

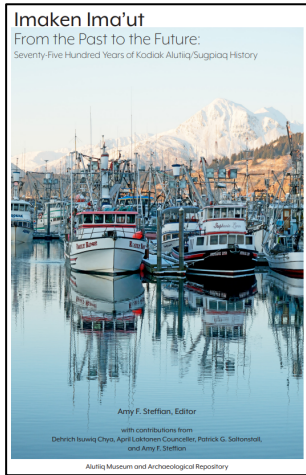
# Imaken Ima'ut—From the Past to the Future Lesson Plan



**Grades:** 9–12

**Time:** Adjustable from 2–3 days to 1–2 months

**Lesson Description:** Students will use the publication to investigate the history of Kodiak’s Native people—the Alutiiq/Sugpiaq—focusing on the types of information used to learn about the past.



**Kit Includes:**

- *Imaken Ima'ut—From the Past to the Future* book (1 copy)
- Types of information worksheet

**Materials Needed:**

- Copy of *Imaken Ima'ut—From the Past to the Future* for each student OR
- Computer or tablet for each student (if using eBook)
- Paper
- Pen or pencil

Image: Cover of *Imaken Ima'ut—From the Past to the Future*

Alutiiq Vocabulary	Content Connections
Chapter 1: Page 15	A1, A2, A4
Chapter 2: Page 35	AH. PPE 3
Chapter 3: Page 72	AH. CPD 1
Chapter 4: Page 102	AH. ICGP 2
Chapter 5: Page 166-167	AH. CC 2
	AH. CC 3
	AH PPE 7

**Objectives and Assessment Criteria:**

Students will learn...

- About the 7500-year history of the Alutiiq/Sugpiaq people and the forces that shaped Alutiiq communities.
- About different types of information that can be used to learn about the past, and the potential strengths and weaknesses of each type.
- To evaluate historical information and assess perspectives on the past.
- To consider and evaluate their own perspectives on the past.

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## Cultural Relevance:

*Imaken Ima'ut—From the Past to the Future* chronicles the history of the Kodiak Alutiiq/Sugpiaq, an Alaska Native people. This five-chapter book explores Kodiak Alutiiq history—from the shaping of the Alutiiq homeland by glaciers to the growth of ancestral villages, the suppression of cultural traditions by Western settlers, and a cultural renaissance that began in the 1980s. Readers learn about the roots of Alutiiq culture, the forces that shaped Kodiak's Native communities, and how an Alutiiq way of life continues. Alutiiq historians and Kodiak archaeologists developed the book. It is the first summary of Kodiak history from an Alutiiq perspective. It is written for a public audience.

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## AK Cultural Standards:

**A:** Students should understand that history is a record of human experiences that links the past to the present and the future.

- 1) understand chronological frameworks for organizing historical thought and placing significant ideas, institutions, people, and events within time sequences;
- 2) know that the interpretation of history may change as new evidence is discovered;
- 4) understand that history relies on the interpretation of evidence;

**AH. PPE 3:** using texts/sources to analyze the effect of the historical contributions and/or influences of significant individuals, groups, and local, regional, statewide, and/or international organizations. [DOK 3] (H. B4)

**AH. CPD 1:** identifying patterns of growth, transformation, competition, and boom and bust, in response to the use of natural resources (e.g., supply and demand of fur, minerals, and whaling). [DOK 2] (G. D1)

**AH. ICGP 2:** using texts/ sources to analyze the impacts of the relationships between Alaska Natives and Russians (i.e., Russian Orthodox Church, early fur traders, Russian American companies, enslavement, and Creoles). [DOK 3] (H. B1d)

**AH. CC: 2** describing how policies and practices of non-natives (e.g., missionaries, miners, Alaska Commercial Company merchants) influenced Alaska Natives. [DOK 2] (H. B4, B5)

**AH. CC 3:** describing how the roles and responsibilities in Alaska Native societies have been continuously influenced by changes in technology, economic practices, and social interactions. [DOK 2] (G. D4, H. B1b)

**AH PPE 7** using texts/ sources to explain the political, social, cultural, economic, geographic, and historic characteristics of the student's community or region. [DOK 3] (H. B1b, C. E2, E8)

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## Create:

### Day 1:

- Ask the questions below to gauge existing knowledge in the classroom. Write the questions on the board, then have students turn and talk to their neighbors to discuss their answers.
  - Who are the Native people of the Kodiak Archipelago?
  - How long have their ancestors lived on Kodiak, how did they get here, and what are some of the forces that have shaped Native communities?
  - How do we learn about life in the past – from thousands of years ago to the recent past (50 or 100 years ago)?
- After having a classroom discussion, introduce the Alutiiq Museum's publication, *Imaken Ima'ut— From the Past to the Future*. Explain that this is a book on Kodiak history written by local historians and archaeologists to share a Native perspective on the region's history.
- To make sure all students understand the different terms used to refer to the Native people of the Kodiak Archipelago read Box 1.1 (page 2) out loud to the class.
- Read the cultural relevance section of the lesson plan out loud to the class.
- Have students turn to page 3 (Chapter 1) and take turns reading out loud. After the students finish reading, write the following three prompts on the board, and have each student write answers on their own paper:
  - What did you already know?
  - What did you learn?
  - What do you want to know more about?
- Ask the students to pair up in groups of 3 – 4 to discuss their responses, and then lead a class discussion at the end of the class period. Write common themes that arise from the discussions on the board to help guide the following class period's discussion.

### Day 2:

- This section can be done in one class period, or it could be split up over several class periods with reading assigned as homework – adjust the activities as needed to fit your class schedule.
- Start the class period by revisiting the themes identified in the previous day's discussion. Focus on the topics students want to explore.
- Ask students to review the six types of information used to learn about Alutiiq history (covered in the chapter read yesterday), and write them on the board:
  - Environmental Data
  - Archaeological Data
  - Language Relationships
  - Oral histories
  - Ethnographic objects
  - Records

- Introduce the four main periods discussed in the book:
  - First Islanders (Chapter 2)
  - Ancestors (Chapter 3)
  - Russian period (Chapter 4)
  - American period (Chapter 5)
- Prompt students to think about which types of information can be used to study each period. Have them discuss in groups of 3 – 4 students.
- **To complete this activity in one day:**
  - Split students into four groups and assign each group one of the following chapters: 2, 3, 4, or 5
  - Present the students with the Types of Information worksheet. You can have each student fill out their own worksheet or have each group use one worksheet. Instruct students to focus on their assigned period while completing their worksheets.
  - Have students skim their assigned chapter with their group, focusing on the types of evidence used in that chapter. Instruct students to fill in the types of information column on their worksheets as they discuss.
  - Once they have filled in the types of information, bring the class back together and ask each group to discuss the strengths and weaknesses of each type of evidence, and add that information to their worksheet. You can give them some examples to get started. Students should work in small groups to complete the worksheet for their assigned period.
    - Ex: Written historical documents can provide incredible detail but often present Russian or White American perspectives.
    - Ex: Archaeological evidence can provide information about life thousands of years ago not available from other sources, but it is often incomplete as many objects are not preserved.
  - Bring the students back and lead a discussion about the different types of information and their strengths and weaknesses. Ask them to think of some examples in *Imaken Ima'ut* where multiple lines of evidence were used to learn about a specific event or time in Alutiiq history. Ask students how the strengths and weaknesses of these types of information impact what we can learn about Alutiiq history.
    - Ex: We will never know detailed individual stories of people who lived thousands of years ago, but we can learn about their lifestyles – the houses people built, the tools they made, the types of animals they harvested, their artistic traditions, etc.
    - Ex: It is very difficult to find Russian period accounts told from Alutiiq perspectives, but we can piece together some Alutiiq stories and perspectives by comparing different accounts of visitors, historical documents like church records, and archaeological evidence.
  - Wrap up the day's discussion by asking students what they would like to learn more about, and whether that type of information exists.

- **To complete this activity over multiple days**, assign one chapter as homework each night (chapters 2, 3, 4, and 5). On each subsequent class day, have students fill out the Types of Information worksheet for the period they read about the previous night. This can be done individually or in groups. Follow the discussion prompts in the instructions for a single-day activity above.
- **Sensitive Topics:** Teachers may want to take some time for group discussion of some of the difficult topics presented in this book. These include:
  - The Awa'uq massacre (pages 81–84)
  - Canneries (pages 111–114)
  - Schools (pages 124–132)
  - The destruction of Kaguyak village (pages 142–143)
- **Response Paper:** Ask students to write a response paper about a topic in the book they found surprising or difficult. The topic could be something that challenged what they thought they knew about Alutiiq history, something they were surprised they never learned about before, or something they found difficult to read.
  - A short response could be assigned in class (1–3 paragraphs), or a longer response paper could be assigned as homework (4–5 paragraphs).
  - Here are some prompts to help guide student response papers:
    - What topic did you find the most surprising or difficult in *Imaken Ima'ut*?
      - What did you know about this topic before you read *Imaken Ima'ut*? Where did you learn that information?
      - Were there different sources of information or perspectives presented in *Imaken Ima'ut* that challenged your knowledge of Alutiiq history? What were they?
      - Can you compare this topic to another historical event you have learned about in Alaska, the United States, or the world? Are there common threads with other historical events?
      - How can you relate to this topic?
      - What have you learned about how historical events shape the present and future?

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#### Close and Assessment:

- Students learned about the Alutiiq/Sugpiaq people in the past and present.
  - Students identified the different ways people learn about the past.
  - Students write about a topic that they found surprising or difficult.
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### Modifications:

- Provide students with the worksheet with some sections filled in to help guide them through responses.
  - Complete the worksheet together as a class.
  - Ask students to pull examples of each type of evidence and the information it shares (see answer key below).
  - Discuss continuity and change in Alutiiq tools, shelter, food, and social organization through time.
  - Compare Alutiiq tools, shelter, food, and social organization in the Koniag tradition (pages 61–69) to other Alaska Native groups in the last centuries before the arrival of Europeans in Alaska.
  - Encourage students to pick a topic of interest and research it in a local library, at the Alutiiq Museum, online, or elsewhere. Each chapter of *Imaken Ima'ut* ends with a list of helpful references. Have write a response paper or prepare a short report/presentation for the class.
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### Additional Resources:

- Alutiiq Museum history videos:
  - Education and the Kodiak Alutiiq/Sugpiaq: <https://vimeo.com/712411686>
  - Alutiiq Objects in Museums: <https://vimeo.com/712398248>
  - Alutiiq History and Russian Occupation: <https://vimeo.com/712396036>
  - Ancestral Alutiiq/Sugpiaq Life: <https://vimeo.com/712393902>
- Alutiiq Museum film: *Who Are We* <https://vimeo.com/879488540>
- Alutiiq Traditions book, history pages: <https://alutiiqmuseum.org/museum/publications/traditions-lessons/>

Name: \_\_\_\_\_

*Imaken Ima'ut—From the Past to the Future*  
**Types of Information Worksheet**

<b>Time Period</b>	<b>Type of Information</b>	<b>Strengths/Weaknesses</b>
		Strengths:
		Weaknesses:
		Strengths:
		Weaknesses:
		Strengths:
		Weaknesses:
		Strengths:
		Weaknesses:
		Strengths:
		Weaknesses:
		Strengths:
		Weaknesses:
		Strengths:
		Weaknesses:

*Imaken Ima'ut—From the Past to the Future*

## **Types of Information: Answer Key**

(not exhaustive – there are more strengths, weaknesses, and chapter examples)

<b>Type of Information</b>	<b>Strengths/Weaknesses</b>
Environmental	<p><b>Strengths:</b> Knowing about the natural environment can help us understand the resources available to Alutiiq people and how the schedule of harvesting activities structured Alutiiq life.</p> <ul style="list-style-type: none"> <li>• CH2: Patterns in glacial activity, climate, sea level, the colonization of the land by plants and animals illustrates when places were accessible to people and had the resources to support human societies.</li> <li>• CH3: Growth in salmon populations over time supported large, permanent settlements of Kodiak’s major salmon streams far from the coast.</li> <li>• CH4: Overharvesting of sea otters caused a collapse in their population and forced economic change.</li> <li>• CH5: New animal species introduced to Kodiak changed the resources available to Alutiiq people. They provided new opportunities for harvesting and changed subsistence practices (e.g., deer became important for food, people relied less on bear).</li> </ul>
	<p><b>Weaknesses:</b> Environmental conditions change over time. It can be hard to determine what the environment was like in the past, especially in the very distant past. Environmental data is often generalized – science provides a broad picture of past conditions that may or may not apply to a specific place or time.</p>
Archaeological	<p><b>Strengths:</b> Archaeological data allow us to reach far beyond the period of written records to see the past. We can also compare written records of a period with physical evidence. Archaeological finds often document the way people lived.</p> <ul style="list-style-type: none"> <li>• CH2: Stone tools date back more than 11,000 years show people living along the Gulf coast of Alaska.</li> <li>• CH3: House remains illustrated that Alutiiq people lived in houses that were dug into the ground and had a wood frame covered in sod.</li> <li>• CH4: Archaeological finds from Awa’uq show the stone tools Alutiiq people had to fight Russians attacking with firearms.</li> <li>• CH5: NA</li> </ul>
	<p><b>Weaknesses:</b> The archaeological record is incomplete. Many of the places people lived have been washed away by erosion. Many of the objects people used have decayed and are no longer preserved. The absence of evidence doesn’t mean the absence of activity.</p>
Language	<p><b>Strengths:</b> Languages preserve cultural relationships and knowledge</p> <ul style="list-style-type: none"> <li>• CH2: The relationships between Alutiiq, Yup’ik, and Unangam Tunuu suggest deep, ancestral relationships between their speakers and provide ideas for studying how people settled Alaska’s coast.</li> <li>• CH4: Placenames record Alutiiq knowledge about the landscape and the history of its use.</li> </ul>
	<p><b>Weaknesses:</b> It is very difficult to know how old the relationships demonstrated by language may be. Like culture, languages, and their grammars and vocabulary, can change very rapidly or very slowly.</p>



Ethnographic Objects	<p><b>Strengths:</b> Objects collected from living cultures are often complete.</p> <ul style="list-style-type: none"> <li>• CH2: NA</li> <li>• CH3: NA</li> <li>• CH4: Items collected during the Russian period show how Alutiiq people used European goods like glass beads to make Alutiiq items like headdresses. They show how trade influenced Alutiiq manufacturing.</li> <li>• CH5: Masks collected from Kodiak in 1872 provided inspiration for student mask carving in the twentieth century. They helped to reawaken mask making traditions.</li> </ul> <p><b>Weaknesses:</b> Ethnographic objects can only tell us about the past ca. 250 years, and they can be incomplete (missing pieces). It can be hard to tell if an object was made for use or as a craft intended for sale.</p>
Records	<p><b>Strengths:</b> Records provide</p> <ul style="list-style-type: none"> <li>• CH2: NA</li> <li>• CH3: NA</li> <li>• CH4: Written records describe Alutiiq life more than 200 years ago, documenting language, traditions, and much more.</li> <li>• CH5: Photographs provide a rich picture of the past documenting the places people lived, the ways they dressed, their activities, and their families and communities.</li> </ul> <p><b>Weaknesses:</b> Records can only tell us about the recent past—the last 225 years on Kodiak. There are no written or photographic records from earlier periods of Alutiiq history. Like archaeological data, written records are incomplete. They often tell part of a story or one perspective. Records reflect the biases of the people who created them and the time when they were created.</p>
Oral History	<p><b>Strengths:</b> Legends can provide information from the deep past, passed through generations. Songs and personal recollections can provide a detailed perspective on daily life. They add individual views to history.</p> <ul style="list-style-type: none"> <li>• CH2: Legends point to the Alaska Peninsula as the place when Kodiak Alutiiq ancestors originated.</li> <li>• CH3: NA</li> <li>• CH4: An Alutiiq song sung by Elders mourns the loss of a boyfriend taken to hunt for the fur trade.</li> <li>• CH5: People recall the events surrounding the destruction of Kaguyak village following the Great Alaska Earthquake of 1964, recalling where they were, what they were doing, and what happened.</li> </ul> <p><b>Weaknesses:</b> Legends can change over time. We don't know the age of stories, how long they've been told, or where they originated. Different people have different memories of the same event. Personal accounts share personal views that may or may not reflect broader opinions.</p>