ORANGE SHIRT DAY TEACHER’S PRE-PACKAGE

September 29 - Oct 1, 2020

THE WOODLAND CULTURAL CENTRE (WCC) THANKS YOU FOR INTEREST AND PARTICIPATION IN OUR ORANGE SHIRT DAY PROGRAMMING FOR 2020

This pre-package has been put together by the WCC to assist your class in learning about the significance of Orange Shirt Day ahead of learning about the history of the Mohawk Institute Indian Residential School and the effects it has on Indigenous people today.
FROM EDUCATION

FROM THE DESK OF EDUCATION COORDINATOR LINDSAY MONTURE

“What I want for the future generations, the seven generations coming up, is to get back their language, culture and ceremonies. Because that’s basically what the residential schools took away from all us kids that went there. We want them to be aware of these schools and what happened, they should always remember these residential schools and what happened so that none of these schools can ever come in existence again.”
Geronimo Henry, Mohawk Institute Survivor

Wa’tkwanonhwera:ton’ i:’se ne:ne yetshirihonnyen:nis

Greetings Educators,

As the Education Coordinator at the Woodland Cultural Centre, I would like to say nyawen’ko:wa / big thanks to you for ensuring your students learn that Canadian history isn’t just what has been told to us in the textbooks of generations past.

If we are to secure a bright future for all our children, we must share the truth of our collective histories, both good and bad. Learning the history of residential schools is not easy. It means having difficult discussions, uncovering traumas, and facing uncomfortable feelings of shame, and guilt.

It also means discovering compassion, strength, resilience, hope and healing. Reconciliation cannot happen until the truth is uncovered. Your participation in Orange Shirt Day means you are doing your part in guiding our future leaders to reconcile the wrongdoings of the past, so that we can move forward together, stronger.

We know you as an educator carry a lot on your shoulders, and in these unprecedented times, the weight has gotten significantly heavier.

We wanted to do our part to assist you in carrying out these lessons by including this teacher’s pre-package, followed up with a post-package for further learning after our event.

By the end of your participation in Orange Shirt Day, you will be rich in resources to pass on to your students.

The residential school survivors that work with us to educate and spread awareness are our most treasured asset. They have come a long way in their life’s journey to come to a place of healing, spreading awareness and graciously sharing their experiences to younger generations.

We honour them on Orange Shirt Day, and every day.

“Still to this day, I’m peeling off these layers like an onion, I’m peeling them off. And each time I talk about me and my history, my journey... it empowers me to move forward. I’m not that story. I’m Sherlene.” — Sherlene Bomberry, Mohawk Institute Survivor.

Nya:wen for joining us on this healing journey,

Lindsay Monture
Education Coordinator
Woodland Cultural Centre
ABOUT THE WOODLAND CULTURAL CENTRE

The Woodland Cultural Centre was established in 1972 under the direction of the Association of Iroquois and Allied Indians upon the closure of the Mohawk Institute Residential School. The Woodland Cultural Centre is a non-profit organization, which preserves and promotes the culture and heritage of the First Nations of the Eastern Woodland area.

The property that once used to be the Mohawk Institute Residential School is on the Six Nations of the Grand River Territory, and now offers educational programming, tours of the museum, art galleries and virtual tours of the former Residential School building.

Visit: www.woodlandculturalcentre.ca for more information on our programming and events.

ABOUT THE HAUDENOSAUNEE/SIX NATIONS CONFEDERACY

When referring to the Indigenous nations that make up the Six Nations, Iroquois is a word that is often used in text books, however that is a word that was given to us by the French explorers, and is not a word we use to describe who we are. The word Onkwehon:we, (pronounced Own-gway-hon-way) means “real people,” referring to all Indigenous people. The word Haudenosaunee (Ho-den-o-show-nee) means “People of the Longhouse” and refers to how we believe and live. These are the words we use to describe ourselves.

The word Haudenosaunee refers to the People of the Longhouse, who are the Six Nations Confederacy. These nations are the Onondaga, Mohawk, Seneca, Cayuga, Oneida and the Tuscarora.

We are a matrilineal society and follow the nation and clan of our mother of which there are 9 clans. These clans are hawk, snipe, heron, bear, deer, wolf, beaver, eel and turtle. These clans are what the Confederacy was established on.

Each nation is identified by the characteristics of their homelands.

- The Onondaga nation is known as the People of the Hills.
- The Mohawk nation is known as the People of the Flint
- The Seneca nation is known as the People of the Great Hill.
- The Cayuga nation is known as the People of the Great Swamp.
- The Oneida nation is known as the People of the Upright Stone.
- The Tuscarora nation is known as the Shirt Wearing People (referring to clothing they fashioned from hemp).

TO LEARN MORE ABOUT THE HAUDENOSAUNEE CONFEDERACY, VISIT WWW.HAUDENOSAUNEECONFEDERACY.COM/
SETTLEMENT AT THE GRAND RIVER

The Mohawk settlement began after the 18-year battle of the American Revolution. First Nations people who fought alongside the British lost their homelands where New York state is today, and were given land 10 kms (6 miles) on either side of the Grand River from its mouth to its source (nearly 400,000 hectares or approximately 950,000 acres) in compensation.

This deed "The Haldimand Treaty" was written in 1784 by Frederick Haldimand, Captain General and Governor in Chief of the Province of Quebec and Territories on behalf of King George III. Much of these lands have been taken away and used by the government to build Canada, leased, borrowed and sold. Currently, the reserve measures 184.7 square km (71 square miles), which is less than 5% of what was originally given.

"HISTORY NEEDS TO BE TOLD BY THOSE THAT EXPERIENCED IT."
- ROBERTA HILL
MOHAWK INSTITUTE
RESIDENTIAL SCHOOL SURVIVOR

WHAT IS THE MOHAWK INSTITUTE INDIAN RESIDENTIAL SCHOOL?

The first residential school began here at the Mohawk Institute in 1828 by the New England Company, a missionary organization of the Anglican Church, in an effort to assimilate First Nations people into Christian, English-speaking Canadians.

A quote from the Truth and Reconciliation Commission of Canada:

“For over 100 years, Aboriginal children were removed from their families and sent to institutions called residential schools. The government-funded, church-run schools were located across Canada and established with the purpose to eliminate parental involvement in the spiritual, cultural and intellectual development of Aboriginal children.

The last residential schools closed in the mid-1990s. During this chapter in Canadian history, more than 150,000 First Nations, Métis and Inuit children were forced to attend these schools, some of which were hundreds of miles from their home.

The cumulative impact of residential schools is a legacy of unresolved trauma passed from generation to generation and has had a profound effect on the relationship between Aboriginal peoples and other Canadians.

Collective efforts from all peoples are necessary to revitalize the relationship between Aboriginal peoples and Canadian society – reconciliation is the goal. It is a goal that will take the commitment of multiple generations but when it is achieved, when we have reconciliation – it will make for a better, stronger Canada.”

PAGE 3
WHAT IS ORANGE SHIRT DAY?

Orange Shirt Day is a legacy of the St. Joseph Mission (SJM) Residential School (1891-1981) Commemoration Project and Reunion events that took place in Williams Lake, BC, Canada, in May 2013. This project was the vision of Esketemc (Alkali Lake) Chief Fred Robbins, who is a former student himself. It brought together former students and their families from the Secwepemc, Tsilhqot’in, Southern Dakelh and St’at’imc Nations along with the Cariboo Regional District, the Mayors and municipalities, School Districts and civic organizations in the Cariboo Region.

The events were designed to commemorate the residential school experience, to witness and honour the healing journey of the survivors and their families, and to commit to the ongoing process of reconciliation. Chief Justice Murray Sinclair challenged all of the participants to keep the reconciliation process alive, as a result of the realization that every former student had similar stories.

Orange Shirt Day is a legacy of this project. As spokesperson for the Reunion group leading up to the events, former student Phyllis (Jack) Webstad told her story of her first day at residential school when her shiny new orange shirt, bought by her grandmother, was taken from her as a six-year old girl.

The annual Orange Shirt Day on September 30th opens the door to global conversation on all aspects of Residential Schools. It is an opportunity to create meaningful discussion about the effects of Residential Schools and the legacy they have left behind. A discussion all Canadians can tune into and create bridges with each other for reconciliation. A day for survivors to be reaffirmed that they matter, and so do those that have been affected. Every Child Matters, even if they are an adult, from now on.

The date was chosen because it is the time of year in which children were taken from their homes to residential schools, and because it is an opportunity to set the stage for anti-racism and anti-bullying policies for the coming school year. It is an opportunity for First Nations, local governments, schools and communities to come together in the spirit of reconciliation and hope for generations of children to come.

On this day of September 30th, we call upon humanity to listen with open ears to the stories of survivors and their families, and to remember those that didn’t make it.

Watch History of Orange Shirt Day Video on our Website https://woodlandculturalcentre.ca/history-of-orange-shirt-day/

Source: https://www.orangeshirtday.org/
WCC’S ORANGE SHIRT DAY PROGRAM:

Woodland Cultural Centre’s Education Team invites schools across Turtle Island to gather with us to acknowledge and understand the significance of Orange Shirt Day. The programming will be delivered through a ZOOM, and each classroom will come together to learn together. Multiple screening dates available.

Last year Woodland Cultural Centre invited over 400 guests for the Survivors Gathering, and over 150 students came to the centre for an educational experience on Orange Shirt Day. Unfortunately, this year the programming will have to be modified due to our current COVID procedures.

RESIDENTIAL SCHOOL VIRTUAL TOUR

The virtual tour will guide you through the former Mohawk Institute Indian Residential School, giving the history of the institution over its 140 year history. Viewers will get to see different rooms inside the school, from the girls' and boys' dormitories, the cafeteria, laundry room, and other rooms throughout the building as well as hear interviews from five survivors.

Grade level: 6+ Length: 45 mins

SURVIVOR SPEAKERS

The Woodland Cultural Centre is very fortunate to support and work with Residential School Survivors who are willing to share their stories to educate others about the legacy of residential schools in Canada. Most of our survivors attended the Mohawk Institute as children, and speak to their experience as a means of spreading awareness and healing.

Q&A

Throughout our programming, we encourage all participants to reflect on what you see and hear, open your minds to the experiences that have affected Indigenous peoples in Canada. After the Virtual Tour and the Survivor Speakers screenings, we will open up the session to all participants for a Q&A with our staff host, who will answer any questions you have regarding our programming, the Woodland Cultural Centre, the Mohawk Institute, or residential schools in general.

We will have multiple days available for schools and organizations, and also several public sessions for families who are at home yet still want to participate.

TO LEARN MORE ABOUT THE HAUDENOSAUNEE CONFEDERACY, VISIT WWW.HAUDENOSAUNEECONFEDERACY.COM
WOODLAND CULTURAL CENTRE IS SUPPORTED BY:

Ontario

Canada

Canada Council for the Arts
Conseil des arts du Canada

Ontario Arts Council
Conseil des arts de l’Ontario

Six Nations – Grand River Community Trust Fund

Six Nations of the Grand River Economic Development Trust

Lenni Lenape Mohawks of the Thames

TO LEARN MORE ABOUT OUR PROGRAMMING VISIT:

WOODLANDCULTURALCENTRE.CA