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Happy National Aboriginal Day and Month!

[By Deborah Chansonneuve](#)

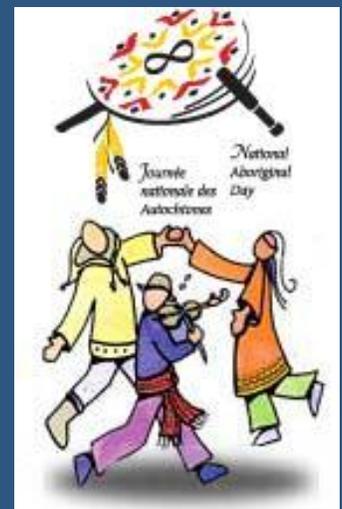
On June 21st in communities all across Canada, Inuit, Metis, and First Nations gather to honour the beauty of their heritage and the value of their people's contributions to this country and the world. Pipe ceremonies, jigging, qulliq lighting, music, dancing, traditional feasts, art workshops, and cultural education events of all types will entertain, inspire, and engage Canadians in celebrations from coast to coast to coast.

Indigenous Perspective on the History of Aboriginal Day

June 21st was first proclaimed 'Indian Day' in 1945 by Indigenous rights activist Jules Sioui and Chiefs from across Turtle Island (Canada and the United States).

In 1996, after 14 years of persistence by Aboriginal leaders, the Canadian government proclaimed June 21st NATIONAL ABORIGINAL DAY in Canada. Thirteen years later in 2009, with unanimous consent, the government also proclaimed June NATIONAL ABORIGINAL HISTORY MONTH to "recognize the enormous contribution that First Nations, Inuit and Métis peoples have made to Canada". These contributions encompass the arts, science, languages, governance, philosophy, medicine, sports, environmental knowledge and stewardship, epistemology and spirituality.

National Aboriginal Day is the first in a series of special days collectively called *Celebrate Canada*. It is followed by St-Jean Baptiste Day on June 24, Canadian Multiculturalism Day on June 27, and concludes with Canada Day on July 1. Although not part of this series, it is important to note that National Access Awareness Week ends June 2 and World Refugee Day is June 20!



Aboriginal Day-Month marks a fundamental shift in awareness of the central place of Indigenous Peoples in Canada's past, present, and future. Recognizing and respecting the many important contributions made by Inuit, Metis, and First Nations is the first step on a path toward healing and reconciliation. This recognition, along with restoration of treaty rights, full reparation for human rights violations, revitalization of culture and languages, and equitable sharing of Canada's 3-trillion dollar natural resources is evidence of Canada's commitment to a new relationship.

Even as we celebrate we acknowledge the long path ahead. In 2009 a United Nations report titled the [State of the World's Indigenous Peoples](#) found that in Canada:

- Fewer Aboriginal children graduate from high school, and far fewer go on to colleges and universities. Many Indigenous communities have poor access to schools and about 70 per cent of First Nations students on reserve do not complete high school. Graduation rates for the on-reserve population range from 28.9 per cent to 32.1 per cent annually; 27 per cent of the First Nations population between 15 and 44 years of age hold a post-secondary certificate, diploma or degree, compared with 46 per cent of other Canadians in the same age group.
- Aboriginal people have poorer access to jobs. In 2005, the unemployment rate of Canada's western provinces of Manitoba, British Columbia, Alberta and Saskatchewan was as high as 13.6 percent among indigenous people compared to 5.3 per cent among the non-indigenous population.
- Life expectancy is lower and illness is more common. [...] the differences are 8.1 fewer years for males and 5.5 years for females while the rate of premature mortality (death before the age of 75 due to suicide or unintentional injury) is almost four-and-a-half times higher.

Northern Women Leaders Making Change

Our FemNorthNet newsletter showcases the leadership of many brave, wise, and dedicated Northern women who are making sure that economic changes in their communities benefit local women, families, and men. We hope their work inspires you to learn more about Northern women's issues and about Indigenous contributions to Canada by accessing the links below. Wherever you are, we welcome you to join the Circle of FemNorthNet in celebrating Aboriginal Day and month by learning something new about Inuit, Metis, and First Nations peoples.

National Aboriginal Day Events

National Aboriginal Day events are held in every region across Canada. Activities and events include (but are not limited to): Summer solstice festivals, powwows, community gatherings, art galleries, conferences, sacred ceremonies and traditional drumming, dance and singing. To find out what various events are taking place in your region, please visit our website for more information: <http://criaw-icref.ca/take-part-national-aboriginal-month-activities>



“Aboriginal Day is a recognition of being who we are as people - and we get to have fun!”

**Georgina Jolibois,
Mayor, La Loche, SK**





Dawn Sands: Executive Director, Thompson Neighbourhood Renewal Corporation, Thompson, Manitoba

Dawn Sands is Executive Director of the Thompson Neighbourhood Renewal Corporation (TNRC). Among her many leadership roles, Dawn heads up the FemNorthNet and Blueprints projects in Thompson, MB. As a lifelong Northerner and Aboriginal woman, Dawn embodies the strength and resiliency of Northern women and their love and pride for their communities.

What National Aboriginal Day Means to Me
[By Dawn Sands](#)

“To me, National Aboriginal Day means a lot of things: the day itself is important because it gives us the opportunity to highlight the beauty of our culture and share it with our community. And it’s also a day we gather together and share together to improve race relations in our community. In Thompson, Aboriginal Day events are held in McLean Park which is very central so it’s a visible part of life in the community and everyone is encouraged to attend. I also sit on the ad hoc planning committee comprised of close to 2 dozen Aboriginal and non-Aboriginal people each taking on different roles. This is one of my favorite committees; it’s a very progressive bunch of people of whom 99% are women. They get together every year, and it’s mostly always the same people which shows their dedication and commitment. It’s a beautiful day of celebration and an honour to work on it, to show up, to celebrate and showcase events that honour our leaders.”

Dawn Sands on Leadership

I believe leadership is the ability or desire to build capacity in other people; it’s not about one person just showing up and doing something. My role as a leader is that I am a piece of the community. It’s using the knowledge we have to support other people to move forward and ensuring we’re bringing other people along; it’s inclusivity. Sometimes leadership is taking on roles that other people don’t want to do, sometimes it’s showing people how to get to their vision, and sometimes it’s being a voice for people who don’t have one by showing how something can be of value to them. Not everyone can be the Board President or the Treasurer or the Vice-President; sometimes it’s just showing up and being accountable, doing what you say you’ll do and if you can’t, acknowledging that because our leaders are also human. Leadership is about moving through life respectfully and in turn receiving that respect.

Mentorship is a big piece of leadership for me. We really are only in this role for such a short time and the next person will then carry on. So it’s asking “What will I leave for those coming behind me?” Mentoring for leadership ensures others have a vision for carrying on in whatever way looks right for them.

“To me, National Aboriginal Day means a lot of things: the day itself is important because it gives us the opportunity to highlight the beauty of our culture and share it with our community. And it’s also a day we gather together and share together to improve race relations in our community.”



Mentoring youth is crucially important, though whether you're 16, 26, 36, or 46 you're still looking for support and a safe place to ask those questions that you might not want to ask. We all need safe places to learn and feel supported, but the difference with youth is that we have to be careful not to tell them what their vision should be but to encourage them to be independent thinkers and to question; to create a vision for what *they* think the world should look like. We need them to learn the basics, like how to think for themselves so that when we're gone they don't just regurgitate what we think: that's not progressive.

Celebrating Women's Leadership in FemNorthNet!

By [Deborah Chansonneuve](#)

Since our previous newsletter in January women in the four Northern communities of La Loche, Thompson, Happy Valley-Goose Bay, and Labrador West have been busy implementing their leadership development plans. Here is a brief update!

At the [Labrador West Status of Women Council](#) [Noreen Careen](#), Kelly Penny, and Leah Levac identified an *Empowerment-Based Leadership Model* that will enable diverse women to develop and deepen leadership skills. Women of Labrador West have an important role in addressing social factors resulting from the recent mining boom that are hindering women's safety and well-being. Their leadership model will prepare 10 women as mentors and 10 to participate in leadership development activities. This model is a good fit with their community as it encompasses 5 steps to change by looking at gaps, at issues, at what works and what doesn't work, and how to engage for change. Since the solutions come from the women themselves, the process empowers women to share their knowledge, experience, and imagination in making change by building on what has worked for them in the past. Their work will ensure diverse women's voices inform social infrastructure planning and decision making that addresses complex social problems such as poverty, violence, and homelessness. The goal is to encourage women's involvement in creating new initiatives, and in participating in existing initiatives such as the *Community Advisory Panel (CAP)*. CAP is an advisory group established by the mining company Rio Tinto/IOC comprised of multi-sector stakeholders to mitigate social and health impacts of the mining boom in Labrador West. Below is a photo of some of the women involved in Labrador West.



The [Happy Valley-Goose Bay](#) team of [Petrina Beals](#), [Denise Cole](#), and [Gail Baikie](#) adapted the *Creative Action Circle Methodology* for their leadership model. J'net Cavanaugh developed this Indigenous and expressive-art based approach. She facilitated a train-the-trainers workshop over a 4-day period in April 2012 which also served as the premier event for the brand new Mokami Status of Women's Centre! Over 20 diverse women participated and learned community action and



"I believe that National Aboriginal Day recognizes that: Aboriginal people are a Nation within a nation, that we are strong and intelligent people, and that we have very diverse traditions and belief systems that vary between tribes and geographic regions."

**Cheyenne Lemaigre
La Loche, SK**

leadership skills given the current natural resource development agenda (including the imminent Lower Churchill Hydroelectric development). The goal is to enable local women to identify and claim their place in the natural resource development agenda through sharing and connecting around stories regarding the relationships local women have with rivers. Over the next 6 months these trainees will be involved in facilitating half-day group sessions with other groups of women. They anticipate involving at least 100 women. The trainees will meet again in late fall to consolidate the group discussions into a Showcase performance in which the voices and perspectives of these women will be shared with a broad community audience. The project came out of the recognition that local women's issues and interests were not being considered in the decision-making process regarding the Lower Churchill development. Through this project, women's issues and interests will be identified and communicated in multiple ways as a means to inform and influence this agenda.

The **Thompson Neighbourhood Renewal Corporation** (TNRC) recently released its FemNorthNet report '*Women, Economic Development & Restructuring in Thompson, Manitoba*'. This report identified the need for the newly formed *Thompson Economic Diversification Working Group (TEDWG)* to "hear women's voices and take women's concerns into account" as a priority. The TEDWG was established to respond to the projected loss of over 500 jobs due to closure of the Vale nickel smelter over the next 3 years and the resulting economic downturn. A leadership project entitled Blueprints will provide workshops and hands-on opportunities for diverse women to learn and practice leadership skills that prepare them for influencing the work of the TEDWG and re-imagining the future of economic development in Thompson. As a result local women, especially those from underrepresented groups, will have a voice and an impact on the TEDWG implementation process. Led by [Dawn Sands](#) and Nina Cordell, the Blueprints project will ensure the social infrastructure needs of women in Thompson are valued and included.

The Village of La Loche is now the largest community in Northern Saskatchewan! In collaboration with [Brenda Janvier](#) and Tania Lafontaine, Mayor [Georgina Jolibois](#) chose a leadership model that fits with the needs of and values of this primarily Dene community. *Project Venture* promotes leadership skills through experiential activities that encourage critical thinking and problem solving. These skills will be practiced in an established La Loche women's empowerment group through peer mentoring relationships that promote self-care as a way of enhancing resiliency. This model aligns with the Dene cultural belief in experiential learning through a 4-phase cycle that provides opportunities to learn, experience, challenge one's limits and reflect on resulting personal changes. Nine women leaders in the group will use journals and photography to facilitate and record their individual and collective learning and growth in this process. This group also links with the FemNorthNet project involving university student Cheyanne Lemaigre and three high school students who are learning community-based knowledge gathering skills by developing a community profile for the Village of La Loche. This leadership model will sustain local women's existing roles as leaders in municipal and human services for the Village of La Loche while also providing role models/mentors for young students who will be the future leaders of this rapidly growing community.

"The goal is to enable local women to identify and claim their place in the natural resource development agenda through sharing and connecting around stories regarding the relationships local women have with rivers."



Bibianna and Demetria King at the La Loche Women's Forum

The Spirit of the Work we do

By [Jane Stinson](#)

What I am learning

Western concepts and southern Canadian ways of doing things aren't always appropriate for northern communities.

Gender analysis & women's needs

Advancing a gender analysis and trying to identify the specific needs of women is one example. In Indigenous communities it is important to talk about the needs of the community - women, men and children – not to focus only on women. This is another example of an Indigenous worldview that considers things more holistically, rather than considering only one aspect – gender for example.

We are learning that we need to speak to women's needs and also those of others in the community, including men.

Key Concepts

Some of the concepts that are central to our work in FemNorthNet may not exist in the local Indigenous language or are understood very differently. There is a constant process for those whose first language is an Indigenous one of not only translating the words, but also translating the concept. For example, we have learned that concepts and phrases like “economic development” or “social infrastructure” do not exist in Dené. Time was needed to be able to think about how to talk about these things with Dené speakers. It involves more than translating the words when the whole notion of “economic development” for example, is so different from a northern Canadian Indigenous worldview than from a southern Canadian perspective.

Emphasizing Assets not Deficits

The history of colonization includes processes of putting down Indigenous people and seeing differences as problems, negatives or deficits. In our work, we need to be conscious of this approach and actively work to change it to emphasize the assets – the positive characteristics of people and positive aspects of their community.

Reports can take many forms

Written reports are usually what are expected from a Western or Eurocentric perspective. But this is not consistent with the oral traditions of Indigenous cultures. We need to take this difference into account and produce information or reports that are more visual than wordy and that use the spoken word, not just writing. Social media like YouTube videos, digital storytelling and audio podcasts are important developments to move beyond a primary reliance on written materials. Whatever the medium, storytelling is the most important way of getting points across.



HV-GB training session, April 2012

“In Indigenous communities it is important to talk about the needs of the community - women, men and children – not to focus only on women.”

Reciprocal Learning

It is very important to acknowledge that there is reciprocal learning between members of our network - we learn from each other. Each one has their area of expertise and we need to learn from each other. The Indigenous members of our network teach us about their worldview. Those who live in northern communities teach those who don't about their reality, values and priorities. By recognizing that we have a lot to learn from each other, we work most effectively together.

Mentoring is not one-way

In the same way that we learn from each other, mentoring is not a one-way or top-down relationship of one with experience teaching it to another. It is a more circular relationship of learning and mentoring each other.

The importance of Listening

We need to learn to really listen to what others are saying and to learn to recognize cues. Sometimes this means allowing silences and gaps in the conversation and not always rushing to fill that space. That creates space for others to make contributions. In face-to-face meetings one can use a talking stick to provide that space so that the person who has the talking stick has the right to speak until they are done. And a talking stick can be passed around a circle so that everyone has an opportunity to speak. When our conversations are not face-to-face we need to find other ways to create that space so others do not cut those who take time to consider their comments off who are quick to jump in.

I am learning that it is essential to listen for cues since coming out and directly asking is not the norm in many Indigenous cultures. This means I need to be more sensitive to what is not being said or not being asked for but what would be appreciated.

OCAP and MAPS

In order to make our mutual learning and mentoring more apparent, it's important to recognize this in formal agreements that guide our work. We draw on the OCAP principles - Ownership, Control, Access and Possession - to develop our own MAPS Mutual Assistance Pacts for our work together.

Key principles include recognizing and equally valuing traditional Indigenous knowledge as well as western scientific knowledge in our work together. It means recognizing all of those who contribute to the development of new knowledge and reports from our work. It gives Aboriginal communities control over access to information and ownership over the knowledge produced, how it is reported and how it is used.



HV-GB training session, April 2012



“National Aboriginal Day to me, is a day to celebrate who we are, our accomplishments, our cultures and our families...it is a day where we focus on the positive and re-energize for the work and change that is still required.”

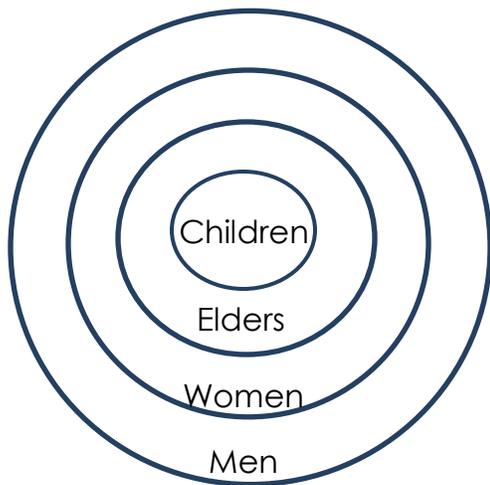
**Charlene Lafreniere
Thompson, MB**

Wahkootowin

By [Brigitte Ginn](#)

Wahkootowin is a Cree concept which means "All of my relations". It has been said that by following these teachings, individuals, communities and societies are healthier. I have been told by my Metis professor at the University of Ottawa Brenda Macdougall, that although it is a Cree word, the concept reflects the teachings of many other First Nations communities. Wahkootowin teaches about our family relationship with all of creation. As such, we are all related to the creator and we are therefore related to everything in creation including the land, water, animals, plants, and spirits. To be human is to act on those relationships respectfully. Wealth is about our relations and family; it is not so much about biology as it is about kinship. In other words, we are related to all life forms within creation. This construct regulated everything and is the foundation of our spiritual being.

This first circle represents the expression of Wahkootowin in the context of the human family:



Children are in the centre because they are the heart of the community and represent the future. They need to be taken care of and taught, and they need the most protection from the community.

The second circle is the elders because they too need support and protection from the rest of the community, because they are not as strong as they used to be. They are closest to the children because they teach them what they know, since they have been there the longest. They teach the spiritual, social and cultural lifeways of the nation.

The women sit next to the elders and they too need protection because their tasks during the day are many. They have a dual role, because they both need and give support and protection since they tend to forget about themselves, but they are also very strong and quite capable to protect and fight for their community.

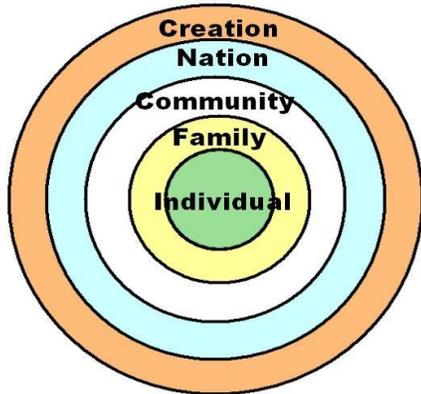
The men sit on the outside and perform their respective economic and social roles, just like the women, as protectors and providers of the two most important circles of the community.

“Wahkootowin teaches about our family relationship with all of creation. As such, we are all related to the creator and we are therefore related to everything in creation including the land, water, animals, plants, and spirits. To be human is to act on those relationships respectfully. Wealth is about our relations and family; it is not so much about biology as it is about kinship.”



The circle is about interdependence. To remind us that there is no future, no purpose and no community without children. It is about a shared and mutual responsibility, where no one can exist without the other. It is not about rights, but about our responsibilities – about reciprocity. Therefore, Wahkootowin is a concept that expresses the notion of an overarching law of respect and belonging. It lays out a system of social obligation and mutual responsibility between individuals, communities and nations.

This second circle represents the expression of Wahkootowin in the context of all of Creation:



Poem on Leadership

Eekwol (Lindsay Knight) is one of the young, Indigenous women working with FemNorthNet. She is from Muskoday First Nation, Saskatchewan and a First Nations University of Canada graduate who lives in Saskatoon. Eekwol is also a talented hip hop mcee, rapper and writer and performer. Her lifelong background of Plains Cree music informs her modern hip hop style, creating a bridge between Indigenous traditional culture and contemporary hip hop. Eekwol builds a strong connection between hip hop music that is rooted in struggles and telling stories of racism, poverty and violence with speaking out about Indigenous culture and rights.

We are delighted to share a poem with you that Eekwol provided for this newsletter about leadership in her communities.

You can read more about Eekwol and hear her music at the following websites:

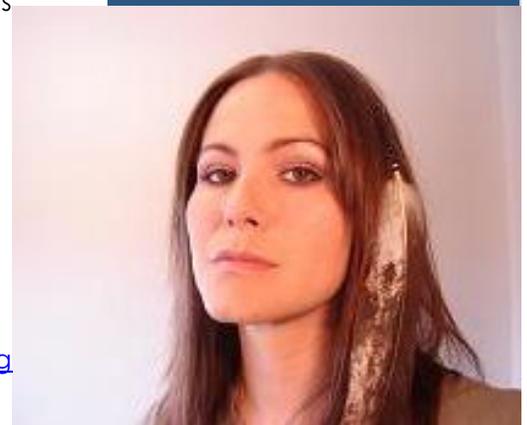
Eekwol on Gender: http://www.youtube.com/watch?v=VA3uRLZ_1zM

Eekwol- I Will Not Be Conquered Take Away Show: <http://www.youtube.com/watch?v=ouZ8BDjNCCU>

Eekwol- Too Sick Video: <http://www.youtube.com/watch?v=0XuYikRUI7g>

Eekwol - Podcast Interview on Music and Mothering: <http://rpm.fm/podcast/rpm-podcast-013-motherhood/>

“Wahkootowin is a concept that expresses the notion of an overarching law of respect and belonging. It lays out a system of social obligation and mutual responsibility between individuals, communities and nations.”



Honouring Our Leaders

By [Eekwol](#)

It wasn't long ago but it seems like forever
Crisp tracks in the snow chill lingered in the weather
Steam puffed and the train wheezed to a halt
Out stepped nehiyaw napew, John he was called
He may have been lost, but his face didn't show it for long
In fact the lines by his eyes drew maps yet to be drawn
Held hope held plans held generations to be and those past gone
He stood in that place silent, proud and grounded
When the sound of a horse and a sleigh filled the air hooves pounded
A younger Cree took one look at the man standing in the nowhere
And offered him shelter, food and family somewhere
He agreed sat in the sleigh and said John Tootosis ni-sikason
Ekwa kiya The horseman said David Knight ni-si kason
John said, I'm here to meet your people to talk rights and responsibilities
Well I'll take you to the hall to come and meet the community
Where the air hangs heavy with sadness, loss and pain
We've been waiting for the time to organize and create change

You see the fire didn't start with the government's money
The spark came to life when our people had nothing
I was told of meetings of minds so powerful and determined
Duck soup and muskeg tea for hours as they talked wood stoves fires burned

They heard the stories and saw the results
Of treaties signed and promises turned inside out
The voice of reason resonates through the old ones
Women and men who lived through all of that harm done
These first leaders wanted this protection
And listened to these Elders, followed their directions
Spiritual, political, social, economic all connected as one
The ways of our people how it was always done
I don't know nothing, I haven't even lived
But I know that I want what's best for my kids
And that comes in leadership that gives and gives
Who will never forget the history and the old ways for our kids
Who would travel in the snow 40 below for our kids
Who would fight for treaty rights by creators law for our kids
Who would give a smile and a word of comfort in the suffering of our kids
Who would stand solid on this land in protection of the future of our kids
This role is not an easy one, history makes that clear
So we honour those who have past and those that are here
Ekosa – pitama Hiy hiy

**“Where the air
hangs heavy
with sadness,
loss and pain**

**We've been
waiting for the
time to organize
and create
change”**



What FemNorthNet Members Are Up To!

- FemNorthNet made a presentation to the federal parliamentary Standing Committee on the Status of Women about improving economic prospects for young women in northern communities in Canada, March 28 2012. [Jane Stinson](#), Director of CRIAW's FemNorthNet project and Brigitte Ginn, CRIAW Board member, appeared before the Standing Committee. FemNorthNet called attention to the need for federal investment in affordable housing, post-secondary education, childcare, health and social services - social infrastructure to provide supports for young women in northern communities need to improve their economic prospects. You can read the full submission at www.femnorthnet.ca

- Two FemNorthNet community partners were recently honoured by invitations to participate in events of national historic importance. In April [Charlene Lafreniere](#) was part of a distinguished panel of experts for the televised MACLEAN'S and CPAC "In Conversation" series. Titled "First Nations: Is There A Way Forward?" other panellists included National Chief Shawn Atleo, Manny Jules, John Geddes, Paul Wells, and moderator Peter Van Dousen. Check it out on the CPAC website in the archives section, search "In Conversation" www.cpac.ca

- In May, [Georgina Jolibois](#) provided a strong Dene woman's presence for the Queen's Diamond Jubilee visit by the Prince of Wales and Duchess of Cornwall, at the Regina Symphony Orchestra performance and following reception hosted by the RCMP Academy.

News

FemNorthNet Gathering in Happy Valley-Goose Bay, Labrador July 9 – 13 2012

About 30 women will travel from across the country to gather in Happy Valley Goose Bay for three days of FemNorthNet meetings July 9 - 13. It is a rare chance for a face-to-face Network meeting to share and learn from each other and deepen plans for moving forward. Each of the northern communities involved in FemNorthNet will share the story of their journey to date explaining what they are doing, what are they learning and where they want to go. Theme research groups will also share their ideas, hear about community needs and develop clearer plans. We'll discuss what we're learning about developing women's leadership in northern communities. In the evenings the Network will learn about the local community and culture, see a film about an approach to developing women's leadership in Norway House MB and see a presentation about women's concerns about changes in Happy Valley Goose Bay by our Community Action Researchers. You will be able to read more about this meeting in the next FemNorthNet newsletter.

This gathering was made possible with funding from the Social Sciences Research Council and Status of Women Canada.



“National Aboriginal Day for me means a day of being together! When I remember the events that I've participated in, I remember clearly that I was together with other Indigenous peoples.”

“Also, leadership for me (at this point in my life) is learning to practice what you know, so you can lead by example.”

**Elizabeth Zarpa
Youth rep. with
AnanauKatiget Tuninget**

FemNorthNet is actively recruiting Inuit, Métis and First Nations student researchers and placements. If you are interested in applying please send your resume and your area of interest to info@criaw-icref.ca

Congratulations!

Big Shout-out to the Dene Building La Loche Community School!!!! Congratulations to the hard working students and teachers of La Loche for graduating the largest class in the community's history! On Friday June 15, **fifty students** graduated with high school diplomas including 2 students in the FemNorthNet project!! Wendi Petit and Demetria King - who as class valedictorian is also the recipient of the Jolibois Mayoral Leadership Award – We're very proud of you!!

A Big Shout-out also to Mayor [Georgina Jolibois](#), a partner in the FemNorthNet project who eight years ago established the Mayoral Leadership Award and the Jolibois Math Award to encourage students to strive for excellence.

Congratulations also to FemNorthNet and CRIAW board member Deborah Stienstra, for publication of her important new book: About Canada: Disability Rights (Fernwood Publishing, 2012). Check it Out and Be Inspired!! <http://www.fernwoodpublishing.ca/About-Canada-Disability-Rights/> Deborah's work will also be featured in an upcoming University of Manitoba research magazine article by Katie Chalmers-Brooks, entitled 'Let Everyone be Heard'.

Special Thanks

FemNorthNet would like to thank both the Social Sciences and Humanities Research Council of Canada ([SSHRC](#)) and Status of Women Canada ([SWC](#)) for their funding.

FemNorthNet Partner Organizations

- Atlantic Centre of Excellence for Women's Health - Le Centre d'excellence de l'Atlantique pour la santé des femmes
- Bay St. George Status of Women Council, Stephenville NL
- Canadian Labour Congress - Congrès du travail du Canada
- Child Care Coalition of Manitoba
- Dalhousie University
- Disabled Women's Network Canada - Réseau d'action des femmes handicapées du Canada
- Labrador West Status of Women Council, Labrador City NL
- Labrador Institute of Memorial University
- Memorial University of Newfoundland
- Mokami Status of Women Council, Happy Valley-Goose Bay NL
- New North-SANC Services Inc
- North Central Community Futures Development Corporation
- Thompson Neighbourhood Renewal Corporation, Thompson MB
- UN Platform for Action Committee (UNPAC), Winnipeg MB
- University of Manitoba
- University of Ottawa - Université d'Ottawa
- University of Regina
- Village of La Loche



Want to know more about FemNorthNet?

Come and visit FemNorthNet's Facebook page and CRIAW website!

www.criaw-icref.ca/femnorthnet.ca

FemNorthNet is a 5-year initiative of the Canadian Research Institute for the Advancement of Women (CRIAW)

