



Our Gifted Children

gaegwe:goh gaeksasho:oh oihowa:neh



HIGHLIGHTS IN THIS ISSUE

- Elder's Corner - Marlene Pierre
- Nookimis Perspective on Special Ed
- The Provincial and Demonstration Schools Branch
- Special Education in a Good Way
- Early Intervention for Children with Autism
- Powwow Protocols



Message from Chiefs of Ontario Director of Education

Shé:kon

sewakwé:kon. Ayá:wenhs

sewakwé:kon sewata'karí:te nok

sewatshennón:ni.

Hello everyone.

I hope this greeting finds you well and happy. We are coming upon the winter solstice, the shortest day and longest night of the year. I like to think of the winter solstice is an opportunity to explore inwardly and nurture my body, mind and spirit as well as my relationship with family and loved ones. I would like to take this opportunity to share with you my favourite way of honouring the winter solstice. I like to light a fire and take what I call a “slow day.” I will sit by the fire and give thanks for all I am blessed with, reflect on the last year and plan for the year ahead. I am sure many of you have your own ways of honouring this important day that marks the change of seasons. I wish you all the best for the coming season of winter.

I would also like to take the opportunity to announce that at COO we have hired an Associate Education Director, Michael Staruck. “Mick” is a dedicated individual who will assist with all of the coordination and advocacy activities we have underway. Our vision within the COO Education Sector is for First Nation communities to have self-determined systems that support the distinct learning needs, cultures, languages and worldviews of their people. This is always first and foremost in all of the work we do.

Skén:nen kénhak (let there be peace). E'tho nikawén:nake,

A handwritten signature in black ink, appearing to read 'Julia Candlish'.

Julia Candlish.

Director of Education, Chiefs of Ontario

WHO WE ARE

The **Chiefs of Ontario** is a political forum and secretariat for collective decision-making, action, and advocacy for the 133 First Nations communities located in Ontario.

Guided by the Chiefs in Assembly, we uphold self-determination efforts of the Anishinaabek, Mushkegowuk, Onkwehon:we, and Lenape Peoples in protecting and exercising their inherent and Treaty Rights.

Keeping in mind the wisdom of our Elders, traditional knowledge keepers, and the future for our youth, we continue to create the path forward in building our Nations as strong, healthy Peoples respectful of ourselves, each other, and all creation.



SPECIAL EDUCATION IN A GOOD WAY

Aanii, Boozhoo, Wachay, Tansi, She:kon. I grew up in Sagamok First Nation and am so proud to be an Anishinaabe from these lands. I've been working in education for close to 30 years and it has been one of the greatest gifts I have ever received. My dedication in K to 12 and post-secondary comes from my head-to-heart belief that all of our children are sacred gifts. Schools can be places of joy, inspiration and hope for our people and our children/youth deserve nothing less. Many of our binoojiihns (little spirits – children) will need those individualized supports to achieve those dreams that they have the right to. I call this 'doing special education in a good way'. The tenets of this approach are founded in these ideas:

- You are not alone and do not have to take this journey with your child/youth alone.
- You are the expert in your beautiful child/youth's life and special education supports are there for you and your family (and not the other way around)
- You have the right to an advocate with you always at all stages of the special education journey.
- You have access to many 'two-eyed seeing' special education tools that can enrich your child/youth physically, emotionally, intellectually and spiritually today.

You Are Not Alone

There are many families that are in or beginning this journey in special education so that their child/youth can receive a high quality and wholistic education. There is an entire community that you can 'call in' to support you and your child/youth along the way:

- Your First Nation Education Counsellor
- Your Elected Council Member that holds the Education Portfolio
- The Indigenous Lead at the School Board

"Schools can be places of joy, inspiration and hope for our people and our children/youth deserve nothing less. "

- The First Nation Graduation Coach at the School Board
- An Educational Advocate from your Tribal Council
- The Indigenous Advisory Council at the School Board
- Elders and Knowledge Keepers in the Community
- Your own family and friends
- And, most importantly, Creation (whatever your beliefs are)

You Are The Expert

As a parent, guardian or caregiver you have the fulsome insight into your child/youth. You have been with them and know who they are. You have so much to share that special education supports, services and people don't have. Think about exploring these things with special education representatives:

The importance of **culture**.

For example, encourage that the entire special education team start with a circle, smudge and words of gratitude (if that is your way).

The importance of **language**.

For example, let them know the language terms that are most appropriate (like using binoojiihns – little spirits – when talking about our children).

The importance of **traditions**.

For example, establish that gifting, feasting and celebrating the milestones of your child/youth is going to part of the Individual Education Plan (IEP).

The importance of your **experience**.

For example, you know your child/youth better than anyone on that team, be prepared to offer anecdotes and stories about your child/youth. This will be that good reminder that they are supporting a sacred human being throughout this process.

You Have The Right To An Advocate

At every stage in the special education journey – beginning from the first time a 'need' has been identified for/with your child/youth – you have the right to have an advocate with you at all times. The advocate:

- Is an individual you choose to be present
- Does not have to be the same individual all the time

- Has the role to witness, remember and record for you
- Has an open mind and willingness to listen and share
- Is that person that has your child/youth at the centre always

You Have Access To Many 'Two-Eyed Seeing' Special Education Tools

Two-eyed seeing is a concept that comes from our Mi'kmaw relations out east, but, we have had these teachings in our area for many decades too. Two-eyed seeing means that we draw upon our own First Nations worldview first and then seek out only the best tools/resources that the non-First Nations world has to offer our people. Some of these 'two-eyed seeing' special education resources I share here:

Chiefs of Ontario Special Education

<https://education.chiefs-of-ontario.org/priorities/specialeducation/>

Indigeneity and Disability in our Schools

<https://www.youtube.com/watch?v=S5GuKGke1p4>

Teaching Strategies for Students with Special Needs

<https://www.teachspeced.ca/teaching-strategies-students-special-needs>

First Nations Special Education Procedure Handbook

https://mfnerc.org/wp-content/uploads/2021/01/FNSEPH-2021-01-18_FINAL.pdf

Ontario Native Education Counselling Association Transitions

<https://oneca.com/transitions/>

First Nation, Métis, Inuit Books

<https://goodminds.com/>

In conclusion, special education in a good way comes in many forms, but, it starts with honouring who you are and the amazing child/youth that you are raising. I want to say Miigwetch for all that you do everyday. Baa Maa Pii.

Dr. Pam



About the Author:

Dr. Pamela Rose Toulouse is a Visiting Scholar in the Faculty of Education at York University. She is a proud Anishinaabe-Kwe and member of Sagamok First Nation in Northern Ontario. Dr. Pam (as she is more fondly known) is the recipient of the Ontario Undergraduate Student Alliance Teaching Excellence Award (2021); Inspiring Indigenous Women of Northeastern Ontario Award (2019); 3M National Teaching Excellence Fellow Award (2015); Laurentian University Full Time Faculty Teaching Excellence Award (2014) and the Laurentian University Professional Schools Teaching Excellence Award (2013). She is the author, researcher and developer of over 55 resources in Indigenous Education (e.g. books, chapters, articles, curriculum, webinars, others). Dr. Pam has 29+ years of experience across the education continuum from K to 12, Post-Secondary and Administration.

Dr Pam will be one of the many exciting keynote speakers at the Forum!

Save the Date

Language and Education Forum
Chelsea Hotel Toronto
February 7 – 9, 2023



Find us online!

www.chiefs-of-ontario.org

www.chiefsmeeting.com

www.coo-covid19.com

[@ChiefsOfOntario](https://www.facebook.com/ChiefsOfOntario)

Contact: holly.golabek@coo.org

Association of Iroquois and Allied Indians • Grand Council Treaty #3 • Nishnawbe Aski Nation • Anishinaabe Nation • Independent and Non-Affiliated First Nations



Elders Corner Marlene Pierre

Marlene Pierre is an Ojibwe woman from Fort William First Nation who has been a lifelong advocate for change in the social, economic and justice conditions of the Anishinabek people.

Her primary focus was to improve family life for urban Aboriginal Peoples, Aboriginal women and all children.

Her political career involved active participation in the Canadian Constitutional partition for the inclusion of the Equality Clause and also changes to the Indian Act to end discrimination against women. She has been recognized and awarded for her work by all levels of government, by Aboriginal women's organizations, friendship centres, the City of Thunder Bay and Fort William First Nation.

Marlene's vision of "Minobimaadiziwin" (Living a Good Life) has been paramount in her work since she was a young woman. She has pursued many projects from local to national and international in scope.

Her outstanding work has long been recognized, including when she was appointed to the Order of Ontario – the province's highest honor – and when she received the Queen's Diamond Jubilee Medal at ceremonies in Toronto, Ontario.

A BALANCED APPROACH TO EDUCATION

The focus of this paper is to impress the importance of a balanced approach to education. That is, to achieve career goals while maintaining the strong values and principles of the Anishinaabeg Way of Life. Acculturation has had a devastating impact upon the loss of original languages, spirituality, family structures and the list goes on. We find ourselves, especially our children and young people, in a place that has removed our "Indianness" and we find ourselves at the lower end of the social, economic, and justice ladder.

My volunteer work and employment experiences revealed a great level of ignorance of our history, racism, and discrimination. In the school system, there was very little support to improve this dilemma and the dropout rates were exceedingly high, with very few First Nation students ever reaching Grade Twelve.

With the increasing number of families moving from our First Nations to the city to seek a better life, the Thunder Bay Indian Youth Friendship Centre became a change agent in response to the overriding negativity encountered by students. Students sponsored by Department of Indian and Northern Affairs Canada (DIAND) were provided financial support, boarding homes, and organized recreation activities. However, non-status students had no support base whatsoever. We set about to resolve this issue by negotiating with the Ministry of Education to set up the Territorial Student Program which provided similar services to these students. This took place in the late nineteen eighties.

What we find today is a serious issue, and it is the loss of 'Nish' identity....what I call Anishinaabeg Education.

Our ancestors taught us the *Original Way* through storytelling, instructions in ceremonies, the teachings and living the good life, and protecting Mother Earth.

Learning to respect the land and its elements, the medicines, and wildlife is essential to our future as Anishinaabeg. Over ninety percent of the people living in my community do not speak the Ojibwe language. Community leaders must make a concerted effort to correct this.

Government control over our lives through the imposition of the residential school system and the Sixties Scoop continues on today. Although I must state that there have been significant political improvements in some areas; but, education is not one of them. However, we now have lawyers, doctors, teachers; yet, we still have to send our children away from our homes for an education. This is a contradiction.

In my work throughout the past fifty years, I focused on making things better for families with some successes in the Women's movement, the Friendship Centre movement, and the justice arena. Yet the missing element for a balanced education is not being addressed in an impactful way. We are not creating the environments needed to strengthen our Anishinaabeg culture, traditions and values.

Our family has done so. We set up the Indigenous School of Learning several years ago. We have supported over a thousand youth, families and community members providing learning traditions, counselling and the tools for survival on the land and more.

What is the importance of education?

With a balanced approach, we can advance our future by creating strong, independent nations of peoples who know and live by the standards of Anishinaabeg way of life. All, while using the tools of the western education system.

How important is the connection to success in education and your culture, traditions and language?

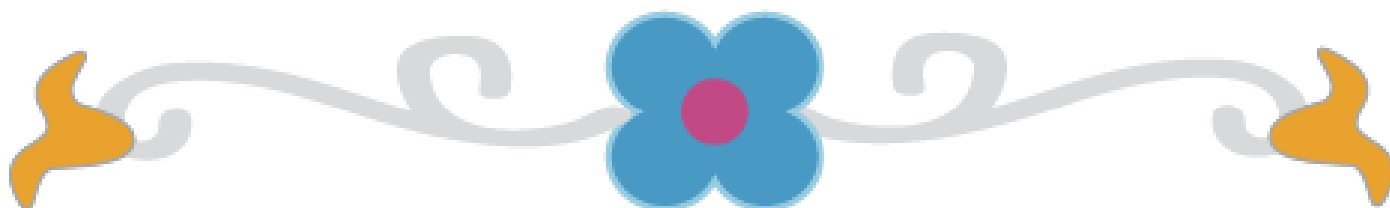
It is extremely important. We must maintain who we are as a People and dispel the inaccuracies within the history books. We value our cultural and traditional ways, with the goal of reviving our languages. We apply the Seven Grandfather Teachings in our daily lives, especially with our children. We must set up our curriculum to embellish our Way of Life.

How can we support and promote Special education and its' success in our First Nation territories?

We must work for change. We must have leaders in the education field who can do this. We must design our own curriculum that addresses what our communities want and need. The government must be partners in this effort and funding be made appropriate for the needs of Special Education.

What would you say to a student who is struggling with a class, fellow student or personal conflict?

First, identify the issue(s). Seek resources, if needed. With the student, develop a plan which can work to elevate student confidence, show that you care, and provide the support needed.



NOOKIMIS PERSPECTIVE ON SPECIAL EDUCATION



Aanii/Bozhoo/She:kon/Tansi/Waacheye

Mjiikweis ndiznikaaz, waabeshsh ndodem, Wiikwemkoong ndoonjibaa. My English name is Loretta Fox-Assinewai and I currently reside in N'Skwakmok where I work from home for the Chiefs of Ontario Office as the Language and Culture Strategist.

When I read this title “Our Gifted Children”, it quickly brings to my mind our traditional teaching that “All Our Children Are Gifted”. I have been taught that every child born into this world comes with individual gifts that must be nurtured by their parents, family, extended family, and community. These gifts are the strengths that will assist each child as they learn to navigate this physical

world and the life journey that they agreed to take before arriving into this physical world.

Children are also gifted with their spirit name, a name that truly represents who they are in a holistic sense. It defines, their strengths, and their character; it is part of their true identity. Having your spirit name as part of your Indigenous identity again provides you with a strong foundation and adds to one’s resilience in tackling life’s challenges.

I am a Nokomis to eight grandchildren (three of whom I am raising) and when I reflect on my own parenting of my three daughters, I often think that had I known then, what it is I know now in terms of the vital importance of our language and culture; I would have definitely made every attempt in providing my children with the utmost exposure to the language and culture particularly in speaking it and in development of their identity and character. All of my daughters received their spirit names at the ceremony and these spirit names truly encompass who they are in character, their strengths, and the gifts they have. My oldest grandchildren received their spirit names as well at ceremony and my youngest grandchildren received their spirit names from their Great Grandparents at family gatherings. All the spirit names of my grandchildren, like my daughters’ spirit names, depict who they are in character, strengths and gifts.

I would like to share a journey I had with one of my daughters. She is a very “gifted daughter” and she excelled in certain academic areas while other areas required extra help and support. Her spirit name is “Kwe Aansokaan Noko” which translates to “Old Lady Story Teller”. Her gift of storytelling and visiting truly reflected her spirit name. She was a social butterfly in school (and still is today) and often times found herself involved in “over-socializing” in the classroom. At first in school her need to socialize was considered disruptive. How many

times have our children who are gifted been labeled disruptive in the classroom, and consequently, considered to have behavioral problems? At times, they were confined to a special classroom where they sat at all day and without learning very much (at times with no official assessment). Socializing was something that is just a part of who my daughter is. This was almost an automatic thing for her, and sometimes this affected her focus in the classroom, which took away from her not fully understanding the lessons given by the teacher. She had to be reminded that socializing is to be confined to recess, lunch, and playing outside with her peers. At times her need to find out what others are doing on a particular assignment caused her to once again cause disruption. She would go investigate the goings on of her classmates and ask them how they are doing on the assignment, and then, become involved in more conversations than necessary.

My daughter eventually underwent a learning disability psychometric assessment and the results/report indicated that she did not have ADHD or learning impairment, but rather she just had difficulty staying focused on one task and this proved challenging for her in the classroom. She did have to have some special educational needs support in school. One accommodation was to begin working on other academic areas using a computer. The computer was stimulating for her and my daughter was able to multi-task within her subjects, but she also required quiet time to decompress. She would do some one-on-one academic work, and socializing was left for recess and lunch.

My daughter had the gift of “debaajimataadwin” miinwaa “aansokewin”. Visiting and storytelling is my daughter’s forte but sometimes the storytelling turned into gossiping. There is always a negative side to any of our positive gifts and being aware of that is another teaching I had received. My late parents and I guided my daughter as best we could in discussions about respect and not talking about other people. I was a single mom at the time and both my parents provided me with much-needed support and guidance when I was raising my

daughters. For that, I am eternally grateful. A teaching that I received from my late Nose ba (Father) is that sometimes you just have let things be and in my situation let my daughter go ahead and experience her gift of socializing and visiting. He suggested also that she needs to become aware of herself through her experiences with both the positive and negative sides of her gifts and that teaching had a word “Maano” – “Let it be or let it run its course”. This helps with the child’s understanding of each of their gifts through experiencing them.

Special education needs are defined as characteristics that make it necessary for a student to undertake an educational program unique to that student with resources that differ from those needed by the majority of students. Special education needs are identified during assessment of the student and the assessment is the basis for determining the appropriate educational program for that individual. (Ministry of Education, 2013)

Our gifted children require love, patience, and support from all those who are involved in their education. This includes parents, grandparents, siblings, and all staff in their school. These supports must be wrapped around the student to ground them, keep them motivated and successful; but most of all, to keep them healthy and enthusiastic about attending school and learning.

Miigwech ndikid.

EARLY INTERVENTION FOR CHILDREN WITH AUTISM

At One Kids Place Children's Treatment Center, we use a multi-disciplinary family centred approach to support children and families. Families are the centre of our practice. We base our support plans around the family's strengths and are guided by the goals that they want to achieve. Fundamental to our Autism services is our parent coaching or mediator model approach. Children spend most of their time with their parents or caregivers. Therefore, they are the experts on their children, and by working together, we can collaborate to provide interventions that work for each unique family.

Research has shown that early intervention using relationship based interactions in natural play and caregiving activities increases children's rate of learning and development (in young children showing early signs of Autism Spectrum Disorder).

So how does this work? Play is something we can all do with our children. Sometimes it means consciously finding time to focus on this, without distractions like phones or screens, but the rewards can be amazing!

Here are some tips that we use when coaching parents and caregivers in using play to support communication and social development in young children:

The Key to Unlocking Social, Communication, and Play Skills Development in Early Childhood

Environment Setup
Set yourself up for success by limiting distractions.



Explore Interests
Find out what your child likes.



Are there any distractions in your home that could be removed or reduced during play?


What tasks and activities does your child do daily?

Which ones do they enjoy? What makes them laugh or smile?

Encourage Communication
Choose activities they need you to be involved in.



Positioning
Make sure your child can see you and touch you.

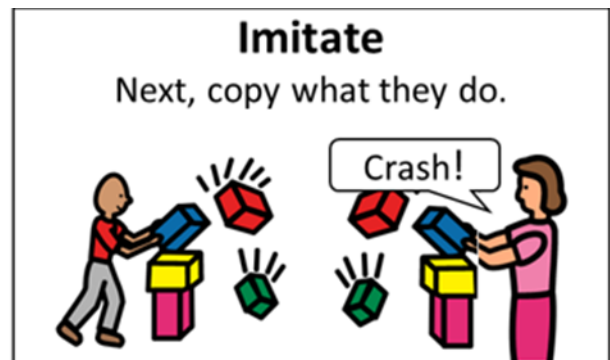
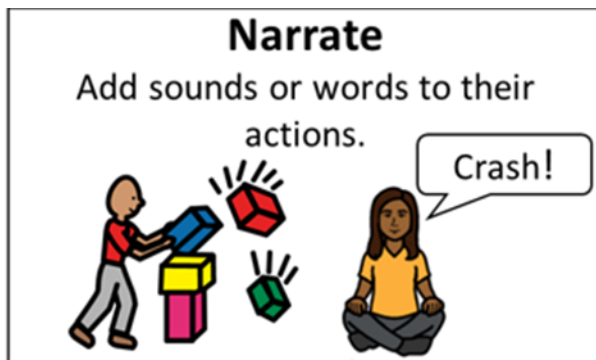


Name some toys, songs, activities, and objects that your child enjoys throughout the day. Are there social games (e.g. tickling, spinning, swinging, dancing) that they enjoy with you? Consider all routines, including meals, bathing, changing/dressing, toy play, and physical activity.

Are there changes you can make to your environment at home to encourage face-to-face positioning throughout the day?

Are there other materials or furniture you may need?

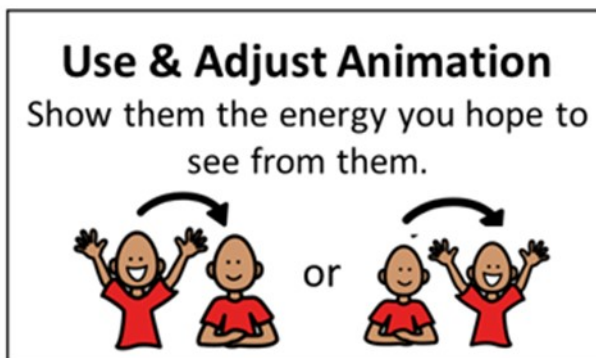
How does your child respond when you attempt to touch play materials? Reading Cues – Can I Join In?



What gestures, words, or play actions could you label for your child?

How can you model one level up from their current level? Yes! It crashed down!

What play actions, gestures, or sounds does your child do that you could imitate?



What does it look like when your child is regulated?

What does it look like when your child is dysregulated (over or under-aroused)?

If they become dysregulated, how can you adjust? (What helps them to calm down? Your voice, touch?)

How can you use animation with your child? (Use your facial expressions, hands body to communicate)

If you would like to learn more, **please click on the image on the page 12**. This wonderful website has a free online course with videos that show these strategies in action!



HELP YOUR CHILD DEVELOP SOCIAL COMMUNICATION SKILLS

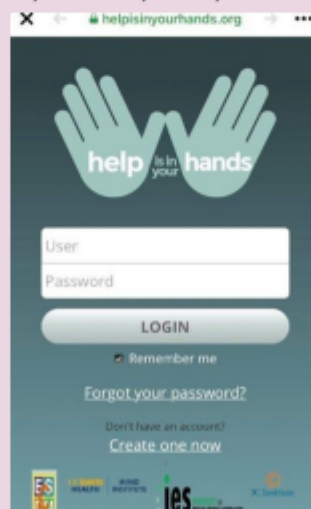
Communication is a social act. It involves sending messages in *balanced, back and forth* interactions with others using sounds, gestures, and/or words to express feelings, ask for things, refuse, greet people, make comments, ask questions, etc. These verbal means of communication are typically coordinated with non-verbal communication such as eye contact, facial expressions, gestures, and body language.



The helpisinyourhands.org website is a free online learning tool to support parents in learning evidence based strategies to develop their child's social communication skills. The four online modules cover the following topics:

- Increasing children's attention to people
- Increasing children's communications
- Creating joint activity routines to increase your child's learning & communication
- The ABC's of opportunities for learning

Use the website information below to sign up for a free account to access four narrated video lessons and examples of real parents and children interacting in their own homes, with practice ideas and activities you can try with your child.



Handout adapted with information from www.helpisinyourhands.org.

READING ROCKETS ASSISTIVE DEVICES OR ADAPTIVE EQUIPMENT

Definition Technology (e.g., a computer), tools (adapted scissors) or a program (e.g., text-to-speech software) to help students complete their work, focus on a task, access an activity, or support their learning.

In action

For students with assistive devices or adapted equipment, ensure that access, maintenance, and continued usefulness across the day in collaboration with the student's educational team (e.g., parents, other teachers, therapists).

For students without, assess and discuss potential devices and equipment with educational team to improve access.

Support Strategies

- Communicate with parents/caregivers to ensure technology supports provided at school are compatible with those provided on any devices at home
- Meet with the student to ensure they understand and can access the different functions on a given tool (e.g., all of the features of Google Read & Write)
- Ensure devices are charged and available for whenever students require them across settings
- Teach students how to maintain their technology so they can use it for prolonged periods
- Consider ways to make technology available to other students in the classroom to promote Universal Design for Learning

Additional Resources:

- ⇒ [Assistive Technology for Kids with Learning Disabilities: An Overview | Reading Rockets](#)
- ⇒ [The SETT Framework and Evaluating Assistive Technology Remotely | Council for Exceptional Children](#)
- ⇒ [What are some types of assistive devices and how are they used? | NICHD - Eunice Kennedy Shriver National Institute of Child Health and Human Development \(nih.gov\)](#)
- ⇒ [What is AT? - Assistive Technology Industry Association \(atia.org\)](#)





The Provincial and Demonstration Schools Branch (PDSB) is a branch of the Student Support and Field Services Division of the Ministry of Education and is responsible for the direct operation of four (4) provincial schools and three (3) demonstration schools:

- Three American Sign Language (ASL)/English provincial schools for the Deaf (Belleville, London, Milton)
- One English-language provincial school for the blind, low vision and Deafblind (Brantford)
- Three English-language demonstration schools for students who have severe learning disabilities (Belleville, London, Milton)

The PDSB Resource Service Department mission is to provide exceptional education for all Deaf and Hard of Hearing children and youth, their families, stakeholders, and educators throughout the province of Ontario.

PDSB Resource Service Consultants;

Work collaboratively with Hearing Resource Departments, Classroom teachers, administrators, community partners, parents and students regarding recommendations, programming and assessment for students

Provide workshops and professional development to school boards, community partners and daycares

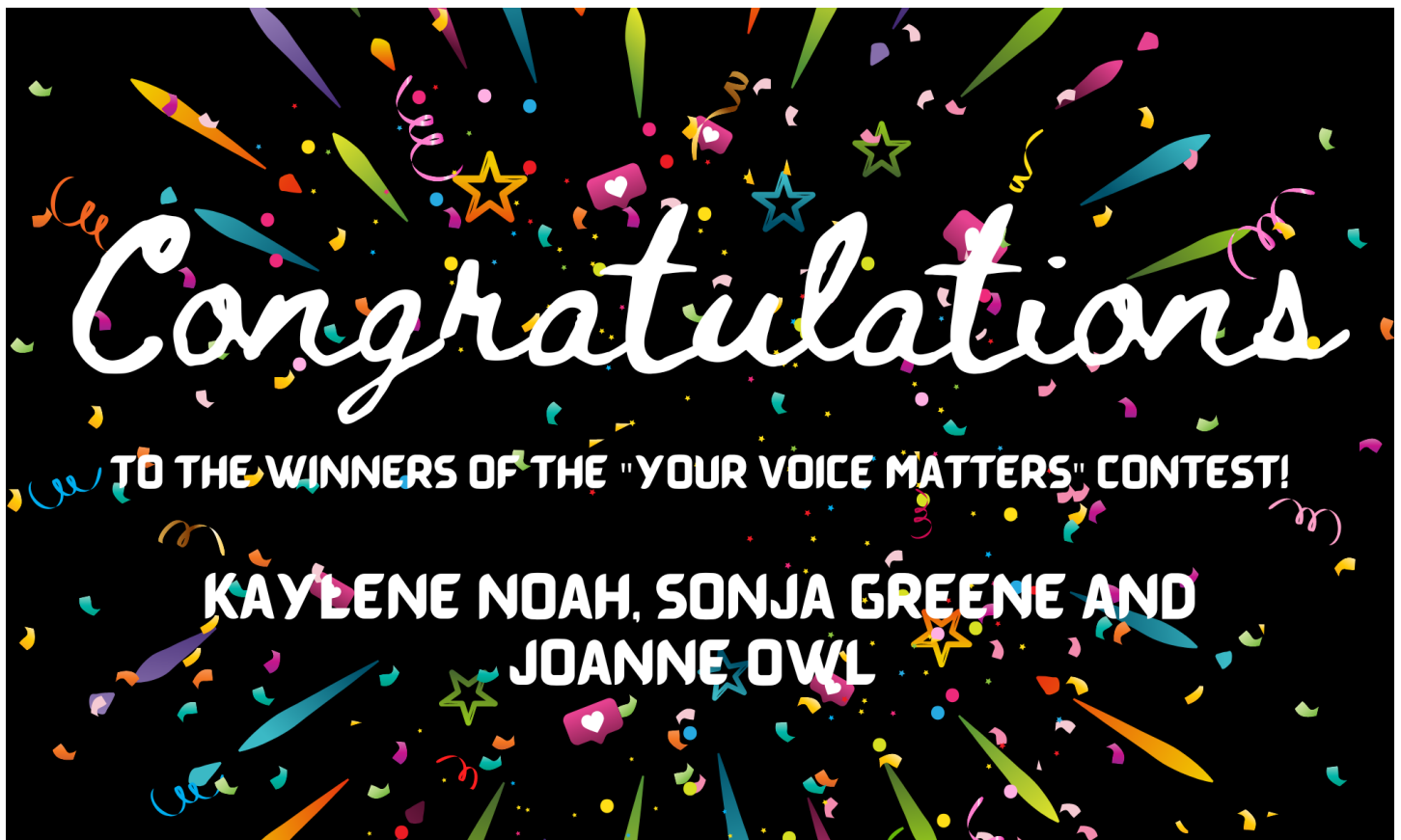
Act as a liaison between educators throughout the province to share knowledge and resources

For more information refer to the link below:

[PDSB – EN – Provincial and Demonstrations Schools Branch \(pdsbnet.ca\)](http://pdsbnet.ca)



Provincial and Demonstration Schools



To be featured in "Our Gifted Children" please send your community, school, or student success stories, artwork and photos to Susan Deley at Susan.Deley@coo.org or Patricia Magiskan at Patricia.Magiskan@coo.org



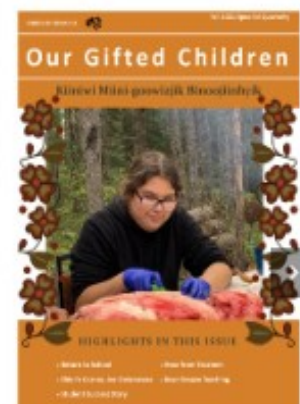
Summer 2022 – Special
Education Newsletter



Spring 2022 – Special
Education Newsletter



Winter 2021 – Special
Education Newsletter



Fall 2021 – Special
Education Newsletter



https://commons.m.wikimedia.org/wiki/User:Th%C3%A9r%C3%A8se_Ottawa

OJIBWE POWWOW PROTOCOL

In the early 1970's our vision at the Thunder Bay Indian Friendship Centre was to return to our Anishinabek traditional ways and promote our Anishinabek Language and Culture. One of the priorities was to reintroduce the Powwow and Drum through the Lyons Dance Troupe headed by Richard Lyons an honourable traditional Elder who led fellow Anishinabek people back to dance and the drum. We ventured throughout North America and my son Jordi Pierre went to China in 2015.

I would like to provide the teaching involving Anishinabek Powwow Protocols;

The powwow circle is a caring circle and all cultures are welcomed. Guests are simply asked to respect the

Anishinabek culture by keeping in mind the following protocols

- Upon entering the powwow circle place tobacco into the sacred fire to give thanks for the opportunity to share in dance and song, give thanks for life and honour the day or event in a good way with a good heart;
- Offer tobacco to the drums. Each drum will have a tobacco bag to place the offering in. A good gift to give, is anything cloth like (e.g., towels, dish towels, blankets).
- Do not walk counterclockwise. This is only allowed when attending a funeral or when honouring spirits that have passed on. Be quiet when someone is talking. Show respect.

- Do not enter the dance arbour after it has been blessed. The only time guests may enter the arbor is to participate in inter-tribal dances, round dances, blanket dances, or honouring dances announced by the master of ceremonies. Many powwows have a veteran dance, and everyone in attendance is asked to rise and remove their hats as a sign of honour and respect.
- Always stand and remove hats during special songs. The emcee will usually inform visitors when to stand. Special songs include the Grand Entry, Flag Songs, and Veteran's Songs.
- Do not refer to dancers' regalia (clothing) as costumes. These are handcrafted and are given much thought, time, and expense.
- Bring a chair with you, as there is often not enough seating for everyone. Chairs under the dance arbour (where dances take place) are reserved for dancers only. Chairs with a shawl or blanket draped over them are also reserved.
- Arrive on time to keep the event running as smoothly as possible.
- Do not touch a dancer's regalia without asking their permission.
- Feathers are sacred. If one falls, do not pick it up. Leave it where it is. Anishinabek protocols will be followed to retrieve the sacred item.
- If you want a particular dancer or group of dancers to pose for a photograph, please get their permission. Photographing dancers during competitions is usually acceptable. The master of ceremonies generally announces when it is unacceptable to take photographs. During certain times of the powwow, no pictures are allowed (e.g., Grand Entry, Honour songs or Flag songs).
- Alcohol and drugs are prohibited at powwows.
- Pay attention to the master of ceremonies, who often explains powwow protocol to help visitors learn and feel more comfortable. After all, visitors are supposed to relax and have fun!
- Elders first, the Anishinabek way is highly valued and respect the wisdom that comes with age. When eating, children and young adults serve the Elders, who always eat first. Never step ahead of someone in line who might be older than you, as this is considered very rude behaviour.
- It is not required, but it is encouraged that females wear a dress or long skirt.
- Do not carry children when you are in the dance area. It is like you are holding something to offer to the spirits.
- If there is food left over, don't throw it in the garbage. It will be collected and put in the fire for the ancestors to have. We are dancing with our ancestors at the powwow, they are in spirit form, dancing with us.
- Powwows are a celebration of life, have fun!

Powwows are a celebration of life, have fun!

Ontario First Nation Special Education Working Group

In 2005, the Ontario First Nations Special Education Working group (OFNSEWG) was formed as a subcommittee to the Chiefs Technical Committee on Languages and Learning (CTCLL) formerly known as FNECU. It is a joint technical and advisory body mandated by the CTCLL to provide recommendations on issues and specific strategies for political review and/or approval for action. The OFNSEWG is made up of representatives from the CTCLL and Indigenous Service Canada.

Ontario First Nation Special Education Working Group	
Name	Organization
Julia Candlish	Chiefs of Ontario
Sherry Britton	Nishnawbe Aski Nation
Mindy Taylor	Anishinabek Nation
Kyla Stonefish	Association of Iroquois Allied Indians
Sherri Kabatay	Grand Council Treaty #3
Debbie Terrance	Independent First Nations
Shelley Knott-Fife	Indigenous Services Canada

The Special Education Technicians

What is a Special Education Support Technician (SEST)?

There are two SESTs providing support to the First Nations in Ontario. They are based out of the Thunder Bay. The role of the SESTs is to support and assist First Nations with:

- effective use of funding provided for Special Education
- understanding and addressing capacity issues around Special Education;
- collection and analysis of information related to improving the First Nations Special Education programs;
- strengthening relationships with First Nations, Tribal Councils, Chiefs of Ontario, school boards and other organizations;
- identifying and addressing barriers and challenges in the delivery of Special Education services;
- policy development, and education agreements;
- professional development , organize Special Education Sharing Forums across Ontario.

SPECIAL EDUCATION SUPPORT TECHNICIAN COMMUNITY LISTING



Central, North Eastern & Southern Region

Patricia Magiskan

416-970-0521

Patricia.magiskan@coo.org



North Western & Southern Region

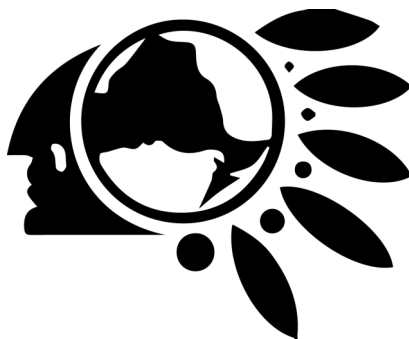
Susan Deley

807-407-6233

Susan.deley@coo.org

Aroland First Nation	Nibinamik First Nation
Attawapiskat First Nation	Neskantaga – Lansdowne House
Aundeck Omni Kaning First Nation	North Caribou Lake
Batchewana First Nation	Northern Nishnawbe Ed Council
Bearskin Lake First Nation	Ojibways of Saugeen #258
Brunswick House First Nation	Pays Plat First Nation
Cat Lake First Nation	Red Rock First Nation
Chapleau Cree First Nation	Sachigo First Nation
Chapleau Ojibway	Sagamok First Nation
Constance Lake First Nation	Sandy Lake First Nation
Eabametoong First Nation	Serpent River First Nation
Fort Albany First Nation	Sheguiandah First Nation
Fort Severn First Nation	Shibogama First Nations Council
Fort William First Nation	Taykwa Tagamou Nation (New Post)
Ginoogaming – Long Lac #77	Temagami First Nation
Independent First Nations Alliance	Thessalon First Nation
Kasabonika First Nation	United Chiefs and Councils of Mnidoo Mnising/KTEI
Kashechewan First Nation	Wahgoshig – Abitibi #70
Keewaytinook Okimakanak Tribal Council	Wawakapewin First Nation
Ketegaunseebee (Garden River)	Webequie First Nation
Kiashke Zaaging Anishinaabek	Weenusk First Nation
Kingfisher Lake First Nation	Wikwemikong Unceded
M'Chigeeng First Nation	Whitesand First Nation
Matachewan First Nation	
Mattagami First Nation	
Marten Falls First Nation	
Mississauga #8	
Missanabie Cree First Nation	
Moose Cree First Nation	
Muskrat Dam First Nation	

Alderville First Nation	Naotkamegwaning
Algonquins of Pikwakanagan First Nation	Nigigoosiminikaaning
Animakee Wa Zhing 37	Niisaachewan
Anishnaabe of Naongashing	North Spirit Lake First Nation
Asubpeeschoseewagong	Northwest Angle #33 First Nation
Bkejwanong First Nation	Ojibways of Onigaming
Chippewas of Kettle & Stony Point	Oneida Nation of the Thames
Chippewas of Nawash	Pikangikum First Nation
Chippewas of Saugeen First Nation	Poplar Hill First Nation
Chippewas of the Thames	Rainy River First Nation
Couchiching First Nation	Seine River First Nation
Curve Lake First Nation	Shawanaga First Nation
Deer Lake First Nation	Shoal Lake #40
Hiawatha First Nation	Six Nations of the Grand River
Iskatewizaagegan #39	Slate Falls First Nation
Keewaywin First Nation	Waabigonii Zaaga'igan
Kitchenuhmaykoosib Inninuwug	Wabaseemoong First Nation
Lac Des Mille Lac	Wabauskang First Nation
Lac La Croix First Nation	Wahta Mohawk Territory
Lac Seul First Nation	Wapekeka First Nation
Migisi Sahgaigan	Washagamis Bay
Mishkeegogamang	Wauzhushk Onigum
Mishkosiminiziibiing	Wunnumin First Nation
Mississaugas of New Credit	
Mitaanjigaming First Nation	
Mohawks of Akwesasne	
Mohawks of the Bay of Quinte	
Moravian of the Thames	
Naicatchewenin First Nation	
Naongashing	



Toronto Administration Office

Location: 468 Queen St E, Suite 400,
Toronto, ON
M5A 1T7

Toll free: 1 877 517 6527

Phone: (416) 597 1266

Fax: (416) 597 8365

[Chiefs of Ontario Education Portal](#)

[Chiefs of Ontario Education Facebook](#)