



Local Knowledge, Traditional Knowledge, and Subsistence Taskforce

GLOSSARY OF TERMS

Local Knowledge

Local Knowledge includes the observations and experiences of local people in a region, and people with significant experience or expertise related to a region, species, or fishery (e.g., people from outside the Bering Sea region may be considered Local Knowledge holders). Local Knowledge is often acquired over the course of a few generations or less, and it is the product of knowledge formation and dissemination based on personal, shared and inherited experience.

Traditional Knowledge

*“A living body of knowledge which pertains to explaining and understanding the universe and living and acting within it. It is acquired and utilized by Indigenous communities and individuals in and through long-term sociocultural, spiritual and environmental engagement. [Traditional knowledge] is an integral part of the broader knowledge system of Indigenous communities, is transmitted intergenerationally, is practically and widely applicable, and integrates personal experience with oral traditions. It provides perspectives applicable to an array of human and nonhuman phenomena. It is deeply rooted in history, time, and place, while also being rich, adaptable, and dynamic, all of which keep it relevant and useful in contemporary life. This knowledge is part of, and used in, everyday life, and is inextricably intertwined with peoples' identity, cosmology, values, and way of life. Tradition – and [traditional knowledge] – does not preclude change, nor does it equal only 'the past'; in fact, it inherently entails change.”—
Raymond-Yakoubian et al., 2017*

Subsistence

There are different ways of understanding or defining subsistence in Alaska, and those understandings influence how communities access resources and engage a subsistence way of life. For example, the State of Alaska has historically approached defining subsistence as traditional or customary use of resources and considers all Alaska residents qualified subsistence users. Federal policy, as designated under the Alaska National Interest Land Conservation Act of 1980, also focuses on the uses of wild resources while establishing a “rural preference” for subsistence rights for resource access and use on federal lands (Anderson 2016). While the State and Federal policies diverge on who can participate in subsistence activities, both definitions



North Pacific Fishery Management Council

Simon Kinneen, Chair | David Witherell, Executive Director
1007 W. 3rd Avenue, Suite 400, Anchorage, AK 99501
Phone 907-271-2809 | www.npfmc.org

focus on the use and harvest of wild resources without recognizing the broader context in which they exist. An "Indigenous perspective" expands the understanding of subsistence by recognizing how hunting and gathering related activities are deeply connected to history, culture, and tradition (Raymond-Yakoubian, Raymond-Yakoubian, Monicreffe 2017). The importance of subsistence for Alaska Native communities, and the continuation of subsistence-related practices, is that it is a critical linkage to linguistic and cultural survival (Active 1999). Participation provides opportunities for different generations to learn from one another and pass on critical knowledge and value systems. As such, subsistence practices are meaningful beyond the harvest of nutritional and cultural goods as they create and reproduce linkages across multiple social and ecological domains.

Subsistence Data

Information which can be, or has been, observed and recorded as it relates to subsistence. Recorded subsistence data may include oral, written, or living memories of values and practices.

Protocol

A framework which articulates a series of steps or procedures to be followed in each situation. In the context of the Council, a protocol may explicate a series of best analytical practices for engaging and respecting human subjects on work related to Local Knowledge, Traditional knowledge, and Subsistence.

Consent

In the Council context, consent is a voluntary acknowledgment and agreement to participate in research, or to have one's information available or used, for analysis in decision-making. Consent is a process where the participant (i.e., individual or entity) is informed of both potential risks and benefits.



North Pacific Fishery Management Council

Simon Kinneen, Chair | David Witherell, Executive Director
1007 W. 3rd Avenue, Suite 400, Anchorage, AK 99501
Phone 907-271-2809 | www.npfmc.org

References

- Active, J. 1999. Why subsistence is a matter of cultural survival: a Yup'ik point of view. *Alaska Native Writers, Storytellers & Orators: The expanded Edition*.
- Anderson, R. T. 2016. Sovereignty and subsistence: native self-government and rights to hunt, fish, and gather after ANCSA." *Alaska Law Review* 33(2), 187-227.
- Raymond-Yakoubian, J., B. Raymond-Yakoubian, and C. Moncrieff. 2017. The incorporation of traditional knowledge into Alaska Federal fisheries management. *Marine Policy* 78, 132–142.