



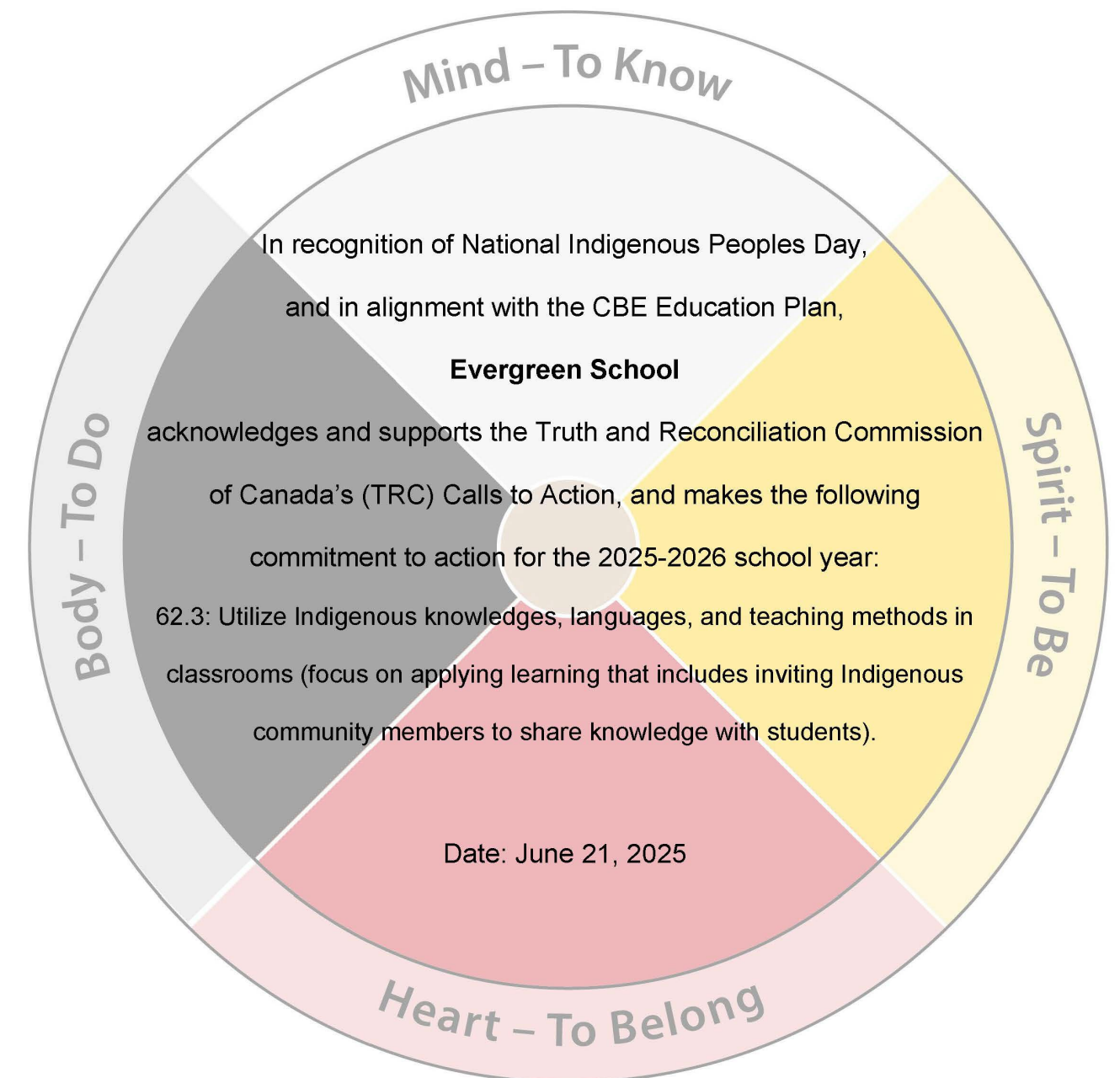
Evergreen School

Commitment to Truth and Reconciliation Captured in Classroom Artifacts

2025-2026



Commitment to Truth and Reconciliation



Kindergarten Team

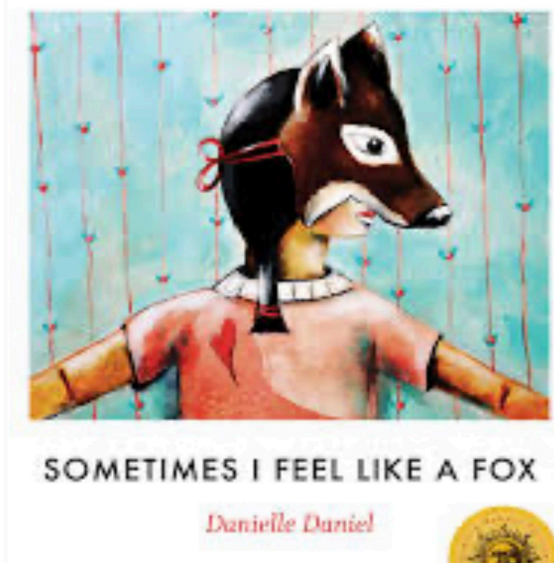
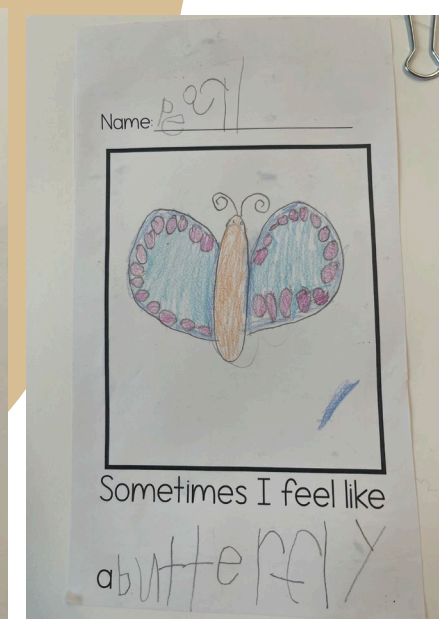
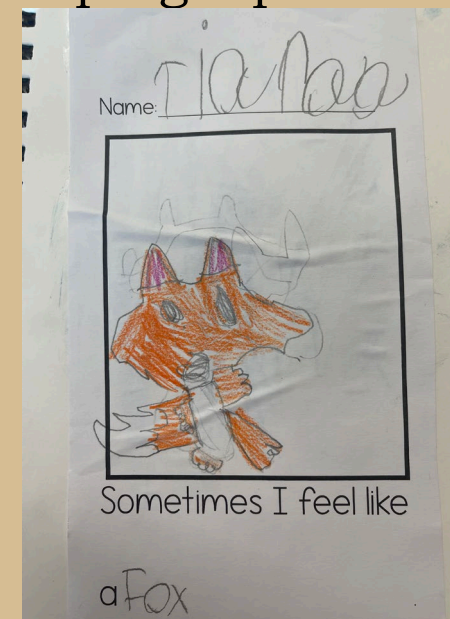
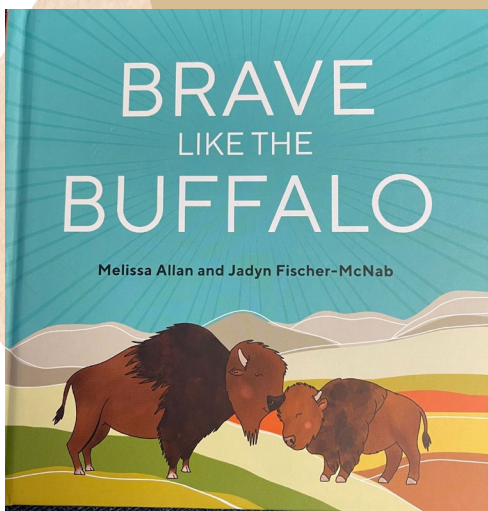
Throughout the school year, we have explored Indigenous perspectives and teachings through stories, songs, and meaningful read-alouds. These learning opportunities helped our kindergarten students build understanding, respect, and connection with Indigenous cultures and traditions.

Through stories that celebrate kinship roles, community values, and connection to the land, read- alouds provide a respectful space where children can use their minds, bodies, imaginations, and spirits to learn what it means to lead a balanced, good life.

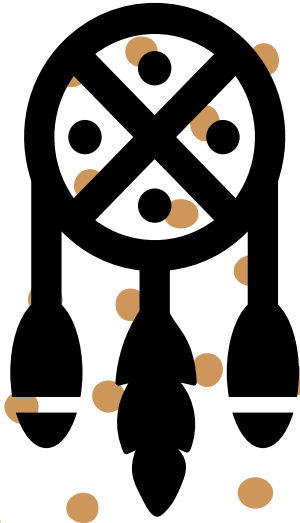
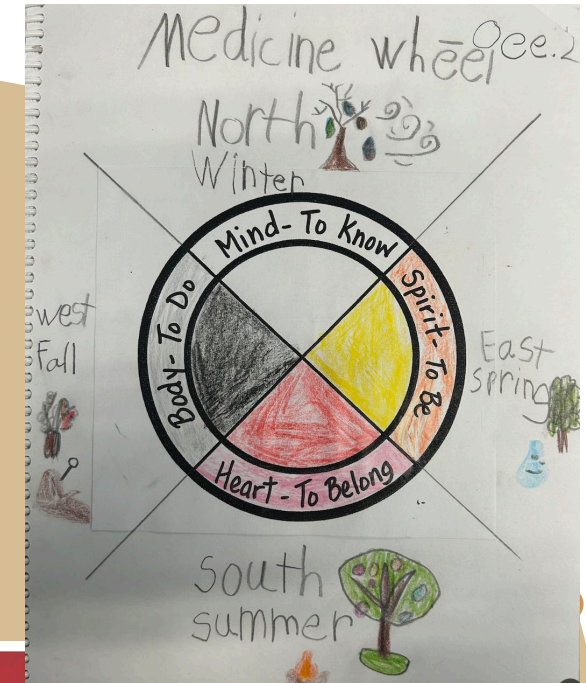
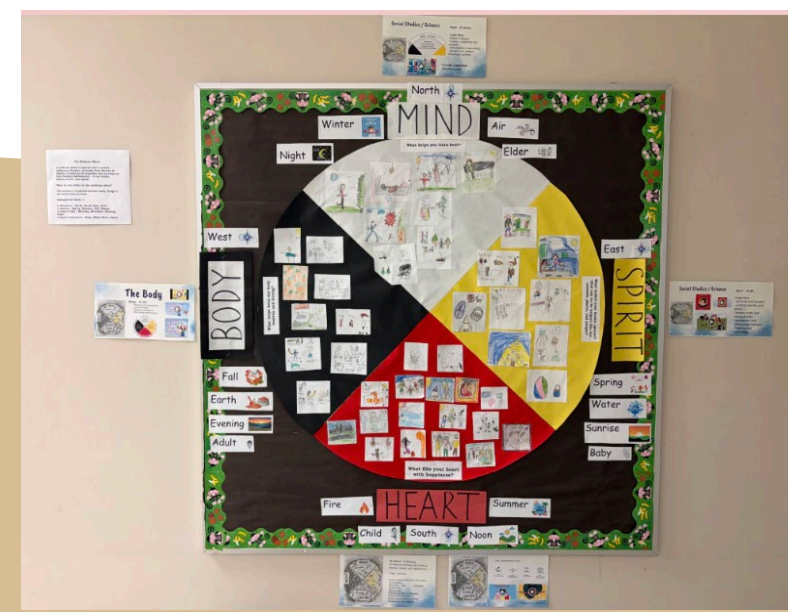
Some of our favorite read-alouds were: 'Sometimes I feel like a Fox' to teach the Seven Grandfather Teachings: Wisdom, Love, Respect, Bravery, Honesty, Humility and Truth. For example: The beaver represents wisdom (using one's gifts to build a better world) and the wolf represents humility (thinking of the pack before oneself). Students decided which animal they sometimes feel like after reading and discussing the story.

'Brave Like the Buffalo' to remind us to weather storms and face adversity head on. And 'Smile so Big' that taught us that self acceptance is important and that we can look to our elders to help us navigate through difficulty situations.

We also took time to connect and learn on the land this year, doing nature walks and sits spots. This practice served as a foundational tool for mindfulness, scientific inquiry, and developing a profound relationship with the earth.



Elder Hazel



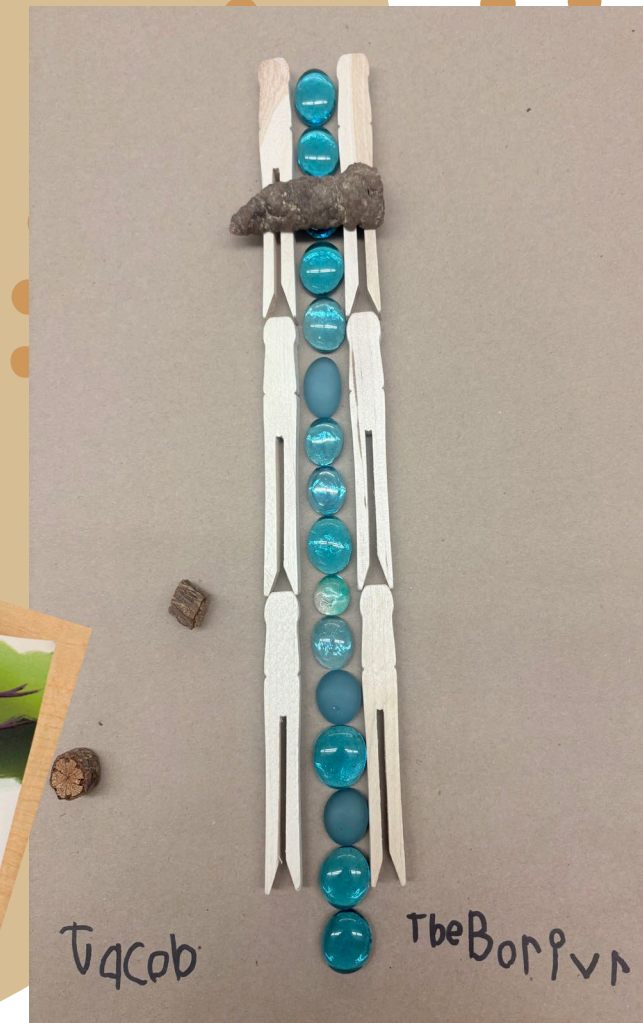
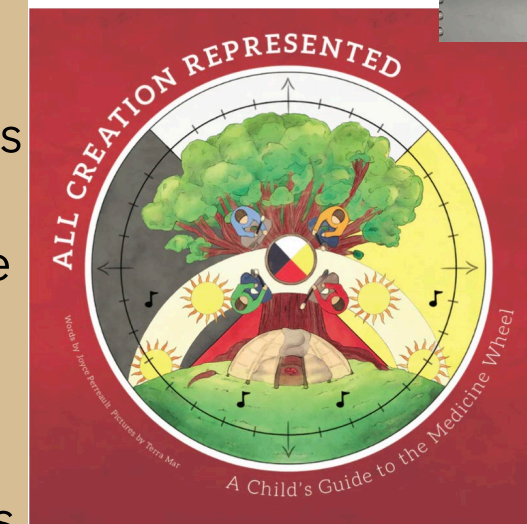
Grade 1 Team

This year, our Grade One students have been engaged in meaningful Indigenous learning experiences that help build respect, connection, and understanding. Through Elder Hazel's videos, students explored the 7 Grandfather Teachings – values such as kindness, respect, courage, honesty, humility, wisdom, and love. Through stories and discussions, students considered how these teachings connect to their own lives and how they can show these values at school and at home.

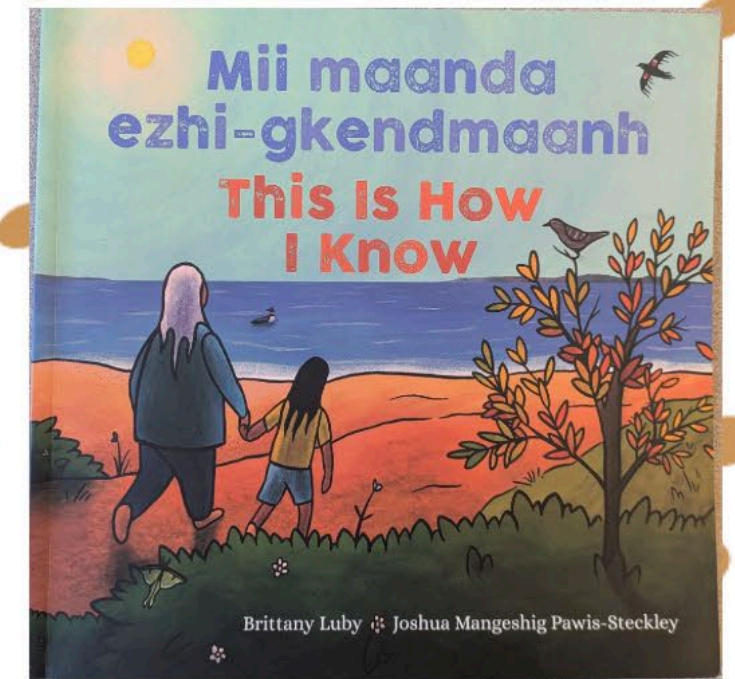
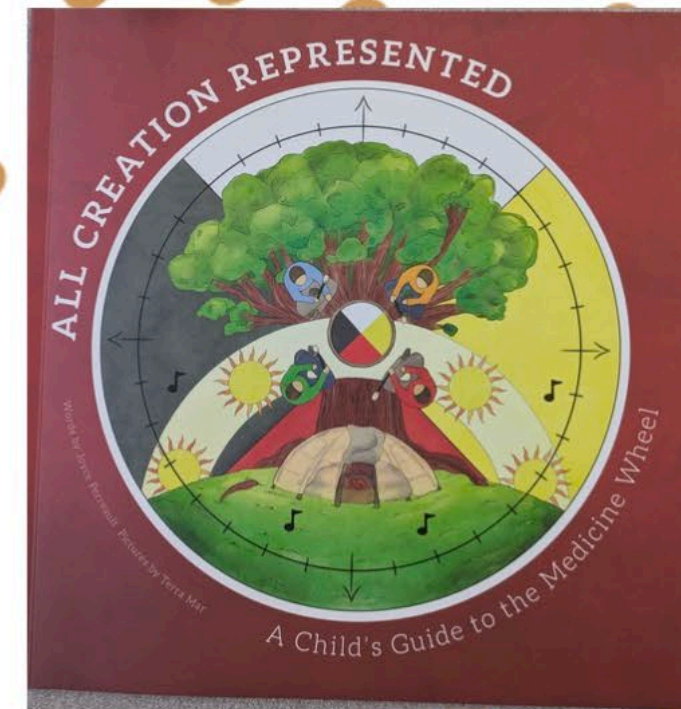
Using *All Creation Represented* as a mentor text, students were introduced to teachings connected to the Medicine Wheel, learning about the relationships between four life stages, cardinal directions, seasons, times of day, and the elements.

In Social Studies, students learned about Indigenous landmarks and places of significance, deepening their understanding of the land and the stories (for example, Napi and the Rock) connected to it. Students used loose parts to represent their understanding of both landmarks and story. We also connected learning to the natural world through sit spot experiences and seasonal observations of a class tree. By slowing down, observing, and learning from the land, students practiced curiosity and built a stronger relationship with the world around them.

Together, these experiences supported students in growing as thoughtful, caring, and respectful members of our community.



Grade 2 Team



In Grade 2 this year we focused on centering Indigenous voices in our instruction through mentor texts written by Indigenous creators. Through these texts we worked on learning about Indigenous groups in Canada, culture, and curriculum. One of our big projects this year was learning about the Medicine Wheel and then exploring the seasons through the Medicine Wheel. We learned about the Objibway Medicine Wheel through *All Creation Represented* and then continued learning from Objibway peoples about experiencing seasons in nature (no clocks or calendars!) through *This is How I Know*. During each season each student drew something in nature that was how they knew they were experiencing that time. Each tiny piece was combined into the large Medicine Wheel that was displayed in the hallway and added to as the year went on.

Grade 3 Team

In our Social Studies program we look at the settlers of Alberta and spent time looking at the Indigenous Peoples that helped in the building of the Province.

We have learned about Treaties and their purpose, talked about the way of life for the Blackfoot and Métis People. We found out that there are many places we can visit to learn more about Indigenous history, like Head Smashed in Buffalo Jump and even Fish Creek Park! We made Métis Sashes with finger weaving, the traditional way.

We talked about the Seven Sacred Teachings and learned that there is an animal attached to each of them and the reason for these animals. We made connections that these teachings (humility, courage, truth, wisdom, respect, love and honesty) so valuable in the Indigenous culture, are just as important to the cultures we all come from.

We talked about traditional knowledge and how it is passed to future generations, often through oral storytelling. We read about Indigenous animal legends that are foundational stories passed down through oral traditions, often exploring creation, moral lessons and the connections between the human and natural worlds.



Grade 4 Team

Students explored Indigenous perspectives and storytelling through a variety of hands-on learning experiences. They learned about the importance of the Wampum Belt as a symbol of agreements, relationships, and storytelling. Using loose parts materials, students demonstrated their understanding of Indigenous constellation stories and how the night sky was used to share knowledge and teachings.

Students also connected the story *The Gift of the Little People* to our novel study of *The Borrowers*, exploring themes of community, respect, and belonging. In Social Studies, students participated in a grade-team Fur Trade role-play game, where they took on the roles of fur traders to better understand trade, cooperation, and the relationships between Indigenous peoples and European settlers during the Fur Trade era. During a field trip to Heritage Park Historical Village, students learned more about the relationships and interactions between Indigenous peoples and early settlers. In Art, students studied the work of Jason Carter and created pieces inspired by Indigenous storytelling and artistic traditions.



Grade 5 Team

Learning about Residential Schools through Literature for NDTR.



Bug Club Morphology

The Bear Who Stole the Chinook

The chinook is a warm, dry wind that blows down from the east side of the Rocky Mountains in Canada, North America. During winter, when snow and ice cover the land, the chinook can cause a rapid surge in temperature, effectively vaporising the snow before it has a chance to melt. Due to this, chinook winds are sometimes called 'snow eaters'.

The chinook wind was very important to Native Americans of the Blackfeet Nation. When it arrived, the buffalo could be hunted and firewood gathered. Many legends were written about the chinook. One tells the tale of the time the chinook wind did not come.

One winter, long ago, the snow came early for the tribes of the Blackfeet Nation. It lay in deep drifts and powdered the mountain crests. Cold, bitter winds armoured the land in a diamond-hard frost. While tears froze on the cheeks of hungry children, their fathers hunted in vain and their mothers struggled to find firewood to keep their families warm.

People prayed for the arrival of the chinook, to give a little respite from the winter, to allow them to build up their stores, but a young orphan boy decided to take matters into his own hands. He would go out and find the chinook. He

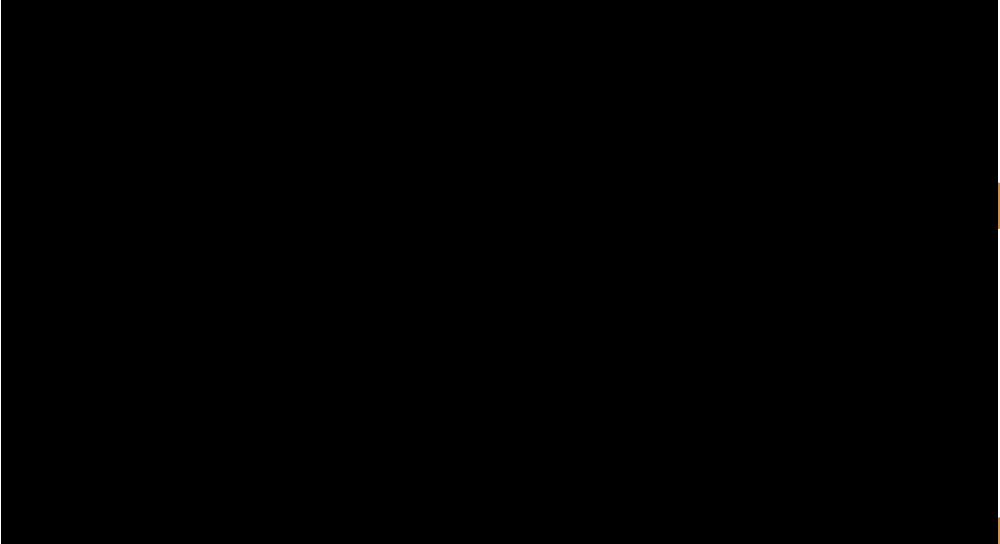
took with him four of his animal elders: Owl, Magpie, Coyote and Weasel. After the boy had told them his plan, Magpie let out a caw and ruffled his frozen feathers, "Friends, it is the bear. He has stolen the chinook."

The five friends headed into the winter wilderness, travelling through ice sculpted valleys and through screaming storms of ice crystals. The snow had distorted every shape, blanketing the world in white, and yet they found themselves descending into a sheltered hollow. Could this be the lair of the bear?

A rumbling snore and wicked snarl told them they had reached their goal. Owl used his incredible eyes to peer into the dark den but flew away as Bear poked at him with a stick. Weasel was lightning fast and slithered inside the den with ease. Bear roared with rage, "I am the bear who stole the chinook!"



Spending time on the land in Fish Creek Park.

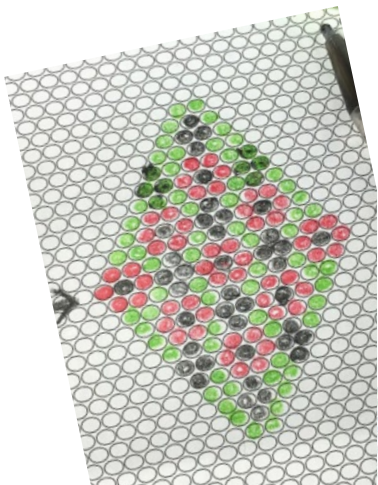


Throughout the year, our Grade 5 students explored Indigenous ways of knowing through meaningful conversations, outdoor learning, and cross-curricular activities. We began the year with a class novel study of *Fatty Legs*, which sparked important discussions about truth, reconciliation, resilience, and the lasting impacts of residential schools.

Our learning continued beyond the classroom through visits to Fish Creek, where students learned about Indigenous stories connected to Chinooks and spent time in sit spots reflecting on the land and those who cared for it long before us. In class, students explored the meanings behind circles, tipis, and medicine wheels through word work activities, deepening their understanding of Indigenous perspectives and teachings. Students also connected this learning to math by creating symmetrical Métis dot art during our symmetry unit.

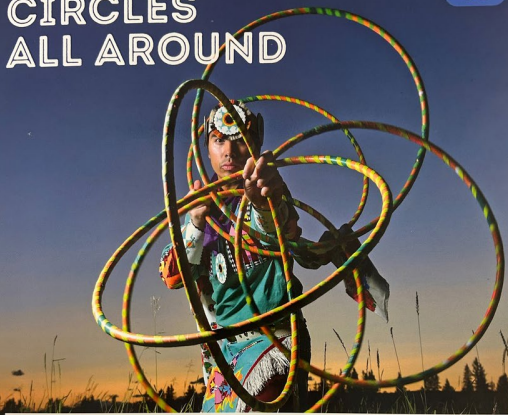
These experiences helped students build a greater appreciation for Indigenous cultures, histories, and connections to the land.

Symmetry in Math and Art – inspired by



CIRCLES ALL AROUND

C5



Focus Morpheme	
Root	circ
Pronunciation	The root <i>circ</i> is pronounced /sɪk/. In a word, the second <i>c</i> is pronounced at the beginning of the next syllable, as in <i>circle</i> /sɪr-ku:l/.
Etymology of circ	
Origin	Latin
Meaning	circle; ring
Example:	circular

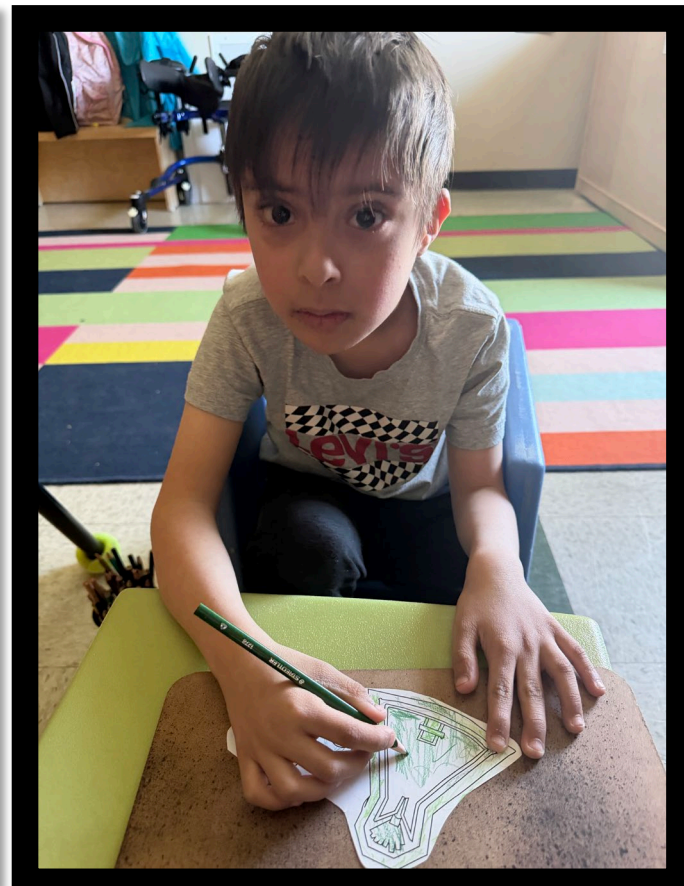
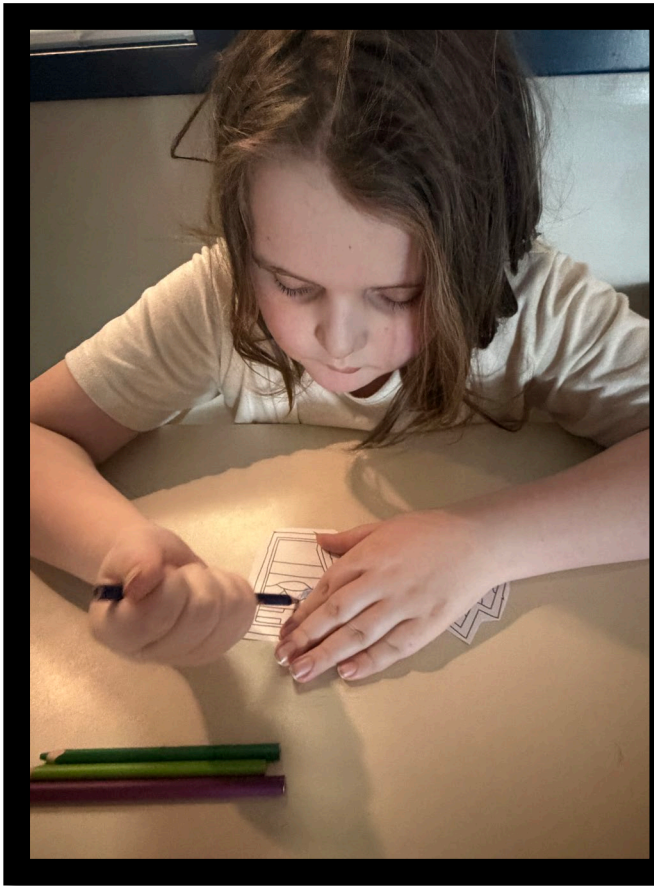
Vocabulary

- circle
- circles
- circular
- circumference
- encircle
- circulate

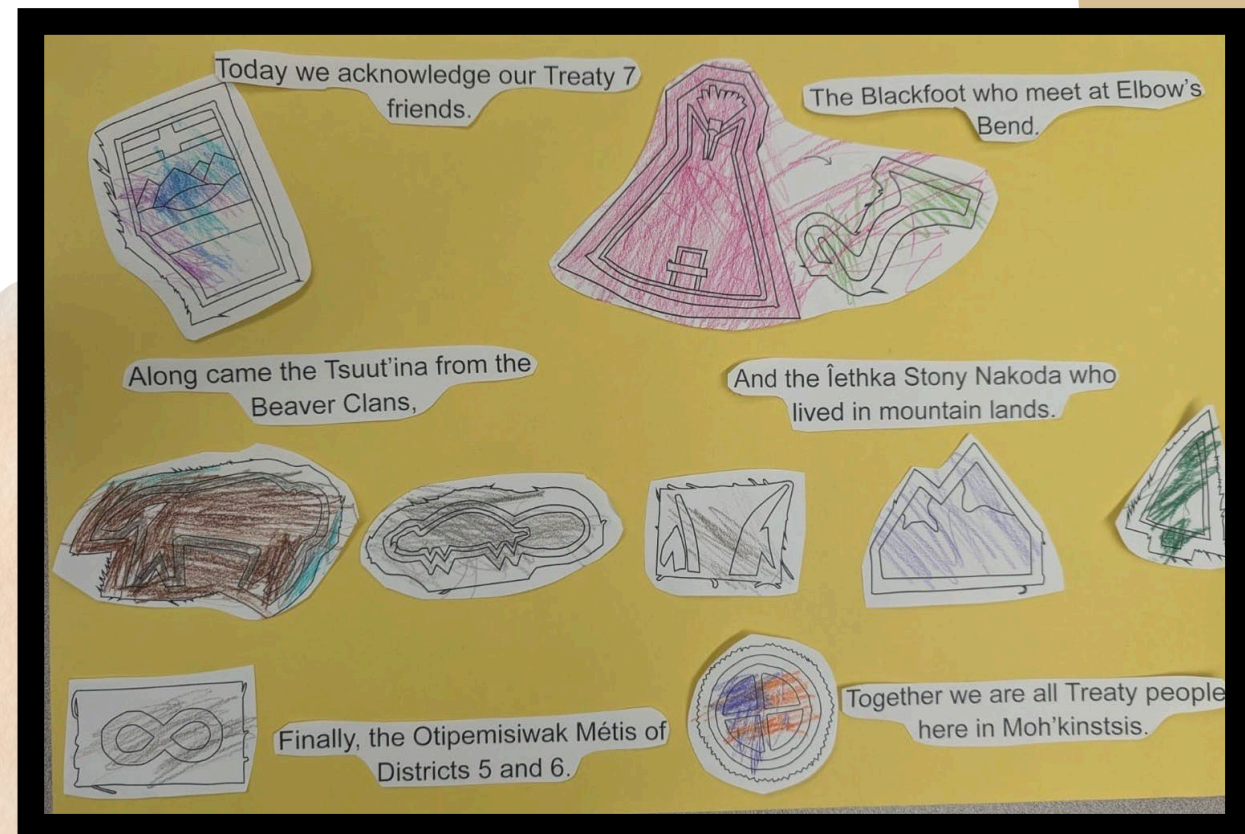
Activating Prior Knowledge

- The photo above shows a First Nations hoop dancer. How do you think First Nations dancers use hoops in their hoop dances?
- Share what you know about any dances that are traditional in your culture.

EES Team



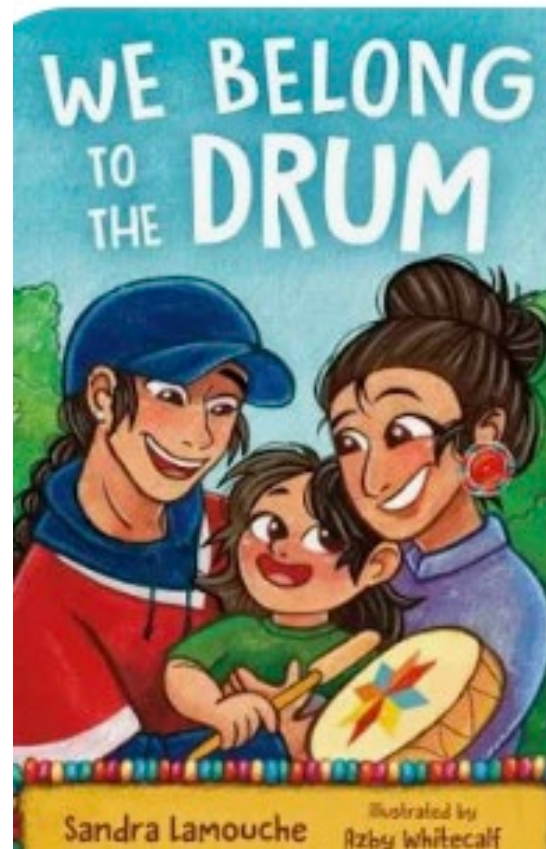
Following our PD session at the Calgary Public Library, we were inspired to incorporate some of the many meaningful resources the library provides. We recently introduced our two classes to several of the land acknowledgement videos created by the Calgary Public Library in consultation with the Elders' Guidance Circle. After watching and discussing the videos together, we extended the learning by using the land acknowledgement visuals we received during our visit. Each student coloured one of the visuals, and together we combined the artwork into a large collaborative classroom poster.



Throughout the school year, we have also worked to weave Indigenous perspectives and teachings into our classroom learning through oral storytelling, songs, and meaningful read-alouds that encouraged students to build understanding, respect, and connection.

Music

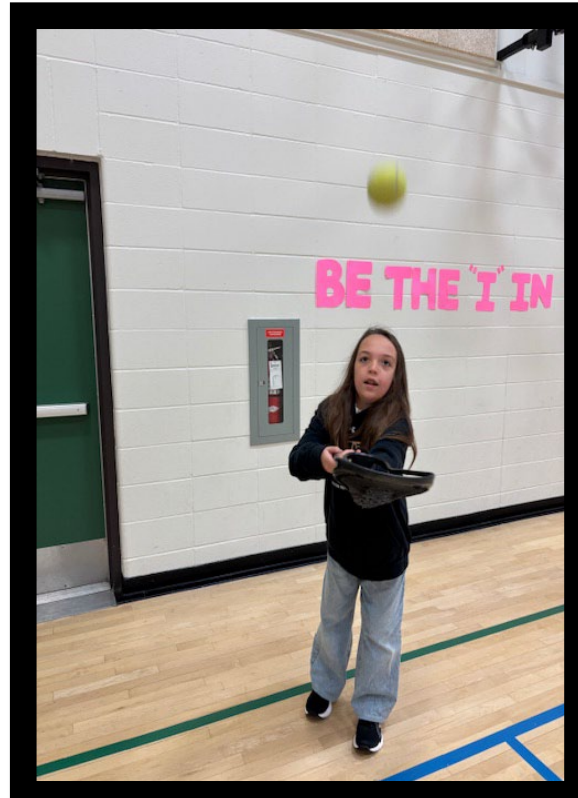
Students learned about different genres and styles of music from Indigenous artists. This included a song called "Calling All Dancers" by DJ Shub which introduced students to the genre of powwow-step—a unique fusion of traditional powwow music and modern electronic dance music. Students explored how the song promotes celebration, inclusivity, and community while demonstrating the ongoing evolution and vibrancy of Indigenous cultures. Through this experience, students developed an appreciation for Indigenous artistic expression and recognized how contemporary Indigenous artists honor tradition while creating innovative new forms of music.



In music, students explored Indigenous ways of knowing through stories written by Indigenous authors. These stories helped students understand the importance of relationships, community, respect for the land, and learning through listening and observation. By connecting music activities through songs, movement, instruments, and discussions to the themes found in these stories, students gained a deeper appreciation for Indigenous perspectives and traditions. This approach supported meaningful learning experiences that honor Indigenous voices and encouraged students to reflect on how stories, music, and culture are interconnected.



Physical Education



In gym class we had Elev8 Lacrosse come in for 2 weeks and support our students in learning the history and skills of Lacrosse, incorporating the traditional perspectives of the Spiritual, Mental, Emotional and Physical domains.

Lacrosse is Canada's National Summer Sport, invented by Indigenous Peoples. Students were able to work through frustrations, problem solve and develop strategies and tactics while playing small area games. Students were encouraging, persistent and patient with each other while respecting and following the rules of the game.