also be undertaken to provide multiple ways and opportunities to support PBOs to ensure they are adequately supported in a wide variety of work in a variety of places. Further projects such as this could be compiled into an accessible and useful toolkit for supporting the work of PBOs, where different projects or activities could be selected depending on the needs of each unique group. This research is significant to the larger

picture of HIV prevention by providing another tool to support the work of peer-based organizations, groups which were shown in the literature review to be beneficial for community health and HIV prevention measures.

The usefulness of the manifestos shows that peer-based organizations benefit from manifesto creation, which can positively impact the group's view of self, be used as a tool for collaboration, and provide a vehicle for communicating vision internally and externally. This finding supports the idea that making manifestos is one way that community organizations can support peer-based organizations.

6.0 Options and Recommendations

There are several options to consider following this project. Options were based largely on feedback received from PBOs throughout the project, as well as previous work done by The 595 Peer Working Group.

6.1 Options

Option 1: Maintain Current Status

The first option is a stand-alone option, to wrap up the project in completion and return to the status quo. The peers have now completed the project and can redirect energy to a different area. This has the benefit of freeing up time and resources for other program areas for The 595, and adding a big check mark to the Making Manifestos project.

Option 2: Support PBOs' Ideas Arising From Project

The second option is to use this project as a basis for continuing to support the work of peers, as a jumping off point for continuing the work by using the manifestos in the ways that the PBOs suggested during the research: to publicize, make connections, and share their work. The 595 can support PBOs by assisting them in this kind of dissemination by promoting the project, using their network and connections to seek audiences with service providers and other peers and providing opportunities. The 595 can further support the PBOs by supporting the ideas they came up with during the research, especially in the realm of collaboration. The 595 can support the collaboration opportunities the PBOs identified using the manifestos by incorporating those ideas into this year's work plan and schedule with the PSP. The opportunities for further work identified during this process can be simplified so that The 595 can choose which opportunities it has the resources to execute. The ideas for further work are drawn from the suggestions and ideas of peers during this research:

- Support PBOs in presenting their manifestos and work to relevant service organizations
- Support PBOs in presenting their manifestos and work to other peers and PBOs
- Support PBO-identified opportunities for collaboration, including workshops for each other, joint internet presence, and presenting to local politicians

The only potential drawback is that these activities will require resources such as honoraria, and will depend on the desire of the PBOs to complete these activities. Supporting the next steps for this project determined by the PBOs would also serve The 595 in their mandate of supporting peers through the PSP and honouring the peer-led nature of the project.

Option 3: Learn More Through Further Research

The third option is to learn more about supporting the work of PBOs through further research. Research could focus on a variety of topics from specific needs to broader impacts. Some potential ideas for further research in this area are:

- Conduct a needs assessment to find specific support needs of PBOs, which could then be developed into a toolkit for supporting the work of PBOs
- Pursue research about the systemic barriers that challenge the work of PBOs, and how PBOs overcome those barriers
- Explore how volunteering in a PBO affects members' health and well-being
- Explore how other visioning or structuring exercises affect PBOs
- Other ideas for research that are generated by PBOs

A benefit of this option is that it continues to engage the PBOs that partner in the PSP in further research, and continues the goals of The 595 and The 595 Peer Working Group, who want to see greater support for PBOs. Further research would also continue to develop capacity within PBOs to participate in and guide research, which one of the goals of the PSP. Ideally many of these research activities could be compiled into a toolkit for supporting the work of PBOs that could be used in a broader context. Further research and learning would require significant time and financial commitment from The 595.

Option 4: Grow Manifesto Next Steps

The fourth option is taking this project further. This option arises because several additional PBOs, after seeing the work of their peers, have asked for support in creating manifestos. Some of these groups are a part of the PSP, and some are not, which reveals a need to widen the accessibility of this information beyond The 595. Ideas for next steps include:

- Support additional PBOs in creating manifestos
- Develop a toolkit for use by PBOs about how to create a manifesto
- Dissemination of manifestos and research to other service agencies that support/could support PBOs
- Dissemination of manifestos and research to relevant national organizations

One benefit of this option is that more PBOs would have manifestos that can help to identify broader collaboration opportunities as well as other benefits such as more positive view of their work. Another benefit of this option is spreading the message developed by The 595 Peer Working Group in their previous research: that PBOs need the support and respect of service agencies. This option would require a significant time investment, and a financial investment from The 595 in design/graphics of the toolkit.

6.2 Recommendations

With the exception of the first option, the three remaining options are complementary, and may be executed consecutively. Recommendations include presenting these options to the PSP to determine what they are most interested in completing, and in what order, and using this information to guide upcoming planning. Many, if not all, of the suggested activities already fall into the realm of support offered to PBOs by the PSP project and would be relatively simple to implement with the investment of time and resources. Implementing options 2-4 in whole or part would further the goal of the PSP to support the work of PBOs.

7.0 Conclusion

As a service organization, it is imperative to continue to support local PBOs in the important work they do responding to the needs of their community and working towards change. This project provided a tool in the toolbox for supporting PBOs in their work towards change, and meaningfully involving people living with HIV by finding that supporting PBOs in creating manifestos can be helpful. This project found that making manifestos can affect PBOs in their view of self, in collaboration efforts, and in communicating their visions of a better future. This information will be applied by the client, The 595, and will help identify areas for further programming, funding applications, and collaboration between peer groups, as well as being able to use this tool to support other PBOs. In the grander scheme, developing support methodologies and tools may assist other organizations in seeing the value and acting to support PBOs in their area, which in turn can impact community engagement and change. Developing tools to support the work of PBOs is a rich area warranting further investigation; future research may consider studying potential tools that can be used by PBOs such as other kinds of visioning documents and strategic planning processes.

My work at The 595 involves supporting people in the work they do to create change in their communities. I see people who are facing challenges in their own lives working tirelessly to make the world a little better for themselves and their peers. In this project, I assisted these individuals in creating another tool for their work-- a tool that can share their voices with a broad audience and help them in their work to create change.

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Appendices

Appendix A



We are among the most vilified and demonized groups in society. Simply because we use illegal drugs, people and governments often deny us our rights and dignity.

We are the "junkies" and "crackheads" of the popular media.

We are tagged as "undeserving troublemakers" even among some of those who provide services to us.

We have been hard hit by the epidemics of HIV/AIDS and hepatitis C.

We are often sent to prison or to compulsory detoxification and rehabilitation, instead of having access to the evidence-based prevention and treatment programs we need.

We suffer oppression and human rights abuses in countries waging a "war against drugs" that all too often has turned into a war against people who use drugs.

We are regularly excluded from the decisions that affect our lives and those of our brothers and sisters.

We are your sons, daughters, fathers, mothers, brothers and sisters.

And we have the same human rights as everyone else.

We have the right to meaningfully participate in decision making on issues affecting us.

We have the right to be able to make informed decisions about our health, including what we do or do not put into our bodies.

We have unique expertise and experiences and have a vital role to play in defining the health, social, legal and research policies that affect us.

Today, we demand to have a say.

We have the capacity to:

- educate and be educated;
- form organizations;
- manage funding;

- represent our community;
- serve on government consultative committees; and
- be employed in a variety of roles.

We need to:

- be treated as equals and respected for our expertise and professionalism in addressing drug use, HIV, hepatitis C, overdoses and the other health, social and human rights issues that affect our lives;
- be recognized for the work we do, often without funding, in addressing the problems facing people who use drugs;
- be adequately funded and provided with the resources to represent and address our needs;
- be supported when demonized and attacked in the media and by the community because of who we are;
- be supported in fighting the fear, shame and stigma that keep us from fully participating in our communities and from accessing health services, and that contribute to health problems like HIV and hepatitis C;
- be supported to develop the skills and knowledge necessary to be good peer educators and advocates and to run professional organizations;
- be meaningfully involved at all levels of the organizations that provide services to us;
- be included in consultative processes, as well as in decision-making or policy-making bodies and advisory structures dealing with issues affecting us; and
- be involved in research that affects us, including through community review committees and community consent processes.

As organizations of people who use drugs, our organizations have an important role to play in advocating for our rights and for our health and well-being. Our organizations:

- need to work towards being governed, managed and run by people who use illegal drugs, with power and control held by people who use drugs;
- are often best placed to ensure appropriate representation to governments, non-drug user organizations and other relevant stakeholders;
- need to be recognized as valid and valued participants in any policies and programs dealing with drug use, and must be supported and strengthened;
- need to be recognized as participants also in policies and programs dealing with other health and social issues that affect our lives, such as mental health, housing, welfare;
- must be treated with respect in all partnership arrangements with governments and other organizations;
- have a responsibility to the larger movement of people who use drugs to strive to empower and include all people who use drugs, regardless of the types and routes of drug consumption, by promoting tolerance and fostering a culture of inclusion and active participation, and respecting the diversity of backgrounds, knowledge, skills and capabilities;
- need to devote particular attention to meaningfully including women who use drugs and to ensuring that the needs of women who use drugs are addressed;
- are committed to the principles of harm reduction, peer education and support, and community development; and
- fight for the health and human rights of people who use illegal drugs.



Making Manifestos: Supporting the Work of Peer-Based Organizations

You are invited to participate in a study entitled **Making Manifestos: Supporting the Work of Peer-Based Organizations** that is being conducted by Veda Koncan.

Veda Koncan is a graduate student in the department of Public Administration at the University of Victoria please feel free to contact her if you have further questions (contact info below).

As a graduate student, I am required to conduct research as part of the requirements for a degree in Community Development. It is being conducted under the supervision of Dr. Kim Speers. You may contact my supervisor at kspeers@uvic.ca or (250) 721-8057.

I'll be completing this research as a part of my degree requirements, and saw the opportunity to do it with the peers that partner with The 595 Prevention Team where I work. I am conducting this research as a part of my degree and also as part of my employment. The client organization for this research is The 595 Prevention Team, and the executive director of The 595, Shohan Illsley.

Purpose and Objectives

This master's project will explore the use of a visioning Manifesto as a tool to assist peer-based organizations, and make recommendations about how The 595 Prevention Team and other organizations can use this tool to inform their work. A Manifesto is a written statement that defines the goals and objectives of a group (Merriam-Webster, n.d). Supporting peer-based organizations is a key element of the mandate of The 595 Prevention Team, which means the Team wants to ensure that peers have meaningful representation and input into the services and organizations that serve them (The 595 Prevention Team, 2014). Additionally, information will be gathered to identify opportunities for collaboration between peer-based organizations.

Importance of this Research

Research of this type is important because The 595 is committed to supporting the work of peer-based organizations and this research can inform or improve this support. It is the hope of the researcher that other service organizations supporting peer-based organizations can use this research to improve their partnerships as well.

Participants Selection

You are being asked to participate in this study because you are a participant in a peer-based organization.

What is involved

If you consent to voluntarily participate in this research, your participation will include attending several meetings at 705 Broadway with your peer-based organization. The total time

commitment will be approximately 7 hours. Meetings will include discussion of your peer-based organization and creating a manifesto of your peer based organizations goals and objectives. Written notes will be kept of these meetings. Following the completion of the Manifestos you will also complete a brief survey about your experience.

Inconvenience

Participation in this study is not anticipated to cause any inconvenience to you aside from time.

Risks

There are no known or anticipated risks to you by participating in this research. If at any time you find the group meeting stressful you are welcome to leave or take a break at any time.

Benefits

The potential benefits of your participation in this research include that your group will create a manifesto that can be used for your own purposes, society will benefit from a tool to use in consultation with peer-based organizations and knowledge will be gained about the peer-based organizations that choose to participate.

Compensation

The 595 Prevention Team always provides compensation for peer work and meetings, and this research is no exception! As a way to compensate you for any inconvenience related to your participation, you will be given 15\$ per hour for meeting time as a participant allowance, and two bus tickets. This is in keeping with The 595 Prevention Team policies. There will also be food provided at all meetings. If you consent to participate in this study, this form of compensation to you must not be coercive. It is unethical to provide undue compensation or inducements to research participants. If you would not participate if the compensation was not offered, then you should decline.

Voluntary Participation

Your participation is **voluntary**. You also do *not* have to answer *any* of the questions asked during the group meeting or on the questionnaire. You are free to leave at any time, for any reason. You have the right to quit the project at any time. If you choose not to answer any questions there will be no negative effects on any services you may be receiving now or may receive in the future. You will still receive the honoraria and bus tickets. You are also free to ask any questions regarding this consent form.

Your participation in this research must be completely voluntary. If you do decide to participate, you may withdraw at any time without any consequences or any explanation. If you do withdraw from the study your data will continue to exist in the group context. You will be able to keep any participant allowance you have received.

Researcher's Relationship with Participants

The researcher may have a relationship to potential participants as a project coordinator for a project they are participants in. To help prevent this relationship from influencing your decision to participate, the following steps to prevent coercion have been taken: Your group can choose whether to participate in the research, or complete the manifesto without participating in the

research or not create a manifesto at all. Should your group choose to complete the manifesto without participating in the research we will complete many of the same steps as research participants (meetings, reviews and the creation of a manifesto) however the data will not be used in my thesis or academic documents. In both cases where a manifesto is created (research and non-research) your group will be provided with the created manifesto to use at your discretion. For the duration of this research you will be able to contact my colleague Shohan Illsley at Shohan@the595.ca to anonymously discuss any concerns or withdraw from the research or if you would prefer someone completely uninvolved with Veda and the research you can contact Carrie Pocket at carrie@the595.ca, (204) 687-8856.

On-going Consent

To make sure that you continue to consent to participate in this research, I will obtain verbal consent at all subsequent meetings.

Anonymity

In terms of protecting your anonymity no personal identifiers will be collected in any part of the research. Data will be identified by the peer-based organization to which it belongs, not participants.

Confidentiality

The Data collected about your group will not be confidential. The Manifesto you create can be used by your group and will be provided to you in hard copy and digital format. There will be no information collected about individuals.

Dissemination of Results

It is anticipated that the results of this study will be shared with others in the following ways: My thesis defense, community presentations, The 595 Website, the websites of peer-based organizations involved in the research, print material. Each group will receive their manifesto document they created in digital and hard copy for their own use. They will also be provided with an accessible report document about the research process and results. The researcher will create a document outlining the process of the research, to be used as a tool for other service organizations wishing to engage with peer-based-organizations. The 595 may also require the researcher to present about the research on behalf of the organization at conferences or meetings.

Disposal of Data

Data from this study will not be destroyed. Stored data will not include any personal identifiers. It will be stored on a password protected computer in the office of The 595.

Contacts

Individuals that may be contacted regarding this study include:

Researcher: Veda Koncan, vedakoncan@the595.ca, (204)783-6184

Organization client: Shohan Illsley, shohn@the595.ca, (204)783-6184

Academic supervisor: Kim Speers, kspeers@uvic.ca, (250) 721-8057

If you have any concerns about the research you can contact Carrie Pocket, and she can bring them anonymously to Veda and Shohan. She can be reached at carrie@the595.ca, (204) 687-8856.

In addition, you may verify the ethical approval of this study, or raise any concerns you might have, by contacting the Human Research Ethics Office at the University of Victoria (250-472-4545 or ethics@uvic.ca).

Your signature below indicates that you understand the above conditions of participation in this study, that you have had the opportunity to have your questions answered by the researchers, and that you consent to participate in this research project.

Name of Participant *Signature* *Date*

Making Manifestos: Supporting the Work of Peer-Based Organizations

You have been participating in the research project: **Making Manifestos: Supporting the Work of Peer-Based Organizations** being conducted by Veda Koncan.

At the initial meeting, you signed a written consent form, at this and every subsequent meeting about the research I have to obtain further consent. This is to make sure you are continuously consenting even though our research is happening over the span of several meetings.

I'm going to go over some of the key points that were in the consent form you signed previously. Feel free to ask any questions along the way.

Voluntary Participation

Your participation is **voluntary**. You also do *not* have to answer *any* of the questions asked during the group meeting or on the questionnaire. You are free to leave at any time, for any reason. You have the right to quit the project at any time. If you choose not to answer any questions there will be no negative effects on any services you may be receiving now or may receive in the future. You will still receive the honoraria and bus tickets. You are also free to ask any questions regarding this consent form.

Your participation in this research must be completely voluntary. If you do decide to participate, you may withdraw at any time without any consequences or any explanation. If you do withdraw from the study your data will continue to exist in the group context. You will be able to keep any participant allowance you have received.

On-going Consent

To make sure that you continue to consent to participate in this research, I will obtain verbal consent at all subsequent meetings.

Anonymity

In terms of protecting your anonymity no personal identifiers will be collected in any part of the research. Data will be identified by the peer-based organization to which it belongs, not participants.

Confidentiality

The Data collected about your group will not be confidential. The Manifesto you create can be used by your group and will be provided to you in hard copy and digital format. There will be no information collected about individuals.

If you have any concerns about this research you can contact my boss Shohan Illsley at shohan@the595.ca or (783-6184).

Consent questions:

- Do you have any questions or would like any additional details?

- Do you agree to participate in this study knowing that you can withdraw at any point with no consequences to you?

Just a reminder that if you have any concerns about the research you can contact Carrie Pocket, and she can bring them anonymously to Veda and Shohan. She can be reached at carrie@the595.ca, (204) 687-8856.

Appendix D

Personal Manifesto

I am.....
I am.....
I am.....
I believe.....
I believe.....
I believe.....
I know.....
I know.....
I know.....
I will.....
I will.....
I will.....

Appendix E

Sample Facilitation Questions Used For Creating Manifestos

What are the goals of your peer-based organization?

What are the challenges you face in moving towards these goals?

What is your peer-based organization good at?

Who benefits from your work?

What are the strengths that assist you in your work?

What are your values as an organization?

What supports do you have built into your organization?

What resources or supports do you need from outside your organization?

What types of sections do you want in your manifesto?

What do you want to go into these sections?

What are the important or unique parts of your peer-based organization that you would like to see represented?

How do you want your manifesto to look?

Appendix F

Sample Feedback Discussion Questions

What do you like about your manifesto?

Did the manifesto change how you view your peer-based organization? How?

What did you learn about your organization while creating the manifesto?

Will this manifesto change how you partner with service organizations?

If so, how?

Will this manifesto change how you partner with other peer-based organizations?

If so, how?

How would your group like to use this manifesto?



WE ARE THE ANTI-VIOLENCE

ADVISORY TEAM

WE ARE A GROUP OF WOMEN WITH LIVED EXPERIENCE WHO SHARE OUR KNOWLEDGE AND EXPERTISE WITH OTHER WOMEN THROUGH EDUCATION, WORKSHOPS, SUPPORT AND MENTORSHIP

WE ARE A PEER-RUN GROUP! TO US THIS MEANS:

ISSUES ARE ADDRESSED
BASED ON THE *needs*
WE IDENTIFY

WE APPROACH
PEOPLE *WITHOUT judgement*
ACCEPT
TEAM MEMBERS AND WORKSHOP PARTICIPANTS
WHERE THEY ARE AT

WE MAKE DECISIONS
BASED ON
MAJORITY

Vote
WE DON'T
DISCRIMINATE
AGAINST *anyone*
FOR WHO THEY ARE OR THEIR LIFE SITUATION

WE ARE CONSTANTLY
LOOKING FOR
ways to
EXPAND
OUR KNOWLEDGE

WE HAVE
OPPORTUNITIES FOR
SKILL AND PROFESSIONAL
BUILDING AND GROWTH



- THE LIVED EXPERIENCE OF TEAM MEMBERS
- THE DIVERSITY OF TEAM MEMBERS AND RECOGNIZE THAT THEIR DIFFERENT BACKGROUNDS BRING STRENGTH TO THE TEAM
- DEDICATION, COMMITMENT AND ACCOUNTABILITY
- FLEXIBILITY, SO THAT WE CAN BE INVOLVED EVEN WHEN OUR LIVES ARE CHAOTIC
- A SPACE THAT IS RESPECTFUL, CONFIDENTIAL AND PROFESSIONAL
- SHARING OUR CULTURE
- OUR OWN CHOICES, AND RESPECT THE CHOICES OF OTHERS
- TEAM WORK, AND OUR ABILITY TO WORK WITH OTHERS TO CREATE CHANGE
- OUR STRENGTH, OUR VOICE AND OUR STORIES
- THE HEALTH AND WELLBEING OF OURSELVES, OUR SISTERS AND OUR COMMUNITIES





Women carry all of the teachings
they need within them.
The role of the program is to walk with women
& gently remind them of what they already know

WOMENS ADVISORY COUNCIL
OF MANITO IKWE KAGIIKWE

THE WOMENS ADVISORY COUNCIL IS THE ADVISORY BODY, GUIDING COMPASS, AND KNOWLEDGE KEEPING ORGANIZATION OF THE MOTHERING PROJECT AT MOUNT CARMEL CLINIC. THE MOTHERING PROJECT SUPPORTS WOMEN WHO ARE PREGNANT AND DEAL WITH SUBSTANCE USE. WE ARE THE HEART AND SPIRIT OF THE PROGRAM. WE GATHER REGULARLY TO MAKE DECISIONS ABOUT THE PROGRAM, DETERMINE DIRECTION AND PRIORITIES, AND SHARE OUR INSIGHTS TO HELP THE PROGRAM SERVE WOMEN AND THE COMMUNITY.

THE WOMENS ADVISORY COUNCIL HONOURS THE TRADITIONAL NAME GIVEN TO THE MOTHERING PROJECT: MANITO IKWE KAGIIKWE, BY CARRYING THE TEACHINGS OF THIS NAME FORWARD IN OUR WORK.



We know that knowledge that is based on lived experience by people who are willing to learn from the choices they have made. Wisdom means committing to learning continuously, and carrying traditional knowledge into the future.



We know that humility means being yourself without thinking you are better or worse than anyone else, being able to own our mistakes and be accountable to them, and treating each other as equals with acceptance and inclusion.



Love means leading with kindness, to ourselves, our children, our families and everyone around us.

**OUR WORK IS
LED BY OUR
GOALS TO:**

**BUILD COMMUNITY
CONNECTION**

**MEET WOMEN
WHERE THEY ARE AT
WITHOUT JUDGMENT**

**KEEP FAMILIES
TOGETHER**

**HONOR TRADITIONAL
KNOWLEDGE AND
EXPERIENCE**

**SUPPORT AND
EMPOWER EACH
OTHER**

**USE OUR EXPERIENCE
TO CREATE CHANGE**



Truth means walking as you talk, following through on things you say you will do. Truth also means honoring your personal truth by being authentic, and being open to the truths of others.



We show courage by sharing our stories. Courage means revealing yourself without knowing what the outcome will be. It also means to stand up and fight for ourselves and others through advocacy, support and connection.



We show respect by making sure that everyone's value and knowledge is recognized, that no one is treated with discrimination and judgment and acknowledging that everyone is the expert of their own lives. Security is necessary for respect to be given or received.

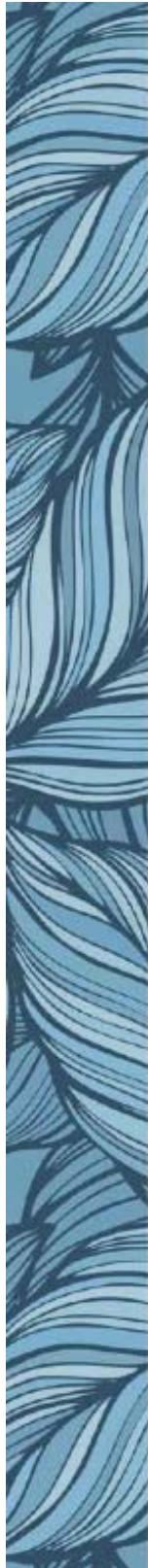


Honesty means telling hard truths, and having difficult talks without sugar coating but with kindness. Honesty means taking responsibility, and moving towards a positive future and a better life.



MANDU

OUR GOAL IS TO HELP
MAKE MANITOBA A
BETTER AND SAFER PLACE
FOR PEOPLE WHO USE DRUGS.



MANDU IS AN ORGANIZATION OF PEOPLE WITH EXPERIENCE IN SUBSTANCE USE WHO SHARE OUR KNOWLEDGE WITH OTHER USERS, DRUG USER GROUPS, SERVICE PROVIDERS AND PEER-BASED ORGANIZATIONS. WE WORK TOGETHER TO HELP IMPROVE THE LIVES OF PEOPLE WHO HAVE BEEN DIRECTLY OR INDIRECTLY AFFECTED BY DRUGS THROUGH PEER-BASED SUPPORT.

WHAT WE BELIEVE...

We believe in the human rights of people who use drugs

We believe in the principles of harm reduction

We believe in non-judgmental communication with people who use drugs

We believe we have an important role as drug users to advocate for our health and our wellbeing and the health and wellbeing of our community

We believe our voices should be heard and our knowledge respected

We believe in using words that empower and don't generalize to describe people who use drugs

We believe we all have our own stories

We believe we are unique and valuable individuals with gifts and talents to share

WHAT WE DO...

We advocate for the rights of all people who use drugs

We share our knowledge about using safe new supplies and safer drug use practices

We hook people up with other services, sometimes its a lot of services and hard for people to navigate on their own

We tell people where to get supplies

We work to prevent opiate and opioid overdose

We help people with methadone access and questions

We work to overcome the stigma around substance use

We take extra supplies so we can give them to other people that need them and share supplies in our networks to help people use more safely

We share information about taking care of abscesses and other health issues

We tell service providers and organizations about the issues that impact us

We share knowledge about drugs, HIV and Hepatitis C, and using more safely

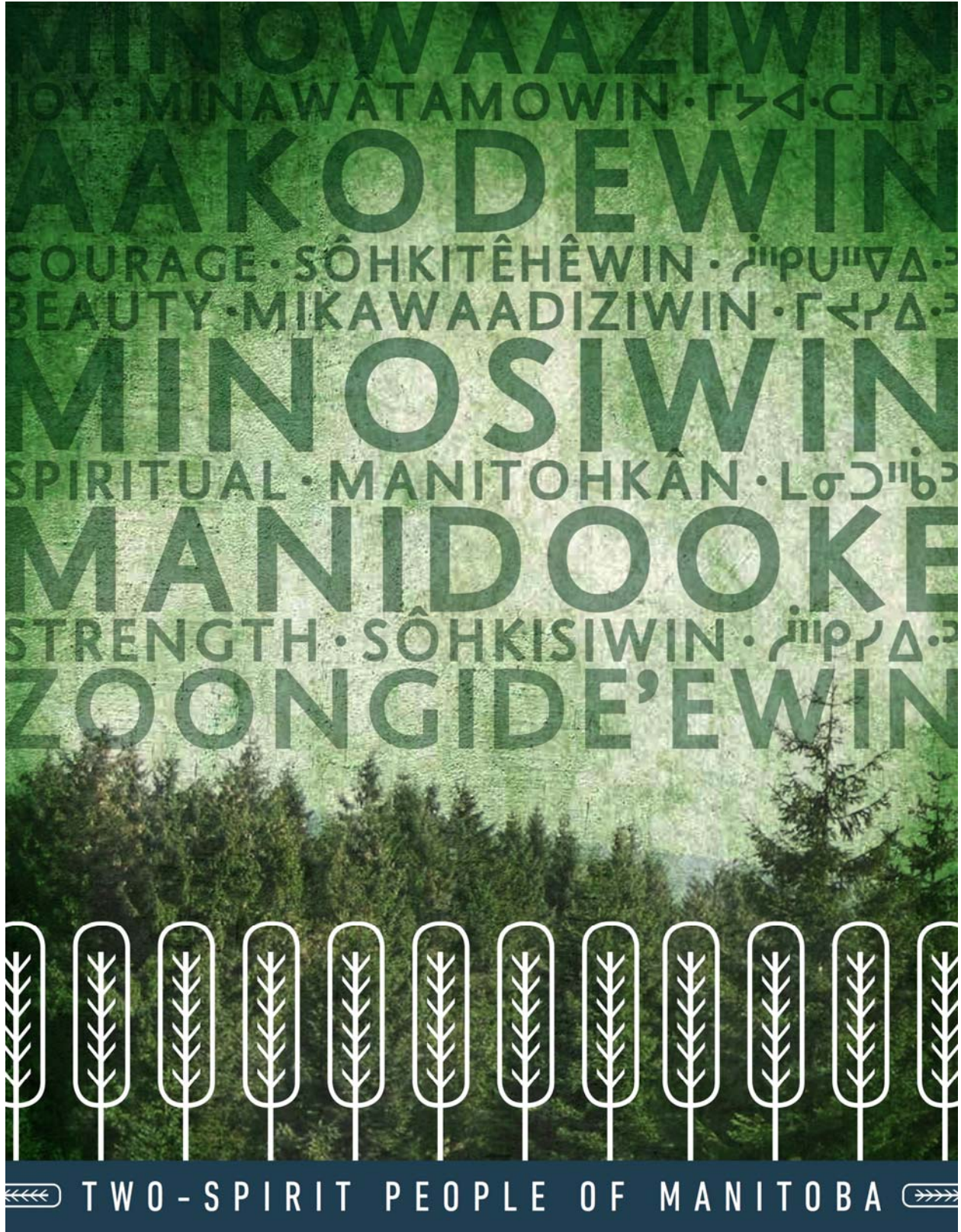
We share information with service providers about health, the way people are using and what they are using, and the challenges and successes facing our community

We let service providers know what is going on so they can better meet the needs of our community

We help people who use drugs so they can prevent harm to themselves and others

We go out of our way to help people and we are there to help no matter where people are at

We stand in solidarity with other organizations of people who use drugs, local people who use drugs, and drug users around the world





OUR TWO-SPIRIT TEACHINGS:

SPIRITUALITY: Two-Spirit people are conduits between the physical world and the spiritual world, and open doors to healing.

BELONGING: Two-Spirit people are worthy of love, respect and safety.

VISIONING: Two-Spirit people see and acknowledge the impact of harmful colonial constructs and work to challenge them within the Two-Spirit community and beyond.

TRANSFORMING: Two-Spirit people promote non-discrimination and acceptance by dismantling colonial concepts of gender and sexuality.

EQUALITY: Two-Spirit people challenge gender-based privilege and sex-based privilege within the Two-Spirit collective.

STRENGTH: Two-Spirit people are assets to their families and communities because of their gifts and abilities.

FERTILITY: Two-Spirit people are sex-positive and believe sex is an expression of spirituality, relationships and bonding.

ADVOCACY: Two-Spirit people stand in solidarity with people facing oppression and advocate for the civil and human rights of ourselves and others.

YOU CAN SUPPORT US BY:

Creating safer spaces, free of shame, violence, stereotypes, bullying, homophobia and transphobia

Inviting us and welcoming us into events, traditional spaces and ceremonies

Being open to learning about Two-Spirit experiences

Respecting and honouring traditional Two-Spirit roles

Challenging systems and institutions to address the unique needs of Two-Spirit people

Advocating for our inclusion, our civil and human rights, and our indigenous rights

Providing and increasing opportunities for us to share our gifts

WWW.TWOSPIRITMANITOBA.CA

**TWO-SPIRIT
PEOPLE OF
MANITOBA IS AN
ORGANIZATION
THAT SEEKS
TO IMPROVE
QUALITY OF LIFE
OF TWO-SPIRIT
(ABORIGINAL
GAY, LESBIAN,
BISEXUAL, AND
TRANSGENDER)
PEOPLE.**

HARM REDUCTION

WE PROMOTE PROMISING PRACTICES THAT CAN REDUCE HARM AND IMPROVE HEALTH AND WELLBEING IN OUR COMMUNITY

LAND

WE RECOGNIZE OUR HISTORICAL FIRST NATIONS, INUIT AND METIS RELATIONSHIP WITH OUR HOME-FIRES AND THE TRADITIONAL LANDS AND TERRITORIES OF OUR ANCESTORS

WE ADVOCATE FOR THE PRESERVATION OF THE LAND, USE OF SUSTAINABLE DEVELOPMENT PRACTICES, AND RESTORATION AND RECLAMATION OF LAND BASED RESOURCES

THE PEER WORKING GROUP

THE PEER WORKING GROUP IS THE EXPERIENTIAL ADVISORY BODY OF THE 595 PREVENTION TEAM. WE ARE WORKING FORMALLY OR INFORMALLY IN OUR COMMUNITIES TO REDUCE HARMS ASSOCIATED WITH SUBSTANCE USE. WE WORK TO PROVIDE OPPORTUNITIES FOR CAPACITY BUILDING, SOCIAL SUPPORT, EDUCATION AND ACTIVISM TO SUPPORT HEALTHY COMMUNITIES.

MANIFESTO

WE VALUE

OUR EXPERIENCE, STORIES, UNDERSTANDING & WISDOM
EACH PERSONS INPUT, SKILLS, AND VOICE
OUR ORIGINS, OUR ANCESTORS AND OUR CULTURES
OUR HEALTH, OUR BODIES AND OUR SPIRITS

WE WILL

SHARE OUR RESOURCES AND KNOWLEDGE WITH OTHERS
CONTINUE TO ADVOCATE FOR CHANGE
SHARE INFORMATION IN OUR COMMUNITIES
MAKE SAFER CHOICES WHEN WE CAN
ACCEPT NEW IDEAS, AND NEW PEOPLE
TRAIN MORE PEER ADVOCATES
VOICE OUR WANTS AND NEEDS
BUILD RELATIONSHIPS
ADVOCATE FOR OUR COMMUNITIES
BREAK DOWN MYTHS AND SHARE OUR TRUTHS
FIGHT FOR THE RIGHTS OF OUR COMMUNITY MEMBERS

WE KNOW

OUR LIFE EXPERIENCE IS OUR EXPERTISE
POSITIVE CHANGE IS POSSIBLE
WE CARRY THE KNOWLEDGE THAT CAN HELP OUR COMMUNITIES
HARM REDUCTION SAVES LIVES
OUR WORK IS IMPORTANT AND CREATES CHANGE
THE FACTS, AND WE CAN SHARE THEM
WE CAN CONTRIBUTE TO THE HEALTH OF OUR COMMUNITIES
WE CAN SURVIVE AND GROW
PEERS ARE KNOWLEDGEABLE, AND WE KEEP LEARNING
PEOPLE CONSTANTLY MAKE THE BEST AND SMARTEST CHOICES THAT THEY CAN
WE ALL NEED TO WORK TO KEEP OURSELVES AND EACH OTHER SAFER
WE KNOW A LOT, BECAUSE WE HAVE ALL BEEN THERE
WE ARE MAKING A DIFFERENCE

WE NEED

OPPORTUNITIES TO USE OUR EXPERTISE TO SUPPORT OUR COMMUNITY
EMPLOYMENT THAT MEETS US WHERE WE ARE AT
RESPECT FROM OTHER PROFESSIONALS
SERVICE PROVIDERS TO LISTEN TO US AND LEARN FROM WHAT WE ARE SAYING
TO BE ENGAGED AT ALL LEVELS OF PROGRAMS AND SERVICES

WE ARE WORKING TOWARDS

HEALTHY COMMUNITIES
FINDING OUR VOICE AND TELLING OUR STORIES
LONG TERM PLANNING
IMPROVING OUR OWN LIVES AND HEALTH
EMPOWERMENT OF PEERS AND COMMUNITIES
INCREASING SAFETY FOR THOSE ON THE STREETS
UNDERSTANDING HEALTH, AND UNDERSTANDING WHAT CAN GO WRONG
EDUCATING THE PUBLIC ON THE REALITY OF LIFE ON THE STREETS
COMMUNITY EDUCATION, BY SPREADING THE WORD ON SAFER SEX AND SAFER DRUG USE
SHARING OUR KNOWLEDGE WITH ORGANIZATIONS AND SERVICES
STRONG COMMUNITIES
REDUCING THE TRANSMISSION OF SEXUALLY TRANSMITTED INFECTIONS, HIV AND HEPATITIS C



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