



# Our Gifted Children

godiyédé?oh qgwáksada?



## HIGHLIGHTS IN THIS ISSUE

- Elder's Corner - Leo Friday
- Kashechewan First Nation
- Dennis Franklin Cromarty High School
- Kashechewan First Nation "Keesheechewan"
- Special Education in the Provincial Regional Education Approach and in Federal Regional Education Agreements



## Message from Chiefs of Ontario Director of Education

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Shé:kon sewakwé:kon. Ayá:wenhs sewakwé:kon sewata'ka-  
rí:te nok sewatshennón:ni.

Hello everyone. I hope this greeting finds you well and happy. This is such a joyful time as we enter the spring season and give thanks to the return of the Grandfathers that represent Thunder. The days are getting longer and the brother sun remains higher in the sky for longer. The COO Education Sector is taking advantage of the return of milder weather and longer days as we take some time to retreat and plan activities to achieve and fulfil our many mandates for the coming year. We had a very successful language and education forum in February in Toronto and are now eager to plan more in-person events to share information and rekindle our relationships. Relations are key to all of the work we do at COO as they are to all of you in your communities and organizations. I hope you to take some time to convene in-person gatherings, preferably outdoors among all of our relations as this is key to maintaining our connection and balance. Until we meet again.

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

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

Julia Candlish



## Message from Chiefs of Ontario Associate Director of Education

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Boozhoo/Aanii/She:kon/Tansi/  
Waacheye,

My name is Michael Staruck and I started my new role with Chiefs of Ontario, November 2022. I will be working in the Education sector under the leadership of Ms. Julia Candlish in the role of Associate Director of Education.

I am originally from Windsor, Ontario. I am the husband of an amazing wife and Anishinaabemowin-Immersed Kindergarten teacher, who I was fortunate to meet my first year in Pikangikum. I am also blessed to be the father of six children. The oldest is 21 and the youngest is 3, two being in university, two in high school and two in elementary school. We have lived on Manitoulin Island on the border of Wiikwemkoong Unceded Territory in a small town called Manitowaning since 2009.

I have been involved in system and school leadership in a variety of roles in two First Nations Education Authorities for over 20 years. I began as a Grade 7 teacher in Pikangikum First Nation at Eenchokay Birchstick School and by year three was the elementary vice principal. For the final seven years of my time in Pikangikum, I was the K-12 principal.

My wife and I were then afforded an opportunity to move to Manitoulin Island and work for the Wiikwemkoong Board of Education. I started out as the high school principal in Wiikwemkoong, and then went on to hold roles as First Nation Student Success Principal, Systems Principal and finally Director of Education. My time as Director enabled me to understand and oversee all aspects of education in the community, from daycare, K-12, adult education and post-secondary education. I continued to serve Wiikwemkoong until starting my new role with the COO. I will be forever grateful for the blessings, relationships and experiences in both of the amazing First Nations communities I was fortunate to serve.

I am excited and looking forward to this new opportunity with the Chiefs of Ontario. I hope my experience in both northern and more southern First Nations contexts will assist me in understanding the work ahead, but am very aware I still have much to learn from the amazing and experienced COO Education Team, especially moving from a single community perspective to a much larger and more diverse province-wide and sometimes national perspective. I will strive to positively contribute to our Team in collective decision-making, action and advocacy for the 133 First Nation communities located in Ontario.

Miigwech,

A stylized handwritten signature in black ink, appearing to read 'Michael Staruck'.

Micheal Staruck

## 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.





# Decolonizing Education

**Mar  
08**

**Mobilizing TRC Calls to  
Action on Education**

**April  
05**

**Wise Practices in education and  
deconstructing the "special" in "special  
education" through our own Truths and  
internal reconciliation process**

**April  
26**

**Indigenizing Education – Elders and the  
land, flex learning, and lifting  
community morale, excellence, and  
pride**

**May  
17**

**Facilitating a Circle of Learning that includes  
Truth and the restoration of educational  
jurisdiction, authority, and rights through  
reconciliation**

## SPECIAL EDUCATION IN THE PROVINCIAL RECIPROCAL EDUCATION APPROACH AND IN FEDERAL REGIONAL EDUCATION AGREEMENTS

### Reciprocal Education Approach - Provincial

The provincial Reciprocal Education Approach (REA) was developed through collaboration between the Ontario Ministry of Education and First Nations entities. The purpose of the REA was to reduce barriers and improve access to education for First Nation students and to prevent school boards from overcharging First Nations. REA allows for students living off reserve to attend schools on reserve and for students living on reserve to attend provincial schools. The First Nation entity has to agree to the enrollment whereas school boards cannot deny entry to a school. The REA came into effect on September 1, 2019. It is intended to be incorporated into Education Agreements between First Nations and school boards, REA is not intended to replace Education Agreements.

### REA and Special Education Funding

The REA sets out the base fee that school boards will be required to pay or charge First Nation entities. The base fee calculation comes from the funding that the province provides to school boards each year called the Grants for Student Needs (GSN). The base fee includes the majority of funding for supporting students with special education needs through the Special Education Grant. Under REA First Nations may negotiate funding for Special Equipment Amount (SEA) to support specific equipment that is required for a student. If a school board or First Nation agrees to pay an amount for special education equipment costs and a deductible is agreed upon not exceeding \$800 per claim. Also, under REA special education staff support can be negotiated, this is referred to as the Special Incident Portion (SIP) in the GSN. The maximum amount that a First Nation or a school board may receive under REA is specified annually

in the GSN, for the 2022-23 school year the SIP amount was set at \$28,803 per full-time student.

### Education Agreements

The Reciprocal Education Approach is not meant to replace Education Agreements. Through careful negotiation additional special education support can be negotiated to support First Nation students. The Chiefs of Ontario have designed an Education Agreement resource bundle to assist First Nations in establishing Education Agreements with school boards. Included in the resource bundle is an engaging illustrated sketch animation video, titled “Introduction to Education Agreements,” an Education Agreement Overview document, and an Education Agreement Template. To access these resources please go to <https://education.chiefs-of-ontario.org/priorities/lifelonglearning/education-agreements/>



For more information on the Reciprocal Education Approach or Education Agreements please contact Patrik Lowen at [Patrik.lowen@coo.org](mailto:Patrik.lowen@coo.org)



### Interim Funding Approach

In 2019, implementation of First Nations education transformation saw the Band Operated Funding Formula and myriad of proposal based programs replaced with the Interim Funding Approach (IFA). The IFA is based on the funding formula that supports provincial schools, the Grants for Student Needs (GSN), bringing First Nations education a step closer to provincial comparability. The IFA supports First Nation learners residing on reserve attending First Nation schools and in provincial schools.

### Ontario Technical Table – Interim Funding Approach

The IFA is far from perfect and the Ontario Technical Table – Interim Funding Approach (OTTIFA) is mandated to make recommendations for its improvement. OTTIFA established a Special Education Task Team to examine special education funding provided in the IFA. They are working to develop recommendations to enhance and/or modify the formula to address gaps with the current special education allocation.

### Federal Education Agreements

The IFA is considered interim because First Nations or a group of First Nations have options to enter into agreements with the federal government and negotiate funding to create their own education system that will

meet the unique needs of their learners. This can include a new funding formula with funding targeting special education supports. Communities must assess their needs, associated costs, and negotiate additional funding to support their long-term education goals.

There are several types of federal education agreements available to First Nations:

- Self-Government Agreement (with education clauses)
- Modern Day Treaties (with education clauses)
- Education Acts (federal legislation)
- Tripartite Education Agreements (Federal, Provincial and First Nations)
- Education Governance Agreements (First Nation School Board type entity)
- Regional Education Agreements (REA) (a financial agreement for First Nation education)

If you wish to join the OTTIFA Special Education Task Team or want more information on OTTIFA, please contact Angel Maracle COO Education Lead at [angel.maracle@coo.org](mailto:angel.maracle@coo.org).

For more information on federal education agreements please contact your local ISC Program Officer.

## DENNIS FRANKLIN CROMARTY HIGH SCHOOL



Through excellence in academics, traditional learning  
and lots of fun, the  
Thunder Hawks are proud to become all we can be!

**Our youth are our future.**

### Dennis Franklin Cromarty High School (DFC)

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The goal of Special Education at DFC High school is to help all students reach their potential by providing them with skills and opportunity in a culturally sensitive environment. Our program is about more than just academic needs. For many students, their barrier to success in school and life lies outside of their academic ability. As each student is different, we have a variety of strategies and tools to assist them. These include fully integrated programs where students with exceptionalities spend the whole day in regular classrooms with the help of an Educational Assistant. Also, there is a resource room where students can get the extra support they need according to their IEP (individual Education Plan) and as an alternative work environment for those students who struggle in a regular classroom setting. We offer remediated reading and math programs for students struggling with reading and math, as well as assistive technology in the form of Chromebooks, IPADs and Google Read and Write (Text-to-Speech, Speech-to-Text, Word Prediction, Picture Dictionary).

### DFC offers:

- Grades 9 - 12 Locally Developed, Workplace, Applied and College-Level courses
- A Trades School, Cultural Program, Elders Program, after-school Dilico Program
- Extracurricular Clubs: Art, Cooking, Music, Native Crafts, Outdoor Recreation, Weight Room
- Sports Teams: Badminton, Basketball, Broomball, Cross-Country Running, Hockey, Intramural Sports, Volleyball

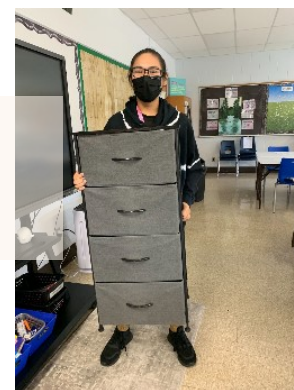
- In-school Supports: Elders, Prime Workers, Student Success Coordinator, Nurse, Transition Coordinator, Well-Being Coordinator

**“Let us put our minds together and see what life we can make for our children.” Sitting Bull**



**Zach - Snow Day @ Mt. Baldy - tubing, skiing & snowboarding**

**Caleb - “Anything but a Backpack” Day**



**James, Emily - Petting dogs helps with anxiety and stress.**







### Mental Wellness Supports

Our Well-Being Coordinator works closely with the Special Education program by collaborating with various in-school and community partners to support our students. Daily monitoring is offered as well as weekly check-ins, outreach with home visits, psychosocial screening and care plans. Safety plans are created to provide students with the tools needed to build their safety toolkits. For example, toolkits might include: Walk & Talk Therapy, healthy diversions, working with Elders for cultural connections, as well as spiritual & grief support. If needed, our Well-Being Coordinator will arrange mental health services, including: counselling, outpatient substance use support, assessments with enhanced service providers, and/or assessments that offer diagnosis with corresponding support.

### Land-based Program - PAD30 Outdoor Education

The Special Education Program at DFC High School recognizes the importance of Land-based learning. Many of the Special Education students struggle to learn in a classroom setting and when given the opportunity to learn on the land, they thrive. The course has been a balance of traditional activities and working on specific skills according to each student's IEP (Individual

Education Plan). We incorporate many activities throughout the year into our program such as rabbit snaring, canoeing, fishing and traditional dwelling construction. The Elders and Land-based Coordinator play a major role in the land-based activities and are relied upon for traditional knowledge and teachings.

### Cultural Activities Elders Program

The Elders program is based on providing cultural experiences that support the spiritual, emotional, physical and intellectual well-being of all our DFC students. The Elders room is a 'home away from home.' Working with Elders helps connect students with their true identities. "It brings a longing that students have heard about but want to experience first-hand. When students are on the land, even a simple thing like building a shelter intrigues them and they become more interested in why it's important to learn about working on the land." *Elder John Gagnon* Whether it's skinning a moose, making soup and bannock, canoeing on the water, storytelling or regalia making, when students spend time with our Elders they are provided with experiences that improve their well-being.





## STUDENT TESTIMONIALS

**“THEY ARE AMAZING,  
THEY HELP US WITH OUR WORK.”**

Caleb

**“THEY GIVE YOU  
GOOD IDEAS  
WHEN THEY’RE HELPING  
YOU.”**

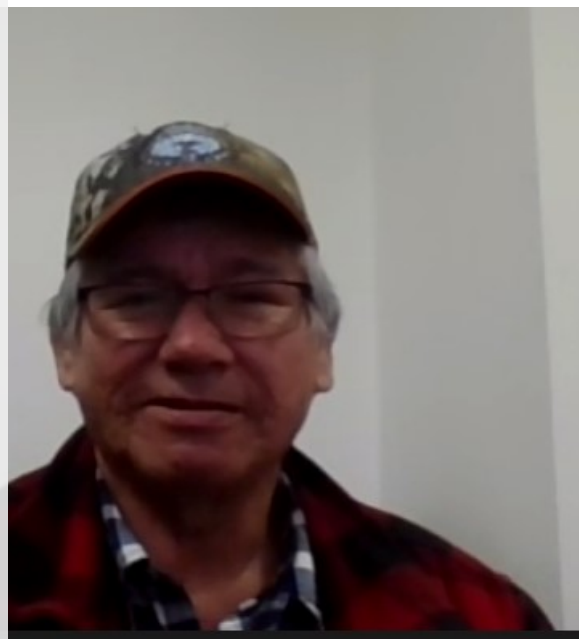
Zach



## ELDERS CORNER **WALTER LEO FRIDAY**

**Walter Leo Friday** originates from the Kashechewan First Nation Cree territory where he was born and raised. He currently resides at Kashechewan First Nation with his wife Peggy, a proud father of 8 children, and grandfather of 17 grandchildren and 2 step grandchildren. As a past Chief of Kashechewan for 16 years and led numerous First Nation initiatives such as Education, Child Welfare, Jordan's Principle, most recently led the Water-Quality Crisis. He also sits on the Kashechewan Negotiation Table concerning flooding and the Proposed Relocation of Kashechewan First Nation, Suicide Crisis of 2007.

The team was instrumental in the calling on the Canadian Government to deal with the crisis and to increase education funding to help improve special education and crisis counselling services in First Nations Schools. He believes in knowing the Cree language, culture, customs and traditions builds good character and strong work ethics will bring you along way. He has also serves as a Reverend of the St. Paul's Anglican Church. He also believes all of work is supported in prayer.



### What is the importance of education?

The "Creator" has given every one of us an important personal skill or quality. Our first nation relies on everyone and their skill/quality. You should learn your language and your culture and not to forget the customs and traditions of your community. Once you have that foundation you can carry on to get your education, then come back to the community and serve them in what you invested to become. Some of our people want to be teachers, nurses, doctors and lawyers, which all great professions and our people need front line services. When you help your nation by providing service, this is a true calling. In order to do so you need good quality education, you have to leave home to get higher education so you are sacrificing time away from home and family. This is hard on our people yet important to do so. The commitment from our learners, inspires me and also provides an example for others to follows. The road to education always leads home.

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

Our home, Kashechewan First Nation is a Cree community located on the north channel of the Albany River of James Bay we call it "Wee-nee-peg-kook" Keecheshewan is the Cree translation to "where the water flows fast". The Albany flows from the northwest to the northeast into James Bay. We share the land and its home to geese, moose, beaver, bears, wolves, many fish and birds. As an elder it is my job to teach the younger generation about the community, its Cree language, culture and traditions. We live this day in and day out it defines us and we are spiritually connected to the land. The Cree culture, tradition and language provide a strong foundation to its people. The teachings you receive throughout life give you the ability of good healthy decision making in life. The teaching should carry you to complete your education and this calling to education, then it will bring to home to serve the people.

**"As an elder it is my job to teach the younger generation about the community, its Cree language, culture and traditions."**

Cree is the dominant language spoken in our community, whereas most kids speak it as our first language. I was the lead in a start-up Land Based Program where a group of our people young and old alike paddled from Constance Lake First Nation to Kashechewan First Nation. The program was 16 weeks in total where the participants learned about water safety, identification of traditional access routes typically for trading and family get-togethers; nation and nation building. Participants also learned skills of fish netting, hunting and survival techniques of the Cree. They were immersed in our Cree language for the entire trip. Cree is spoken in 86% within our home and this is pride to me.

#### **How can we support and promote Special Education and its' success in our first nation territories?**

Remember what I said that your home will always call you back and this is an easy answer to employ Indigenous Support Workers; the staff can address barriers faced by Indigenous learners and identify opportunities to enhance their engagement and success in education. More specifically, staff can contribute to ensuring regular attendance of our students at school, supporting teachers in building sound relationships with our learners and their parents, initiating new curriculum resources, and leading professional development for

teachers and whole-of-school activities to grow the cultural competence of staff and students together. Family/community participation is important to assist in the learner success.

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

It was such a blessing for me to assist you in a small way to help you with your education. Once you have an education no one can take that away from you and it is something you will use and benefit from for the rest of your life. Get as much education as you possibly can while the door is open for you. I know you will never regret the gift you have in an education. We all need love and support and education is our most profound tool to fashion our lives in order to achieve our goals. Education is the foundation from which one can learn and choose an area of expertise, follow one's specific dream, and provide inspiration to others, and in doing so, build community. We need to recognize when someone needs our help, help them with whatever challenges they are going thru. Help them to succeed to make it to the finish line. Do not be left behind or lost; find your place with education.

#### **Final thought-How I would achieve my education goals....**

It's important to set educational goals, define what you should learn and how to accomplish your goals helps create the foundation for reaching your educational goals. Set short terms and long terms goals, set up a network of supports like your family and always call home.





# KASHECHEWAN FIRST NATION “KEESHEECHEWAN”

## MY HOME, MY HISTORY, AN ORAL TEACHING

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**Kashechewan First Nation** is a Cree community located in Northern Ontario on the shores of the Western James Bay coast. Kashechewan is under the Albany Band #67 which share with the nearest community, Fort Albany First Nation. Kashechewan originally name is “Keesheechewan” which means “Fast flowing river” the name Kashechewan has no Cree meaning in our language.

Since time immemorial, the First Nation has continuously functioned, determined, occupied, and valued within our Cree rights, traditions, principles, land, and peoples.

### Our History and Culture

Kashechewan First Nation brings an understanding of the relationship of people, lands and resources as their foundation for planning and way of life. As expressed in words below, all of these concepts will be brought out and integrated into the land use plan as a set of principles to be prepared, structured and balanced properly in planning by Kashechewan First Nation. Kashechewan Crees have lived in these Lands and used the James Bay (Weenee-peg-kook) waters and surrounding rivers and lakes for generations.

### Our Ancestors

We have been and continue to be custodians and stewards of the lands and waters and all their resources. We multiplied and spread across a vast territory.

Our Cree origin taught us spirituality and everything we needed for our holistic wellbeing through kinship, language, culture, history, and traditional governance practices.

Our relationship to the lands and waters are an integral part of our cultural and economic existence and we are a part of this land.

Our Elders passed on oral and pictographic knowledge of the traditional values and teachings to guide our responsibilities in the safe keeping of our homeland to sustain our resources of life for future generations. There are elders alive today who still remember this knowledge and history and pass down orally this way of life and existence.

In the summer of 1905 at She-Ban-Nuck (Old Post) Albany River, Treaty No. 9 Nation to Nation treaty was orally agreed to and signed, and nothing would be changed and the people would continue to harvest and survive from the resources of the land as they had for countless generations. It means our children continue to learn the ways of their ancestors and that Cree is the language of the land.

We never agreed to draw our territory on a piece of paper and never surrendered our rights and resources to this territory.

In the year 1957, some members moved to the north shore, building tents and cabins on reserve no. 67. This move was based on better services of housing, education, health and infrastructure and today, known as Kashechewan.

### The Naming of Our Community

It all started when the commissioner landed at the old Albany post in the island across from where we are now, which was in 1905. In 1912, the commissioner hired some people from the community to work with the surveyor, to make boundary lines for our reserve. The people when understood everything verbally what the government plans are, and then had written down what was brought to them by word of mouth. In between the years 1956 and 1957 the commissioner was back again, to give treaty money for everyone present at the old post. People complained to him about the problems, especially the Hudson Bay manager, about flooding. It came that the chief and council made noise to the government. They demanded that they need a better place to settle. The commissioner conducted research around the community to find a better location to settle. He came to offer this location, where we now are. Community members didn't agree, saying that it is too low still and insisted inland further up river would be better. The government said that the barge wouldn't be able to come further inland, due to shallow water. Our elders agreed in principle. IF this floods than they would have to go further inland the government state at the time.

Now the story about Kashechewan when they relocated to here from Old Post or Old Albany, there was problems that arose concerning the mail. The Anglican minister mailed wine up in Fort Albany, where Fort Albany now exists. He asked the elders what name they'll give to this new community. They talked and discussed this, and one elder said "What does Albany mean in Cree?" The Anglican minister said it was the name of the river. When the first government came they said "As long as the

sun shines, the grass grows, and as long as the river flows, my promise will love on". So they agree to name this community kakegachewan meaning "water flows forever". This was a simple promise of the government in 1905. It then became Kashechewan because of the way the non-native pronounced it. "Kashechewan" has no real meaning in Cree. Leo Friday, Oral History

# SPECIAL EDUCATION SECTOR CALLING ALL ELDERS

**Interview for "Our Gifted Children Newsletter"**

**Honourarium Available**

FOR MORE INFORMATION CONTACT SPECIAL EDUCATION SUPPORT TECHNICIANS

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**Susan Deley**

807-407-6233

[Susan.deley@coo.org](mailto:Susan.deley@coo.org)



## Message from Education Specialist with Indigenous Services Canada

G'waabamin – Baamaapi

(I will see you, later)

**Boozhoo, Ahniin! Gchi miigwech** to the Special Education Resource Technicians, Patricia and Susan, for the invitation to share a few words as a way to say G'waabamin baamaapi as I close the chapter as an Education Specialist with Indigenous Services Canada (ISC) this month, March, 2023.

I began with the department in 2009 after much soul searching as an anishinaabekwe and consulting with my elders. Many of you may already know that along with other experiences in education, I had spent several years as an Education manager in my own home community of Curve Lake First Nation as well as having worked at Kawartha Pine Ridge District School Board and for Ontario, at the Ministry of Education. I felt by working at ISC, I would be one less person in government that Anishinaabeg and Haudensaunee would have to educate about our experiences in delivering education and we could get down to some real work.

I find peace in that I believe that over my time with ISC, we have made some great accomplishments together. I have lots of fond memories working with representatives over the years from the Chiefs of Ontario, the Association of Iroquois and Allied Indians, the Union of Ontario Indians/Anishinabek Nation, the Nishnaabe Aski Nation, Grand Council Treaty 3, the Independent First

Nations Association and the independent nation representatives as well as with the Ministry of Education, and the Ontario School Board Trustees Association. While I am very grateful to have established productive and professional working alliances, I believe that I have also made many lifelong friends certainly, friends in education.

From the beginning, I became the lead of the High Cost Special Education (HCSE) file and of Education Service Agreements/Tuition Agreements. In working with the Ontario First Nations Special Education Working Group, (of the Chiefs & Technical Table on Language and Learning (CTLL) – formerly FNECU.), we have continued on with the historical work of the Group and made some major transformational changes to national policy such as ensuring HCSE services can be delivered under 'intervention' approaches rather than strictly based on assessments and we were able to change the funding approach to ensure that funds could be 'carried over' to the next fiscal year. I am proud of the work that the Group has done in keeping an ear to the ground on what HCSE or simply, Special Education needs to look like for Indigenous students in Ontario and subsequently, in the nation. Ontario is often the forerunner in creating policy

change or in providing exemplary partnership models and conversations.

With my co-Chair, Patrik Lowen, work has also continued with the HCSE Task Team of the Ontario Task Team of the Interim Funding Approach (OTTIFA) where discussions have been robust and focused on how meaningful HCSE programs can be developed. With the incoming younger generation and the existing education knowledge keepers in the frontline of First Nation Education, I am confident that the future of First Nation defined education not only looks exciting but in most ways, achievable. I encourage you to communicate with your representatives on the Working Group and Task Team to ensure your valuable input is considered.

I have begun writing my next chapter in the shape of a PhD Dissertation. I am in the 4th, and with focus and hope, my last year of a PhD program in Indigenous Studies focusing on Special Education. Upon completion

of a Master's in Special Education in 2017, I found that there is little to practically no major research in Special Education as it relates to Indigenous students. So, here I am, thinking maybe I should do some of that research.

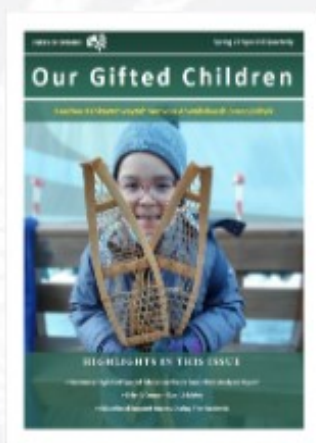
**Gchi miigwech kinawaaya for allowing me to sit at your tables over the years. G'waabmin – Baamaapii**

Shelley Knott Fife, B.Ed., M.S.Ed., PhD (Candidate),  
Lifelong Learner

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](mailto:Susan.Deley@coo.org) or Patricia Magiskan at [Patricia.Magiskan@coo.org](mailto:Patricia.Magiskan@coo.org)



Summer 2022 – Special  
Education Newsletter



Spring 2022 – Special  
Education Newsletter



Winter 2021 – Special  
Education Newsletter



Fall 2021 – Special  
Education Newsletter

## 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
Debbie Lipscombe (until further notice)	Grand Council Treaty #3
Debbie Terrance	Independent First Nations
TBD	Indigenous Services Canada

## The Special Education Technicians

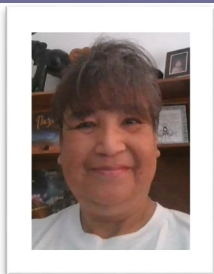
### What is a Special Education Support Technician (SEST)?

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

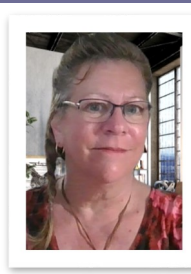


### Central, North Eastern & Southern Region

**Patricia Magiskan**

416-970-0521

Patricia.magiskan@coo.org



### North Western & Southern Region

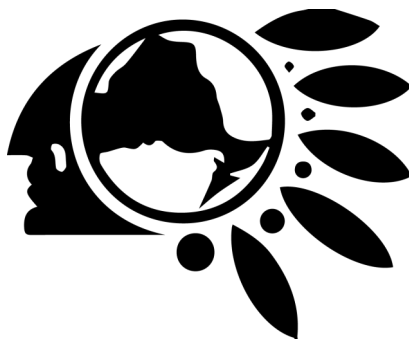
**Susan Deley**

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 Mnídoo Mnísing/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 Credit	
Mitaanjigaming First Nation	
Mohawks of Akwesasne	
Mohawks of the Bay of Quinte	
Moravian of the Thames	
Naicatchewenin First Nation	
Naongashing	



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