

BIGSKY FILM INSTITUTE

HOME OF THE BIG SKY DOCUMENTARY FILM FESTIVAL



REMAINING NATIVE



DIRECTED BY: Paige Bethmann

PRODUCED BY: Jessica Epstein, Judd Enrich, Paige Bethmann

REMAINING NATIVE is a coming-of-age documentary told from the perspective of Ku Stevens, a 17-year-old Native American runner, struggling to navigate his dream of becoming a collegiate athlete as the memory of his great grandfather's escape from an Indian boarding school begins to connect past, present, and future...

REMAINING NATIVE

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USING THIS GUIDE

This educator guide is intended to provide context and background to the documentary film **REMAINING NATIVE** offering a range of activities that underscore educational benchmarks of Montana Core and National Core Content Standards. The themes of the film are outlined in the context of Montana Office of Public Instruction's Indian Education for All Essential Understandings. This guide aims to provide a framework for teachers to encourage active engagement before, during, and after viewing the film, and to provide a deeper appreciation and understanding for the documentary form.

This educator guide is also designed to provide IEFA EU implementation support in both the "what" and the "how" traditional Native learning and teaching. This guide aims to strike a holistic balance in the teaching and learning that leads to self actualization and the coming to know of tribal, cultural, and personal identity for all those who choose to participate.

THE TEAM BEHIND THE FILM

A SHE CARRIES HER HOUSE PRODUCTION

In association with: RANDOMGOOD FOUNDATION, THE DENOVO INITIATIVE



Ku Stevens

Featured Film Participant



Paige Bethmann

Director

Executive Producers

**Randy Gebhardt,
Christopher Gebhardt, Dawn Bonder,
Daniel J. Chalfen, Marci Wiseman,
Andrea Meditch, Billy Mills, Tracy
Rector, Wendy Ettinger**

Cinematography by: Shai Ben-Dor, Paige Bethmann

Producers: Paige Bethmann, p.g.a., Judd Ehrlich

Produced by: Jessica Epstein, p.g.a.

Editor: Stephanie Khoury

Music: Kino Benally

Sound Design: Tom Paul

FILMMAKER STATEMENT

"My work as a filmmaker has often been driven by stories that encourage introspection. I push myself behind the camera to represent my subjects honestly with the passion that my grandmother had for storytelling. Like Ku and many other Indigenous people, I'm also a descendant of an Indian residential school survivor.

When the news broke of the 215 unmarked graves of Indigenous children in Canada, I felt an obligation as a storyteller, filmmaker, and descendant of a boarding school survivor to become a caretaker of her past and one to those who share a similar story; so much so that when I learned of Ku Stevens and I reached out to him and his family as a complete stranger. When we connected on the phone, we talked about what it was like to see the world reacting to the discoveries at the Kamloops Indian residential school and how the history of residential schools and the horrors of assimilation policy had been taught to both of us at a young age. Most importantly, we talked about the need for healing. For both of us, the goal of his run and my film is to bring awareness to what happened at Indian boarding schools and to shine a light on the resilience of Indigenous people as the country reckons with this dark and untold history." - Paige Bethmann, Director

LAND ACKNOWLEDGEMENT

The Big Sky Film Institute acknowledges that we are in the aboriginal territories of the Salish and Kalispell people. In addition, we honor the twelve Indigenous tribes that have cared for and honored the distinct region we now refer to as Montana.



THE PAIUTE TRIBE

The Paiute tribe were nomadic hunter gatherers who inhabited lands occupied by the Great Basin cultural group. The Paiute tribe inhabited the Sierra Nevada Mountain Range that forms the border between present-day Nevada and California. The most famous members of the Paiute tribe was Wovoka (c. 1856-1932) a Northern Paiute shaman who founded the Ghost Dance movement.

BACKGROUND

The Paiute tribe were originally seed gatherers and hunters from the Great Basin cultural group of Native Indians. The Paiute tribe lived in a large area centered mainly upon Nevada, but extending east to Utah, west to California, south to Arizona, and north to Idaho and Oregon. The Paiute tribe had two major bands called the Walpapi and the Yahooskin, who were known as the Snake Indians. The locations of the Paiutes were divided into three groups:

Northern Paiute of California, Idaho, Nevada and Oregon

Owens Valley Paiute of California and Nevada

Southern Paiute of Arizona, southeastern California, Nevada and Utah

The Paiute tribe lived in small family groups in small camps of grass houses or temporary wikiups. They spent most of their time gathering seeds, fishing and hunting especially for migratory ducks. The tribe used canoes to travel across the waters. The Great Basin social and cultural patterns of the Paiute tribe were those of the non-horse bands. The neighbouring tribes of the Paiute included the Koso, Washoe, Panamint, Walapi, Ute and the Shoshone tribes. The white settlers that rushed to reach the California Gold fields or the Comstock Lode silver passed through Paiute lands. Some traders and settlers decided to stay in the area, cut down trees ruining the Pine Nut forests and trampling across the grasses that had once provided the Paiute with their means to survive. In 1858, the Paiute tribe allied with the Coeur d'Alene in a 2 year war against the white invaders. After initial successes in the Pyramid Lake War of 1860, they were defeated. The Paiute tribe again came to the fore when Wovoka (c. 1856–1932) a Northern Paiute shaman who founded the Ghost Dance movement.

The Ghost Dance movement was initiated by two Paiute shamans and prophets, called Wodziwob and Wovoka c.1870. The Ghost Dance was part of a mystical ceremony designed to re-establish the Native Indian culture and to bring a peaceful end of the westward expansion of whites and a return of the land to the Native American Indians. The ritual lasted five successive days and dances underwent rituals that resulted in hypnotic trances. Word of the Paiute Ghost Dance spread to other Native Americans tribes who sent delegates to Wovoka and Wodziwob to learn their teachings and rituals. In an incredibly short period of time the religion spread to most of the Western Native Indians. The Ghost Dancers wore Ghost shirts of white muslin, which the Native Indians believed could not be pierced by the bullets of enemy soldiers. The ghost dance was significant because it was a central feature among the Sioux tribe just prior to the massacre of Wounded Knee, in 1890.

PAIUTE FAST FACTS

The Paiute are people of the Great Basin Native American cultural group. The location of their tribal homelands are shown on the map. The geography of the region in which they lived dictated the lifestyle and culture of the Paiute tribe.

- **The Paiute tribe originally lived in the American Great Basin region but with the advent of the horse many migrated to the Great Plains**
- **Animals:** The animals included deer, sheep, antelope, rabbits, hares, lizards and snakes. Fish was also available
- **Tribal Territories of the Paiute:** Idaho, Nevada, Oregon, Utah and California
- **Natural resources:** pine nuts, seeds, berries, nuts, roots, leaves, stalks and bulbs. Indian rice grass was harvested
- **Land:** Deserts, salt flats and brackish lakes
- **Paiute is pronounced "pie-yoot" (rhymes with "boot.")** This comes from a word meaning "traveling back and forth" in their own language
- **Climate:** Very hot summers and cold winters with very low levels of rainfall

- There was never a centralized Paiute government. Each Paiute band was led by its own chief or headman. Today, there are more than twenty different Paiute tribes, and each one has its own government, laws, police, and services, just like a small country. Most of the Paiute tribes are located on their own reservations. (An Indian reservation is land that belongs to a tribe and is under their control.) Other Paiute people live on rancherias (small land allotments in California) or in towns and communities within their traditional territories.
- In the past, Paiute chiefs and headmen were usually (though not always) male relatives of the previous leader. Today, Paiute bands have elected leadership, usually a tribal council and/or chairman. Some Paiute bands also continue to select headmen for ceremonial purposes.
- The Yerington Paiute tribe is Taboosi Dicutta, which refers to the staple food of the people - Taboosi, a small tuber, which is no longer grown in their valley as agriculture has been wiped out. The other tribes follow this pattern, such as Walker River Paiute is Agui Dicutta, as they were known as trout eaters. Pyramid Lake Paiute is Cuiu Dicutta for the fish that was their staple food.
- The Paiute tribe firmly believe in "Puha," or power, a historical belief that everything in the universe possesses a life force.
- Today there are 28 Federally Recognized Paiute Reservations in Nevada including Kutoven "Ku" Stevens' reservation which is the Yerington Paiute Tribe Reservation. Other reservations include Pyramid Lake, Summit Lake, and Ft. McDermott Paiute and Shoshone Reservation.

HELPFUL DEFINITIONS

-  **Positive Personal Identity-** The creation and ongoing cyclical development of your identity wheel which contains your personal creation story, identifies your positive family members, brings exposure to the importance of positive role models, develops a positive belief system, and begins the vision of a positive future by learning emotional intelligence and building healthy relations to live with intention.
-  **Coming To Know-** To learn or discover something, often through the process of experience or investigation until it becomes like breathing or your heart beating, it becomes a part of who you are through the journey of learning and the gradual acquisition of knowledge.
-  **Culturally Relevant Education-** An educational system grounded in learning the "why" by experiencing the "what" and participating in the "how" to achieve holistic learning using a hybrid of contemporary and traditional methods
-  **Self Actualization-** The realization of one's full potential and developing one's unique abilities by fulfilling basic needs such as a positive personal identity, becoming self aware by making the choice to have a positive attitude towards life, through personal growth via growth mindset, by developing compassion and empathy through shared experiences and cultivating a sense of purpose by challenging yourself on a daily basis to become the person that you choose to be.
-  **Vision Quest-** Completing a task or journey that seems impossible to overcome but you achieve the completion by challenging yourself, setting goals, believing in yourself, and simultaneously building and relying upon the strength and perseverance that you have in yourself.
-  **Assimilation (in relation to Native Americans) -** A process imposed by the U.S. government and dominant society that sought to erase Native identity, language, culture, and traditions, replacing them with Euro-American values, religion, and ways of life.

Remaining Native

A NOTE TO TEACHERS

- Use inviting and inclusive language when discussing themes and ideas from the film. This includes respectful reflection on race and privilege, highlighting that contribution to the conversation is an option for students, not a requirement.
- Encourage students to be active listeners, meaning they are creating space for others to share their experiences and perspectives and providing encouraging responses.
- Underscore that the film they are about to watch is a documentary, meaning this film follows real people and lived experiences. Be respectful of personal differences and keep an open mind.
- Remind students to challenge ideas rather than people, with language such as, "I don't see it that way...", or "Your comments bring up questions for me..."
- Take ownership of comments and don't put blame on others. Reframing input as one's own ("I think..."), avoiding accusational language such as "You should..."
- Give plenty of time for students to think and reflect on discussion topics. You're digging into some big topics!
- Preface conversation with the Land Acknowledgement on Page 2, engaging in respectful language around personal and cultural needs of students, staff, or visitors that identify as Indigenous.

LEARNING OBJECTIVES

- Students will make connections between the past and the present, looking at how certain people, activities and events evolve and change over time, and how they can participate in these connections to make them relevant today while honoring the ancestors who began those connections in the past.
- Students will understand ways that culture is influenced by positive family members, positive role models, positive beliefs, and a positive outlook on the future to connect to their community and make a positive impact on the larger environment.
- Students will develop their personal creation story and trace their family history, identify positive role models, develop a positive belief system, and begin the process of developing a positive vision of their future and the steps they can take today to achieve it.
- Students will explore the Boarding School era/ system that all Native Americans faced within the larger context of Federal Indian Law & Tribal Law to build a foundation for understanding Native American civics and how this understanding can be used to create an on ramp to learning how to participate & engage in Native American culture.
- Students will identify the importance of developing respect defined as learning who you are and where you came from so that you can be happy with who you are as evidenced by the completion of the writing assignments, identity wheel, and presentation of the identity wheel.
- Students will begin the journey to cultural competence via civic literacy and coming to know the importance of coming to know of making the choice to become a hard working, self-motivated, responsible positive role.

GUIDING QUESTIONS

- ★ Who are you and where did/do you come from?
- ★ How do you connect with and honor your personal history, community and/or cultural traditions, and build positive relationships to the PEOPLE & PLACE that you call home?
- ★ In these rapidly changing times of shifts in cultural tribalism of people of all races, how do you connect to yourself to make your own choices that are in your best interest and how can you implement those experiences and teachings of the elders supporting you to complete a modern day vision quest?
- ★ What role can/do you play in CULTURAL PRESERVATION that is meaningful and purposeful to you and your community, and if applicable, your reservation?
- ★ How can learning and acknowledging a shared history build a life that is connected in a positive way, that learns from that history to not repeat the negative yet continue the good things that have resulted?
- ★ Traditionally, for Native plains tribes, the buffalo was considered the Staff of Life which means that it gave the Native people every physical item that they needed to survive (think of everything that is not plugged in at your home or where you live, the buffalo gave them all these items up to 88 different uses), what do you consider your staff of life today? What will give you everything that you need to survive and attain the future that you want?
- ★ What is the difference between living and simply surviving? Hint: Think about the future that you want, not necessarily what you want to be when you grow up, just what type of future do you want)

MT & NATIONAL CORE CONTENT STANDARDS

SOCIAL STUDIES CONTENT STANDARDS FOR GRADES 9-12

SS.G.6-8.2 - Identify locations/regions and understand their physical, political and cultural characteristics.

SS.G.6-8.4 - Explain how environment/geographic features have affected people and how people have affected them.

SOCIAL STUDIES CONTENT STANDARDS FOR GRADES 9-12

SS.CG.9-12.10 - Analyze historical, contemporary, and emerging means of changing societies, promoting the common good, and protecting rights.

ENGLISH LANGUAGE ARTS AND LITERACY CONTENT STANDARDS FOR GRADES 9-12

RL.9-10.2 - Determine two+ themes by/about American Indians, analyze their development, how they interact and build on one another; and provide an objective summary.

READING STANDARDS FOR INFORMATIONAL TEXT FOR GRADES 11-12

W.11-12.9 - Draw evidence from literary or informational texts, by and about American Indians, to support analysis, reflection, and research.

READING STANDARDS FOR LITERACY IN HISTORY/SOCIAL STUDIES FOR GRADES 11-12

RH.11-12.9 - Integrate information from American Indian sources into a coherent understanding of an idea or event.

KEY CONCEPTS OF ESSENTIAL UNDERSTANDINGS REGARDING MONTANA INDIANS

The Seven Essential Understandings Regarding Montana Indians (EUs) are guiding principles that form the foundation of Montana's Indian Education For All. The following EU is reflective of how the EU's align with aspects of REMAINING NATIVE.

EU 2 - Just as there is great diversity among tribal nations, there is great diversity among individual American Indians as identity is developed, defined, and redefined by entities, organizations, and people. There is no generic American Indian.

- There exists no universally accepted rule for establishing an individual's identity as Indian. However, as a general rule, an Indian is a person who has some biological Indian ancestry and is recognized as an Indian by a tribe.
- For millennia, individual tribal groups successfully educated their children using highly effective Indigenous pedagogies that imbued Indian children with all the knowledge and skills they needed to thrive in their world.
- Boarding schools and other federal policies of assimilation brought disruptions to the traditional transference of knowledge in tribal communities and have had wide-ranging and lasting impacts on American Indian individuals and communities.
- Students who maintain a strong sense of pride in their language and culture tend not to experience school failure.
- Ideally, school curricula will offer equal recognition of the contributions students' home cultures bring to the learning situation and will help all students develop the self-esteem and self confidence that can enhance their learning.

EU 3 - The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral histories, which are as valid as written histories. These histories predate the "discovery" of North America.

- The term spirituality within a cultural context can be limiting and misconstrued. Spirituality to Indigenous peoples generally refers to one aspect of their worldview in which all things are connected. Spirituality in this context does not necessarily equate to nor denote religion.
- A complex history of pre-Columbian tribal migrations and intertribal interactions, European colonization and Christianization efforts, and federal assimilation policies have contributed to the broad range of spiritual beliefs held by American Indians today.
- Despite this history, Native people have retained their spiritual beliefs and traditions – tribal languages are still spoken, sacred songs are still sung, and rituals and ceremonies are still performed.
- It is not important for educators to understand all the complexities of modern day American Indian cultures; however, they should be aware of their existence and the fact they can influence much of the thinking and practice of American Indians today.
- Humor plays an important role in American Indian cultures, there was no "stoic" Indian.
- Tribal oral traditions, ideologies, worldviews, and the principles and values associated with them, are as valid as other such traditions from around the world and should be accorded the same respect and standing.
- Educators should be aware that portions of these principles and values are private and are to be used and understood by certain individuals, groups, or the entire tribe. Tribal culture bearers, experts, and others can assist educators in navigating these situations.

EU 5 - There were many federal policies put into place throughout American history that have affected Indian people and continue to shape who they are today. Many of these policies conflicted with one another. Much of Indian history can be related through several major federal policy periods:

- Colonization/Colonial Period, 1492-1800s
- Treaty-Making and Removal Period, 1778-1871
- Reservation Period – Allotment and Assimilation, 1887-1934. During this period, the federal government also contracted with Christian denominations to educate, or "civilize," Indian children at church-run boarding schools located both on and off reservations. Attendance was compulsory and children were forbidden to speak their tribal language or practice their spiritual beliefs or cultures so they could be assimilated into the dominant culture. Children spent their days focused only partially on academics and then shifted to training in industrial trades and physically laboring in school farms, laundries, and shops
- Tribal Reorganization Period, 1934-1953
- Termination and Relocation Period, 1953-1968
- Self-Determination Period, 1975-Present

EU 6 - History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from American Indian perspectives frequently conflicts with the stories mainstream historians tell.

-Included is an example of a Blackfeet (Aamskapi Pikuni) Wintercount Timeline, along with a blank copy for students to experience traditional Native American history keeping and oral tradition of education through storytelling

PRE-VIEWING ACTIVITIES

IDENTIFY THE BOARDING SCHOOL ERA within Essential Understanding 5 and review the timeline of the following eras:

- **Colonization/Colonial Period, 1492-1800s**
- **Treaty-Making and Removal Period, 1778-1871**
- **Reservation Period – Allotment and Assimilation, 1887-1934.** During this period, the federal government also contracted with Christian denominations to educate, or “civilize,” Indian children at church-run boarding schools located both on and off reservations. Attendance was compulsory and children were forbidden to speak their tribal language or practice their spiritual beliefs or cultures so they could be assimilated into the dominant culture. Children spent their days focused only partially on academics and then shifted to training in industrial trades and physically laboring in school farms, laundries, and shops. (The Reservation Period is the time period when the Boarding School era depicted in the film took place and is the main focus of this guide.)
- **Boarding School Era, 1860-1978**
(Stewart was open from 1890-1980)
- **Tribal Reorganization Period, 1934-1953**
- **Termination and Relocation Period, 1953-1968**
- **Self-Determination Period, 1975-Present**

Example of Pikuni (Blackfeet)
Wintercount Timeline

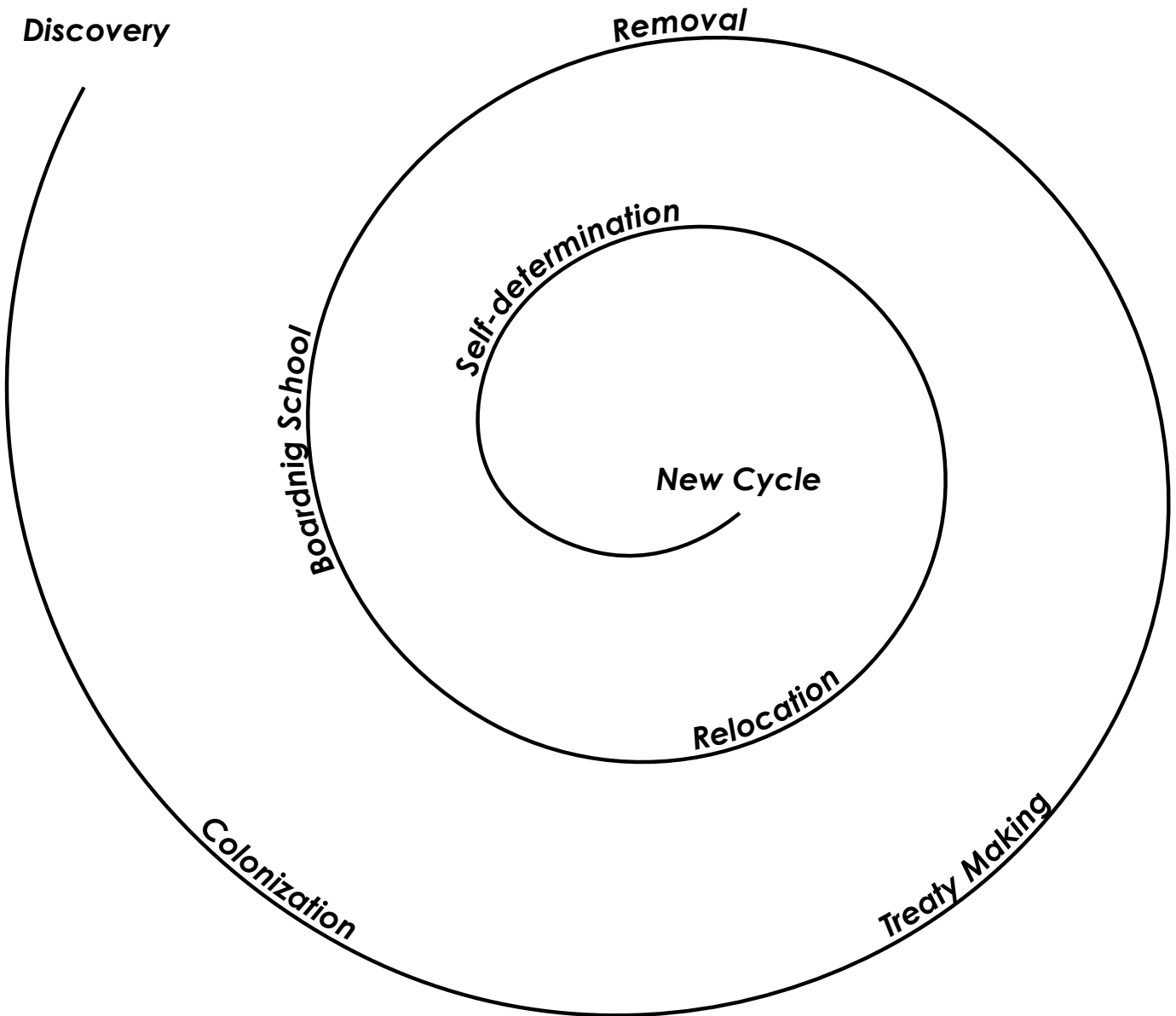


Begin the individual development of a larger understanding and acknowledgment of the past and current Federal Indian Law eras that are provided in EU 5. Each student can create their own *Wintercount Timeline* that demonstrates the events of each era using the provided blank timeline template. The blank timeline template uses a cyclical worldview used by many Native American tribes. This type of timeline is based upon the oral tradition so there are no words (other than the dates and descriptions provided), only symbols or pictographs. Use the provided *Blackfeet Wintercount Timeline* as an example. The goal here is to increase student civic understanding of the different eras in Montana Tribal history as provided by EU 5. Each student can showcase their completed wintercount timeline in the classroom.

Each era needs one pictograph that represents how each student pictures in their mind's eye what happened during that time period, using the Blackfeet timeline as an example. An extension of this activity is to use this completed wintercount timeline as a rough draft for students to create their own “buffalo hide” timeline, similar to the Blackfeet example. Each student would need to be provided with a brown paper bag, they then transfer their completed rough draft timeline to the brown paper bag (pictographs only) and then cut out their paper bag timeline in the shape of a buffalo hide (as shown in the example). Students can also color in their pictographs to fully complete their own buffalo hide wintercount timeline. Students can then showcase understanding by telling the history presented in EU 5 using the oral tradition by explaining what each pictograph means and the era it represents.

WINTERCOUNT TIMELINE

NAME: _____



PRE-VIEWING ACTIVITIES

1.

FILM TITLE - UNDERSTANDING THEME (30-40 minutes)

- What does the title of this film, **REMAINING NATIVE**, imply?
- Who is the story about?
- What is the issue being presented?
- Does it give students a sense of love and/or connection to People and Place?



IN A LARGER GROUP have students discuss the effectiveness of the title as a hook to the story the film presents, keeping the above questions in mind.

2.

REMAINING NATIVE is described as a struggle to navigate the dream of becoming a collegiate athlete as the memory of the great grandfather's escape from an Indian boarding school begins to connect past, present, and future.

- What do you think the words navigate and connect mean in this context?
- How do you connect to the term "struggle?"
- What do you think struggle means in the context of the film? Does the term give you a sense of personal identity that can be used to develop a connection to **PEOPLE** and **PLACE**?



COMPLETE YOUR OWN CREATION STORY. Using the provided mind map, write down words in the Personal Creation Story section that describes your story. Then use one full notebook paper or blank page and elaborate on your Personal Creation Story at the top:

In one (or two) paragraph(s) think about how you got to where you are right now using the words that you have written down in the mind map as a guide: What family members (if any) have helped you, have you identified any (or understand the concept of) positive role models, what beliefs have you based your choices and what choices have helped (or hurt) you, and what have you done thus far to achieve the future that you want (or have you even thought about your future); this story can be based solely upon your personal journey, or your educational career, or a hybrid of both, and just write. **There is no wrong answer!**

VIEWING ACTIVITIES

WATCH THE FILM!

After engaging with some of the themes explored in the previous activities, your class should now be ready to watch the film. If you've registered through Big Sky Film Institute's NFI Film Club you should have a provided link!

If you're viewing this film apart of the NFI Film Club visit:
<https://www.remainingnativedocumentary.com/contact>
for details on how to host a screening!



ACTIVITY: Complete a mind map and Ku's Positive Personal Identity Wheel

a) Give the students the provided blank mind map and Ku's blank positive personal identity wheel. Students will complete the mind map as they watch the film. Students will place into the mind map the words (or names) that they will use to create their sentences to complete the writing component and to complete Ku's identity wheel example. Upon completing the film, the students will create one symbol for each quadrant of Ku's positive personal identity wheel to use as an example for their own individual identity wheel using the words placed in the mind map as their guides.

b) **POSITIVE FAMILY MEMBERS:** Students can list each person that Ku identifies as a positive family member and/or 3-4 words that describe Ku's positive family members.

POSITIVE ROLE MODELS: Students can place 3-4 words in the role models section that either lists the positive role model identified by Ku and/or 3-4 words that describes the characteristics of a positive role model(s).

POSITIVE BELIEFS: Students can choose 3-4 words to describe and/or list Ku's belief system.

STAFF OF LIFE: Students can choose 3-4 words to describe what Ku needs to do each day that will help them achieve the life that he wants.

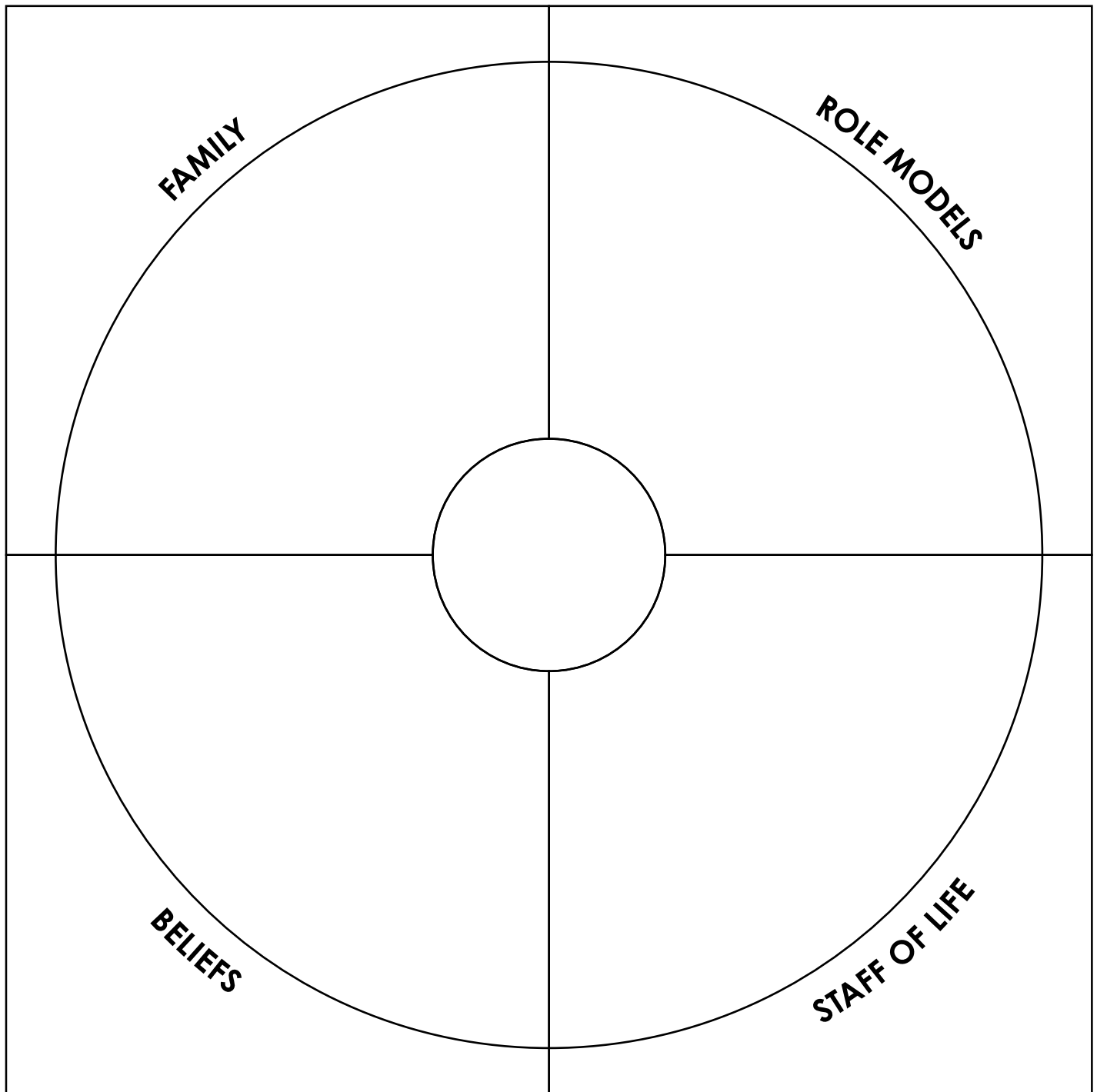
MIND MAP

Personal Creation Story (Words)

Family (words)	Role Models (words)
Beliefs (System List, words)	Staff of Life (The future you envision, words)

VIEWING ACTIVITIES

KU'S POSITIVE PERSONAL IDENTITY WHEEL



POST-VIEWING ACTIVITIES

CREATE YOUR OWN IDENTITY WHEEL

In **REMAINING NATIVE**, there are strong themes of struggling with coming of age, personal and tribal/community identity, developing goals, and committing to achieve said goals; all while making the best possible use of the support system that an individual might have in place. We also look at the journey to identify sources of strength, the questioning of perseverance, developing emotional intelligence, and being the person you want to be, all while honoring all individuals that helped create the opportunity that students might need to complete their own modern vision quest.

How can you meet all of the expectations placed upon you and create your own expectations while being open to listening and learning from those that have your best interest at heart? After watching the film, what do you think that might feel like?

ACTIVITY: Complete your own Positive Personal Identity Wheel. There will be two components:

COMPONENT ONE: The Written Component (Mind Map & Essay)

Students should have Component 1 already started (with their Personal Creation Story). For each quadrant of the Identity Wheel, have:

- A blank mind map (provided) that will help guide the writing process, students will follow the same process by placing 3-4 words in each section of the mind map that they will then turn into the sentences that are added to the essay
- Students add a corresponding paragraph to this essay (use a full notebook paper or full blank paper to complete one entire page) that *describes their symbol, identifies the person or people of that quadrant and any descriptive characteristics of that person or people.*
- TO NOTE: If students don't have a person/people to identify for Family, have them describe a chosen family member, or personal mentor.

COMPONENT TWO: Symbolism Component (Identity Wheel)

Component 2 will be completed using the provided blank Positive Personal Identity Wheel. Have students use Ku's Identity Wheel as an example! ***To Note: ONLY SYMBOLS WILL BE PLACED WITHIN THE IDENTITY WHEEL.*** You can place 2-4 symbols in each quadrant that represents the person or people and/or characteristics listed within each student's Identity Wheel. Remind students, there are no wrong symbols, however, they must:

- Describe what the symbol is
- How it represents that quadrant
- Why they chose it

At the completion students will have a written paper and a completed Identity Wheel. Below are prompts for each Component, broken out step-by-step:

COMPONENT 1: Who are the positive family members looking out for your best interest? Think of family members who are putting a roof over your head, feeding you, getting you to bed at night, getting you up and to school, unpacking the school day, finding and bringing you to activities- those are the family members who want the best for you. These may be family members who you argue with or get upset with or don't agree with because they are doing what is best for you and looking out for your best interest. To Note: These are not family members who you like because they let you do what you want when you want, as they are most likely not looking out for your best interest.

COMPONENT 2: Symbolize these family members and/or the characteristics on your Identity Wheel.

COMPONENT 1: Who is your positive role model and why? What makes a positive role model? If you do not have a positive role model or know what a positive role model is then discuss with your teacher and they will help you.

COMPONENT 2: Symbolize your positive role models and/or their characteristics on your Identity Wheel

COMPONENT 1: What is your belief system? What do you base your choices on? An example is: My belief system is God, Family, School, Basketball, Friends; or Creator, Education, Family, Sports; or Family, Football, Art/Music, School. Basically, when it comes time to make the choice to go to school or get your school work done or stay out of trouble or get your chores done, what choice do you make and why? Lastly, if you don't believe in anything you will fall for anything and if your belief system is based upon something fake or not real then you will continuously be making choices that result in consequences and not rewards.

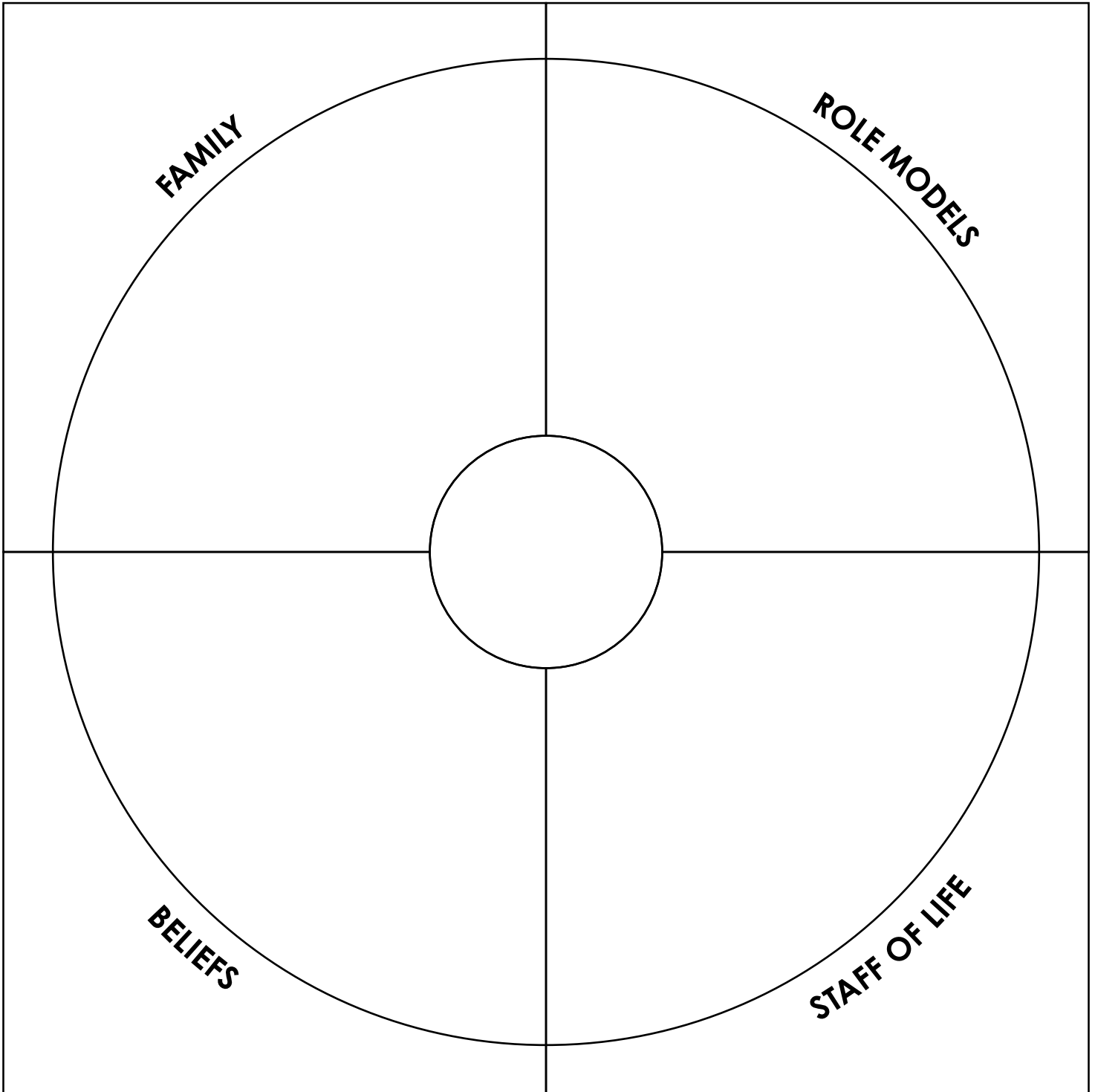
COMPONENT 2: Symbolize your positive beliefs and/or their characteristics on your Identity Wheel

COMPONENT 1: What type of future do you envision for yourself? What type of family, home, experiences, education do you want? You can list what you want to be as well, but the goal is to first envision the life that you want--Knowing what you want to be can be ever changing. What is going to give you this future-what is your Staff of Life-What is going to give you everything that you need and want? (Of course, money is needed and wanted, but the goal of this activity is to focus on what is going to be most fulfilling in life) Finally, what do you have to do now to get that future? Do you want to live or simply survive?

COMPONENT 2: Symbolize your Staff of Life and/or the characteristics on your Identity Wheel. Upon completion of Component 1 you can use this as a rough draft and continue working on this writing project to fine-tune, or to continue to add to it and turn it into a scholarship letter or as a final portfolio project sample. You can keep this with you going forward. This is a cyclical assignment, meaning it's not a means to an end, rather a continuous and recursive practice, encouraging growth and maturation, encouraging constructive positive personal growth.

NAME: _____

POSITIVE IDENTITY WHEEL (Symbols)



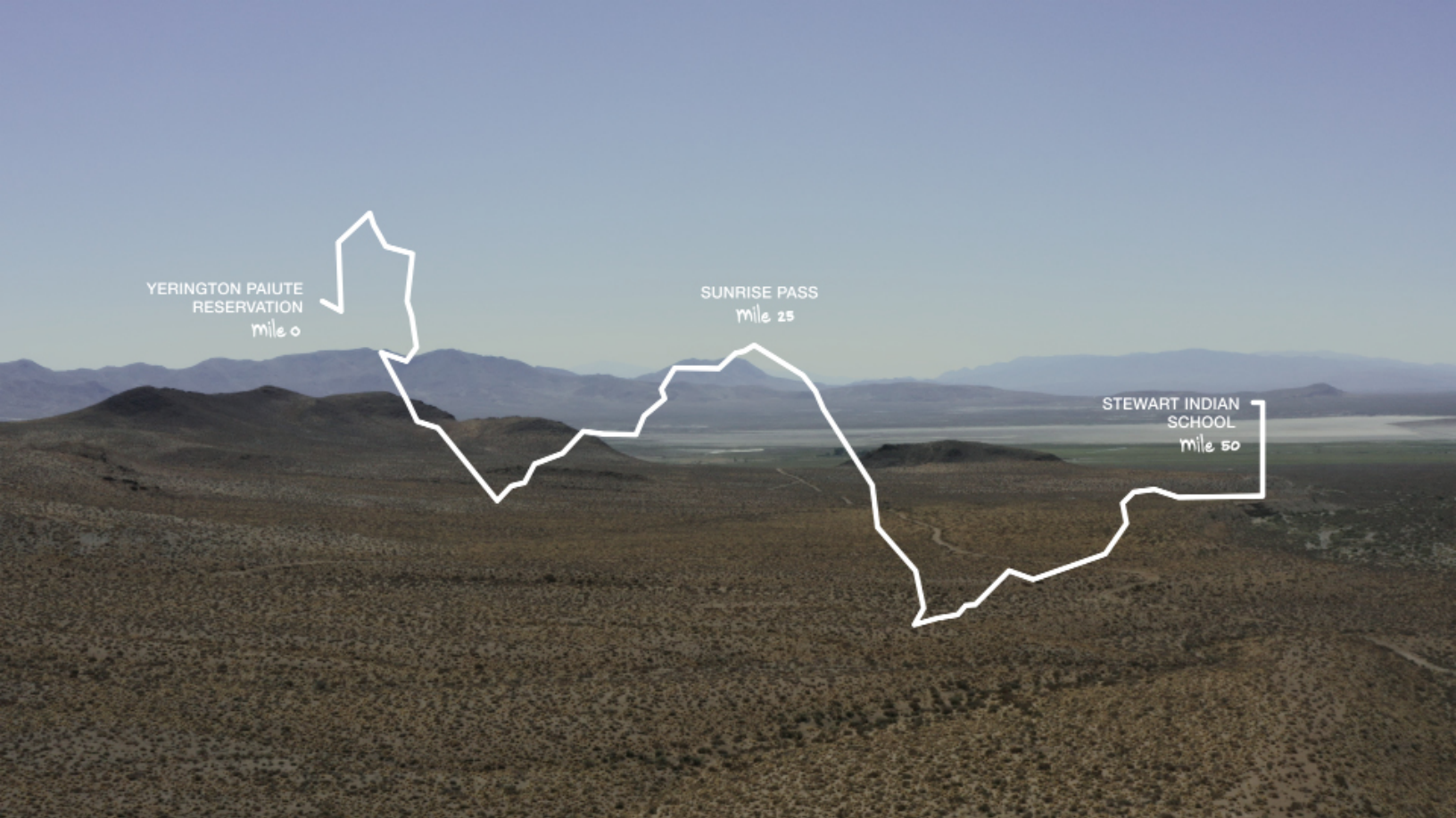
A NOTE FOR TEACHERS

To complete Component 2, students will present their Identity Wheel to the entire class. Students will identify what each symbol symbolized and why they chose it for that quadrant.

This Positive Personal Identity Wheel process is a modern-day vision quest for students. This exercise encourages new cyclical behavior and deep self-reflection, asking that students consider core qualities, how they got where they are, active contributing factors that influence their day-to-day and the individuals in their lives who are supporting them.

It also uncovers their own commitment to their goals and evaluates their own growth mindset, refocusing student emotional intelligence.





A NOTE FOR STUDENTS

You will also be doing something that seems impossible, which is getting up in front of the class to say “this is who I am” while at the same time being humble and grateful for the opportunity. Part of the vision quest is completing this impossible challenge and in doing so you will build community as each of you completes this process and together you all create a shared experience. You create an opportunity to cross that threshold, become a better version of yourself and take complete control of creating a kind, loving community for yourself and your classmates.

This is the journey that Ku takes in the film, and it is the same journey that you can take. You might not create a community of runners or get a division one scholarship, but you will create respect for yourself so that you can have respect, show respect, and be respectful while building a community based upon shared experiences with knowledge of each other’s personal journey. Consider Ku’s feeling of pressure to live up to his name, Kutoven, which refers to the eagle bringing the light from the darkness, and how he got to where he is now - speaking in front of crowds and becoming a leader in his community. You can take advantage of the opportunity to be a leader in the building of something greater than yourself just like Ku.

HISTORY OF BOARDING SCHOOLS IN THE U.S.

Native American Boarding Schools first began operating in 1860 when the Bureau of Indian Affairs established the first on-reservation boarding school on the Yakima Indian Reservation in Washington. Shortly after, the first off-reservation boarding school was established in 1879. The Carlisle Indian School located in Carlisle, Pennsylvania was founded by Richard Henry Pratt. He modeled the boarding school off an education program he designed while overseeing Fort Marion Prison in St. Augustine, Florida. He developed the program after experimenting with Native American assimilation education on imprisoned and captive Indigenous peoples. Pratt served as the Headmaster of the Carlisle Indian School for 25 years and was famously known for his highly influential philosophy which he described in a speech he gave in 1892. He stated, "A great general has said that the only good Indian is a dead one. In a sense, I agree with the sentiment, but only in this: that all the Indian there is in the race should be dead. Kill the Indian in him, and save the man."

Attendance to the boarding schools was made mandatory by the U.S. Government regardless of whether or not Indigenous families gave their consent. Upon arrival, Native children were given Anglo-American names, bathed in kerosene, given military-style clothing in exchange for their traditional clothing, and their hair would be shaved off for the boys and cut into short bob styles for girls. Native students were not allowed to speak in their Native languages. They were only allowed to speak English regardless of their fluency and would face punishment if they didn't. The discipline enforced at these boarding schools was severe. Punishments varied and included privilege restrictions, diet restrictions, threats of corporal punishment, and even confinement. Additionally, Native students were neglected and faced many forms of abuse including physical, sexual, cultural, and spiritual. They were beaten, coerced into performing heavy labor. Their daily regimen consisted of several hours of marching and recreational time consisted of watching disturbing movies such as Cowboys and Indians. Since they were used as forms of punishment, food and medical attention were scarce. This led to boarding schools becoming more susceptible to infections and diseases like tuberculosis, the flu, trachoma. Due to these conditions, Native students would become ill and die at these boarding schools often. In 1899, a measles epidemic spread through the Phoenix Indian School, experiencing rates as high as 325 cases of measles in addition to 60 cases of pneumonia, and 9 student deaths within 10 days. Parents were rarely informed of their children's deaths; some parents would learn of their child's death after they were buried in school cemeteries. Some students were buried in unmarked graves. Those that survived these inhumane conditions were scarred from the traumatic experiences for the remainder of their lives.

Native American boarding schools operated from the early 19th century until the late 20th century, with significant events marking their establishment and closure. Key Events in the Timeline:

1819: The U.S. Congress passes the Civilization Fund Act, which encourages the education of Native Americans and sets the stage for future boarding schools.

1860: The first on-reservation boarding school is established on the Yakima Indian Reservation in Washington, marking the beginning of formal boarding school education for Native American children.

1879: The Carlisle Indian Industrial School is founded in Pennsylvania by Captain Richard Henry Pratt. This school becomes a model for other boarding schools and embodies the philosophy of "Kill the Indian, save the man".

1887: The Dawes Act is enacted, promoting the assimilation of Native Americans by allotting tribal lands to individuals and further facilitating the establishment of boarding schools.

1891: The Office of Indian Affairs establishes off-reservation boarding schools, expanding the reach of the assimilation policy.

1928: The Meriam Report is published, revealing the poor conditions and abuses in boarding schools, leading to increased public awareness and criticism of these institutions.

1930s: A shift in federal policy begins, leading to a gradual decline in the establishment of new boarding schools and a move towards more supportive educational policies for Native Americans.

1978: The Indian Child Welfare Act is passed, which aims to protect the rights of Native American children and families, marking the formal end of the boarding school era.

Overview: Throughout their operation, Native American boarding schools aimed to assimilate Indigenous children into Euro-American culture, often through harsh and abusive methods. The legacy of these schools continues to affect Native American communities today, as they grapple with the historical trauma and loss of cultural identity caused by these institutions. The timeline reflects the significant legislative and social changes surrounding the boarding school system, highlighting both the oppressive nature of these schools and the resilience of Indigenous peoples. This timeline provides a concise overview of the key events in the history of Native American boarding schools, illustrating their impact on Indigenous communities from their inception to their eventual closure.

EXPLORING KEY QUOTES

Have students consider the following quotes from
REMAINING NATIVE:

“Out here running everyday is both a gift and a curse” [10:51]

“Out here there is a history” “Think about my great grandfather” Ku understanding that he has to remember the history in order to reconcile with it and help his people do the same [11:30 & 11:45]

“Imagine you’re 8 years old, you’re with your family, living your life...you are being taken away from your mom and dad and brought to a compound...” [12:16]

“My great grandfather decided to run away” [14:48]

“My grandfather spoke about Nayagwe, which means not to be selfish, to be generous, caring, giving” [37:32]

“Imagine your 8, either conform or die...you wait in fear that any day could be your last, my great grandfather decided to run away again for the 3rd time, he knew this was it” [40:11]

“I’ve been thinking about Frank, how strong he had to have been. Experience of a boarding school isn’t something you talk about, it was not a story passed down through the generations. It was trauma.” [48:10]

“I really just want people to understand, not just to know what happened, not just to learn the history but to fully understand why we feel the way we do” [58:42]

TRACING ANCESTRY

Using the [Family Ancestral Chart](#) as a guide, students can design their own family tree and record as many people on it as possible. Tie it in with some of the themes below:

Identify your role models in your family.

What types of challenges did they face? How did they respond?

Interview a family member about their ancestors. List what you learn.

Are there certain traits you think you've gotten from their ancestors?



Check if you know more

Your great-grandparent's name

Birth Date & Place:
Married Date & Place:
Death Date & Place:
Siblings:

Your great-grandparent's name

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Siblings: _____

Your parent's name

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Married: __/__/__
Place: _____
Died: __/__/__
Place: _____
Siblings: _____

Your name

Born: __/__/__
Place: _____
Married: __/__/__
Place: _____
Siblings: _____

ELEMENTS OF STORY

THEME

A recurring idea that illuminates an aspect of the human condition. The theme is the most basic lifeblood of a film, it tells you what the film is about. This differs from the subject, which is the topic of the film. A theme gives a story/subject focus and depth and brings out universals from the subject of a complex/simple film subject. A good theme should have multiple layers: personal level, political level, or spiritual level.

- What are the universal ideas behind the film? Ex: Honoring cultural heritage, connecting to the past, values of community, identity, setting goals for the future.

EXPOSITION

The information that grounds you in a story (Who, What, Where, When, and Why).

Exposition gives us the tools to follow the story as it unfolds.

ASK STUDENTS:

- What information is given away?
- What still don't we know?
- Who are we hearing from/who is interviewed?
- Who is not speaking/being interviewed?
- Examples of Expository Information:
 - Shot of a place/location and its landmarks
 - Headlines/printed materials
 - Voice over
 - People getting upset over something

SUBJECT

The topic/focal point of the film.

- What is the general subject of this film? Ex: Ku, running, family

PLOT + CHARACTER

CHARACTER-DRIVEN: Film where the action of the film emerges from wants and needs of the characters

- Who is this film about? Is it about a person or an event?

PLOT-DRIVEN: Characters are secondary to the events that make up the plot

- Who is this film about? Is it about a person or an event?

ARC

The ways the events of the story transform the subject/character. Story arcs can be hard to find in documentary film, there is not always an obvious beginning, middle, and an end (as in life!)

- What does the protagonist/subject learn
- How has the film challenged your assumption about the film's subject? Did you have preconceived notions of who the characters were/where they came from? Did this film change your opinion on this subject matter?



DOUBLE VIEWING SHEET

NOTICE

As students watch the film have them take notes to remember specific moments in the film. After watching, ask students what they wrote down:

WONDER

What moments stood out to them? Was there anything in the film that changed what you knew or what you thought you knew? Many documentaries are also narrative, meaning they tell stories! How do we articulate certain histories through a good story?



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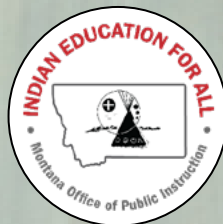
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