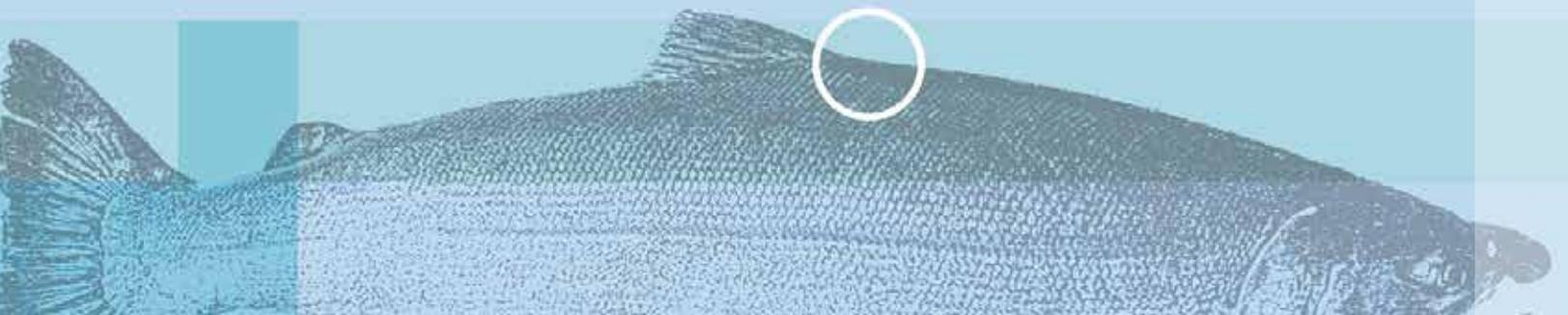


2014

Salmon Know No Borders Summit

Summary of Outcomes | Project CRE-26-13
April 9-10, 2014 | Fairbanks, Alaska



Salmon know no borders

Prepared for

Yukon River Panel

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Threats to Healthy Salmon Stocks

Non-Compliance

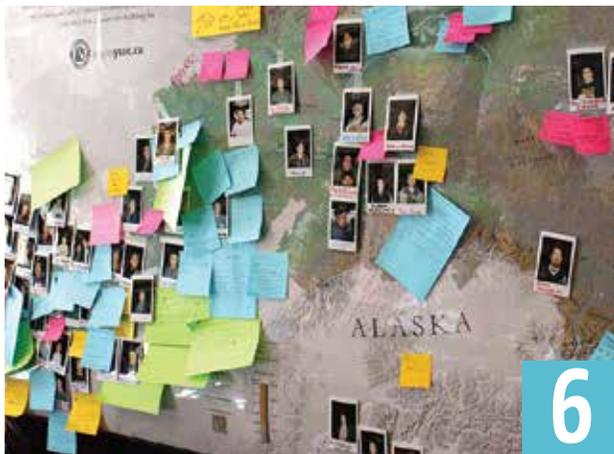
Harvest Data

Successful Salmon Management

Stock Restoration

Traditional knowledge

Youth and Culture



Background & Introduction

Previous Salmon Summits

June 28-30, 2011

Deep Creek, Yukon

October 10-12, 2012

Teslin, Yukon

Both Salmon Summits were open to Alaskan participation; however, participants were principally residents of Yukon. Alaskan participation is thought to have been lacking due mainly to timing, communication and funding constraints.

Since at least the year 2000, which saw a record low return, there has been a widely accepted decline in stock productivity and abundance of Yukon River Chinook salmon of Canadian-origin. Harvest restrictions since that time have been enacted on both sides of the Alaska-Yukon border, depending on the pre and in-season forecast in any given year, in order to meet either treaty obligations set out under the Yukon River Salmon Agreement or spawning escapement objectives. The decline and resulting harvest restrictions have had direct and negative effects on communities throughout the Yukon River drainage who rely on Chinook salmon for food, social and ceremonial purposes.

Yukon First Nations have been calling for an International Summit to meet with their Alaskan counterparts to discuss the declining status and management of Yukon River Chinook salmon stocks of Canadian-origin.

To that end, a Salmon Summit was organized by the Council of Yukon First Nations (“CYFN”) and the Yukon Salmon Sub-Committee (“YSSC”) and held at Deep Creek on June 28-30, 2011, following the direction provided by CYFN’s member nations by way of a resolution from the 2010 annual CYFN General Assembly. A second Salmon Summit was held in Teslin, Yukon, on October 10-12, 2012. Both Salmon Summits were open to Alaskan participation; however, participants were principally residents of Yukon. Alaskan participation is thought to have been lacking due mainly to timing, communication and funding constraints.

A consistent recommendation flowing from both the 2011 and 2012 Salmon Summits was the urgent need to stage an International Salmon Summit in order to initiate direct discussions, at the user group level, between affected Yukon and Alaska communities, relating specifically to the declining abundance of Yukon River Chinook Salmon of Canadian-origin.

The Salmon Know No Borders Summit, project CRE 26-13, was staged by the CYFN, the YSSC, and the Yukon River Drainage Fisheries Association. It was funded by the Yukon River Panel. The International Salmon Summit hosted delegates from the entire length of the Yukon River to address key issues relating to the poor king salmon returns. The International Salmon Summit’s goal was to increase awareness, transfer knowledge, and build relationships and cooperation among people on both sides of the Alaska-Yukon border.

The agenda was developed in partnership with the CYFN, the YSSC and the Yukon River Drainage Fisheries Association. In addition, there was a Steering Committee established which included representation from the Alaska Village of Council Presidents, the Ta’an Kwäch’än Council, the Teslin Tlingit Council and the Tanana Chiefs Conference and the Vuntut Gwitchin First Nation.

Participants at the International Salmon Summit included representatives from twelve of the thirteen affected Yukon First Nations and from at least thirty-two affected Alaskan communities. Agency and organization representation included the YSSC, the Yukon River Drainage Fisheries Association, the Yukon Fish and Wildlife Management Board, the Department of Fisheries and Oceans Canada, the Alaska Department of Fish and Game, the US Fish and Wildlife Service, and several Yukon-based Renewable Resources Councils. The International Salmon Summit was facilitated by Jessica Holden and Sylvan Robb of Information Insights, Inc.



Summit Agenda

The first day of the summit focused on getting to know one another, including introductions, opening comments, community presentations, and a visual, interactive small group session. As per the group's request, the second day began with a brief summary of the Yukon River Drainage Fisheries Association pre-season planning meeting, which was held on April 8, 2014. Following that, the group focused on a series of small group workshops, and a final group dialogue.

Day 1

- Introductions
- Opening comments
- Community presentations
- Interactive small group session

Day 2

- Sum. of YRDLFA planning meeting
- Small group workshops
- Final Group Dialogue

Community Presentations

Representatives from communities on the Yukon River – two in Alaska and two in Canada – gave presentations about their own experiences in their communities, changes they have seen over their lifetimes, challenges they face, and ways they and their community are addressing those challenges.

The presenters were as follows:

John Lamont from Emmonak, Alaska

Roberta Joseph and **Mikaila Blanchard** from Tr'ondëk Hwëch'in in Dawson City, Yukon

Orville Huntington from Huslia, Alaska

Kathryn Porter and **Dakota Hogan** from the Teslin Tlingit Council in Teslin, Yukon

Presenters used photographs, video, and personal stories to share their experiences. Participants had an opportunity after each presentation to ask questions, which resulted in rich conversations about similarities between communities far from one another, ranging from shared experiences of hardship due to the decreased Chinook run, similarities in cultural beliefs and activities, and acknowledgment of how little people knew about those on the other side of the border. There were also questions and discussion about different management practices in each country, as well as what first nations people are and have done to address threats to the river and the salmon runs (i.e., mining, by-catch, dams, pollution, and other threats.)

River to Success

Drainage Mapping Activity

As a way to engage participants in conversation and draw out stories and experiences, the group undertook a drainage mapping exercise. The exercise involved a 7 foot map of the Yukon River which was hung in the centre of the meeting room. At the start of day one, during registration, each participant had their photo taken and they were asked to pin it on the map to demarcate where they lived on the drainage. This was a way of visually showing where everyone at the meeting lived and fished.

Later on, the group was divided into smaller tables, each with a group leader to facilitate the discussion through a series of set questions designed to engage the delegates and draw out their personal stories relating to king salmon fishing, the Yukon River and their communities. This information was recorded by the group leaders on a smaller map of the Yukon River drainage, and each table had their own map. The tables were a mix of Alaskans and Yukoners.

The mapping exercise was an excellent means for delegates to learn more about each other: They learned how the low king stock abundance is affecting their communities and what measures communities on both sides of the Alaska-Yukon border are undertaking to conserve king salmon. They also learned that they had a lot in common in respect of cultural beliefs and practices.

At the end of the mapping exercise, each table shared some of the highlights from their group discussion and the facilitators used the information that came from each group to further populate the large 7 foot map. The large map served as a powerful visual, for it became the focal point for the summit, displaying the experiences, successes and challenges the participants shared with each other. It was immediately evident that everybody present was connected to each other by virtue of being residents along the Yukon River and in this way participants understood the commonality among themselves.





Salmon World Café Workshops

Small group workshops provided the bulk of the second day, with delegates having the opportunity to participate in different workshop topics. The format was a modified World Café, where table hosts remained for their topic throughout the day, and participants chose which workshops to participate in. Each topic had a similar outline that guided the workshops in discussing the issue, which in no particular order are as follows: Threats to Healthy Salmon Stocks, Non-Compliance, Harvest Data, Successful Salmon Management, Stock Restoration, Traditional Knowledge and Youth and Culture. Non-Compliance was added from the floor in the morning discussion.

The groups discussing each of these themes also discussed potential and existing solutions to the identified challenges. In general, the challenges facing First Nation and Tribal communities along the Yukon River drainage today include the loss of their culture and opportunities to hold cultural camps and similar activities as well as the rising cost of living. In addition, there are fewer and fewer Elders available to contribute their time and knowledge.

Some successes identified included the establishment of programming which enables Elders to participate in local schools and culture camps, the incorporation of technology into every day cultural activities, such as filmmaking, and the changing of gender barriers, which is redefining past roles traditionally held by either men and women.

A main opportunity identified by many groups was education. There are educational opportunities such as including salmon in school programming and inviting youth to attend salmon related meetings at all levels.

At the end of the three rounds, table hosts presented the key themes from their workshops to the large group. Notes from each of the workshops are provided as Appendix C to this report and represent a compilation of these workshops.

The World Café Format allows delegates to participate in different workshop topics. Table hosts remain with their topic throughout the day and participants choose which table/topic they wish to participate in.

Key Themes & Outcomes

The goals of the meeting, and thus the project, were as follows:

The goal of this project was to increase the capacity of users and non-users of the salmon resource in communities along the entire Yukon River drainage to maintain and protect salmon stocks and their habitat. This was achieved through creating a greater understanding of one another, of key issues, and of salmon management.

The objective was to hold an unprecedented meeting of affected Alaskan Tribes and inter-tribal groups, affected Yukon First Nations, stakeholder groups, processors and management agencies from across the drainage, including the Alaska Department of Fish and Game, the US Fish and Wildlife Service and the Department of Fisheries and Oceans Canada.

This project aimed to enhance cross-border knowledge and understanding amongst all organizations, communities and management agencies involved in Yukon River fisheries.

In order to assess how well these goals were met, attendees were asked to complete an evaluation at the beginning of the meeting and again at the end of the meeting. Sixty-eight people completed the pre-meeting evaluation and ninety-one people completed the post-meeting evaluation. Attendees were asked the same five questions both times in respect to their level of knowledge about specific issues.

Fig 1. Respondents were asked: “How much do you think or feel like you know about the life cycles of Yukon River salmon?” More than half of attendees reported knowing a lot about this issue before the meeting started which did not leave much room for growth. However, the percentage of attendees who reported they knew “some” about this topic increased at the post evaluation. While the percentage who reported knowing only “a little” or “nothing” decreased at the post evaluation.

Fig 2. Attendees were asked “How much do you think or feel like you know about the fishing practices of Native/First Nations people on the other side of the border?” The responses were all trending in a positive direction at the post evaluation with increased percentages reported knowing “a lot” or “some” and decreased percentages of attendees reporting knowing only “a little” or “nothing”.

Fig 3. Attendees were asked “How much do you think or feel like you know about the laws and regulations governing the fishing practices of Native-First Nations people on the other side of the border?” Again, the responses were all trending in a positive direction at the post evaluation with increased percentages reported knowing “a lot” or “some”. The percentage who reported knowing “a little” remained steady, while the percentage who reported knowing “nothing” decreased a great deal.

Fig 4. Attendees were asked “How much do you think or feel like you know about the role of salmon in the culture and lifestyle of Native-First Nations people on the other side of the border?” At the post evaluation, a larger percentage of attendees reported knowing “a lot” or “some” about this topic and a smaller percentage reported knowing only “a little” or “nothing” about it.

Fig 5. Finally, attendees were asked “How important do you think it is for the U.S. and Canada to co-manage Yukon River salmon?” At both the pre and post evaluation an overwhelming majority of attendees reported that this was “very important,” but a larger percentage reported it was “very important” at the post evaluation.

Fig 6. On the post evaluation, attendees were also asked how satisfied they were with nine aspects of the meeting.

Fig 7. For all elements of the meeting evaluated, a majority of people were very satisfied or satisfied. Those elements with the largest percentage of attendees reporting being very satisfied or satisfied were the overall meeting quality and attendees improved understanding.

Fig 1. Knowledge about life cycles of Yukon River salmon

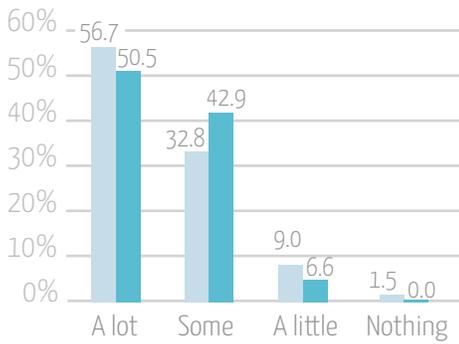


Fig 2. Knowledge of fishing practices of Native people across border

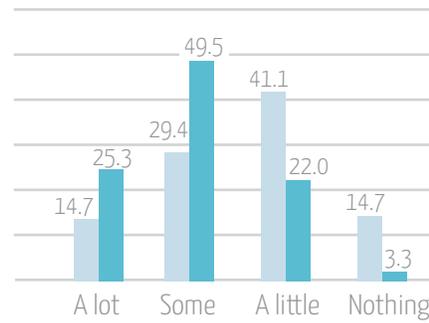


Fig 3. Knowledge of laws/regulations on fishing of Native people across border

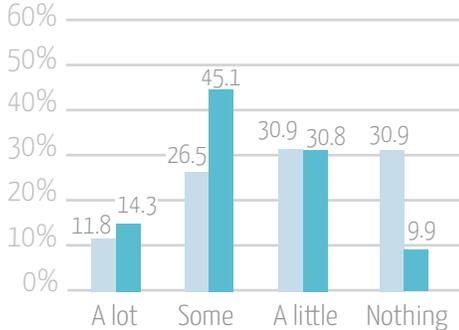
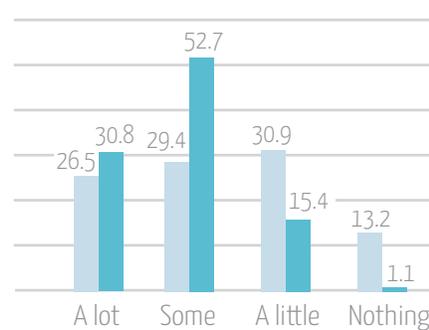


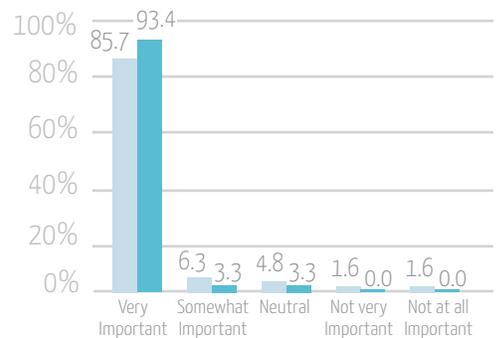
Fig 4. Knowledge of role of salmon in culture of Native people across border



■ Pre-meeting evaluation completed by **68** people

■ Post-meeting evaluation completed by **91** people

Fig 5. Importance of U.S. & Canada co-managing Yukon River salmon



As shown in the data above, the meeting met its goals: connections were made and people learned about those from other parts of the river. There was good dialogue and a lot of participation.

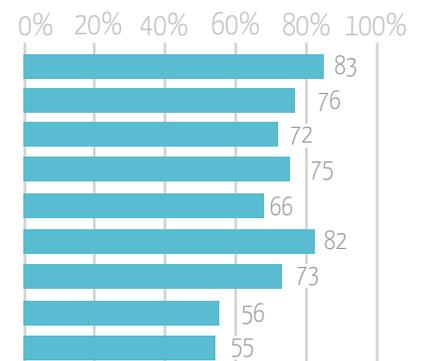
At one point in the meeting, participants were asked by a show of hands how many thought having another meeting like this one would be useful and an overwhelming majority indicated they thought it would be. Other ideas for next steps included creating a website at “salmonknownoborders” so there was information for the entire drainage rather than interested parties always having to go to an Alaskan website or a Canadian website, depending on the information sought.

The other theme that became evident was the issue of Chinook by-catch in the Pollock fishery in the Bering Sea. Many participants felt the Chinook by-catch is a large part of the equation of the decline in current salmon stocks. It should be noted, however, that Alaska participants had received an update on the Chinook by-catch and efforts to stem it during their pre-season meeting the previous day, on April 8, 2014. It would have been useful for everyone to have had access to that information. Moreover, the inclusion of representatives of commercial fishing at future meetings might make it more contentious, but may also lead to a more fruitful discussion.

Fig 6. Post-evaluation questions for attendees

| How satisfied are you... | Very satisfied | Satisfied | Neutral | Dissatisfied | Very Dissatisfied |
|--|----------------|-----------|---------|--------------|-------------------|
| with the overall quality of the event | 27% | 64% | 8% | 1% | 0% |
| with the scope of the information presented | 21% | 63% | 15% | 1% | 0% |
| with the usefulness of the information | 31% | 48% | 20% | 1% | 0% |
| with the amount of networking time with other attendees | 27% | 55% | 15% | 2% | 0% |
| with the amount of time dedicated to providing information | 16% | 56% | 20% | 7% | 0% |
| with the meeting's overall value in helping you improve your understanding | 37% | 53% | 8% | 2% | 0% |
| that you had an opportunity to be heard | 30% | 51% | 18% | 2% | 0% |
| that you had all your questions answered | 14% | 47% | 31% | 7% | 0% |
| that the right people were in the room | 26% | 34% | 25% | 14% | 0% |

Fig 7. % very satisfied or satisfied (from Fig 6.)



Summit Summary

Approximately one hundred and forty people met in Fairbanks on April 9-10, 2014, the composition of which was generally equal from Yukon and Alaska. The agenda for the International Salmon Summit was designed to provide opportunities for participants to hear experiences of other residents who live and fish on the Yukon River, and for them to have significant and meaningful opportunities to engage in dialogue with one another.

To that end, the hosts achieved the following goals of the International Salmon Summit:

Increased the capacity of users and non-users of the salmon resource in communities along the entire Yukon River drainage to maintain and protect salmon stocks and their habitat. This was achieved through creating a greater understanding of one another, of key issues, and of salmon management.

Held an unprecedented meeting of affected Alaskan Tribes and inter-tribal groups, affected Yukon First Nations, stakeholder groups, processors and management agencies from across the drainage, including ADFG, USFWS, and DFO. This was achieved through notice of invitations and the outstanding participant turnout.

Enhanced cross-border knowledge and understanding amongst all organizations, communities and management agencies involved in Yukon River fisheries. This was achieved in most cases, as demonstrated through the pre and post-meeting surveys.



Moving Forward

For the final dialogue of the summit, participants were asked what was valuable to them about the summit and what they will do next. Participants took turns sharing in front of the large group what they found valuable about this gathering, and what it inspired them to do next. The remarks people made reinforced the goals of the summit, and that people had truly learned about and connected with one another, and that they better understood the issues facing the entire Yukon River drainage. Also worth noting is that many people who had not chosen to speak in the large group settings throughout the rest of the summit chose to share their reflections in these closing comments. It was a powerful closing to the event. These are the themes from that conversation:

What was valuable about this gathering?

All of us being here together and having honest dialog.

All of us working together from the whole river – we can talk without arguing.

We learned about the whole river – all people need to fish.

We [Alaskans] learned how bad it is in Canada, and that they can't fish with their children and grandchildren.

We learned about commonality in our cultures – we are all connected, all impacted by the decline.

It was valuable to hear how it is elsewhere, how we are all connected.

We have been talking for so long, but here we made connections, relationships, and have faces and stories. We can't be enemies with someone we are friends with now.

It is valuable that everyone knows about pollock by-catch.

Learning other people's viewpoints was valuable.

What will you do next?

Share information with our communities, hold a community forum to reiterate no fishing.

Hold a youth summit next summer.

Work to get our local store not to carry Pollock.

Will not fish.

Send a message to managers – this [not fishing] is temporary – if we do it again, they must ask; we can't let government rule us.

Share what we learned with everyone, whether they listen or not.

Share knowledge; people will break the law because we must have salmon.

Share [Teslin] video.

Try using a dip net for chum salmon [in the Yukon Territory].

Pass on traditional knowledge.

Swallow pride for managers.

Appendix A

Revised Agenda

DAY 1: Wednesday, April 9

- 8:30 AM Opening Prayer (Elders)
 - Introductions
 - Statement of Purpose (Facilitator)
 - Summit Overview and Objectives
- 9:15 YRDFA Update (Jill Klein)
- 9:30 Community Presentations
 - Alaska
 - Yukon
- 10:30 **Coffee Break**
- 10:45 Community Presentations (Continued)
 - Alaska
 - Yukon
- 12:00 PM **Catered Lunch**
- 1:30 River to Success: Group Drainage Mapping Exercise (Yukon Salmon Sub-Committee)
- 3:00 **Coffee Break**
- 3:15 Salmon World Café: Break-Out Sessions to Discuss Fisheries and Culture Themes
- 4:30 **End of Day 1**
- 5:00 **Catered Dinner & Entertainment**
(Pike's Waterfront Lodge)

DAY 2: Thursday, April 10

- 8:30 AM Welcome (Coffee and Tea)
- 9:00 Recap of Day 1 (Facilitator)
- 9:15 YRDFA Meeting Overview
 - Overview of purpose of pre-season management meeting
- 10:00 World Café: 3 Rounds
- 12:00 PM **Catered Lunch**
- 1:30 Report out/Discussion on World Café
- 3:00 **Coffee Break**
- 3:15 Closing Comments
 - What was valuable about this meeting?
 - What did you learn?
 - What will you do next?
- 4:15 Meeting Evaluation
- 4:30 Closing Circle

Appendix B

Questions from Participants

The following questions were submitted by participants during the summit.

Planners agreed to respond either to the individual or entire group with answers after the summit.

Will someone explain what subsistence fishing allows in Canada and also in the U.S.? We need to understand the difference.

With radiation, I think it is not only in the rivers, it would also be effecting the lands with the weather precipitation. The radiation would have started over three years ago when the Japan factory first blew. We have already seen animals sickly, also the fish with their spots inside the meat.

(Day 2, Pitkas Point, June Yupanik, juneyupanik@yahoo.com, okay to share)

Are presentation and meeting minutes going to be available for take home information? (Day 2, Pitkas Point, June Yupanik, juneyupanik@yahoo.com, okay to share)

I've heard that king and other salmon species are going more north around western Alaska coast. Is there any genetic testing to see where these fish are from? (Thomas Mollile sp?)

Why are whitefish or sheefish species healthy compared to chinook salmon in the Yukon River? (Uahily Alexie)

This years is expected to be a big year for Yukon River pink salmon. Are there any noted trends similar to the king?

(April 8, 2014, Elios Kelly, elkelly154@hotmail.com, okay to share)

Do you want to address creek freedmon management? The people do not travel the snag creeks (storms). The people do not hunt and trap beaver. Salmon know no borders. Salmon know blockage. Salmon want their creeks back. The question is when are you going to teach our youth so they can help free the water flow. (April 9, 2014, Glenn Stephen, glenn.stephen@whiteriverfirstnation.com, maybe okay to share)

Where's the fish that the Pollock people caught lots of? (bycatch) go wise their bycatch numbers are down. Shouldn't the river be higher. Do all the numbers add up? With the numbers data they have. Sonar,harvest, and spawning ground. Will the fish rebound or disappear forever? (Philip Titus, 907-7987112, ok to share)

Share YouTube video of dipnetting salmon on the Yukon.

I would like to see what is being done about the fish trollies fishing in the Bering Sea, is Fish and Game involved with wha'ts taken, and I also would like to say we give up our subsistence way of life to provide for polluck fisheries to catch what we are trying ot increase. All Alaska Rivers need to come together and work together to increase our salmon (June Yupanik, juneyupanik@yahoo.com, ok to share).

What do you do when Elders' traditional knowledge in one area contradicts the Elders' traditional knowledge in another area?

(Gerald Maclean? 907-456-0406, didn't indicate whether okay to share).

Appendix C

Threats to Healthy Salmon Stocks

What are some things you are seeing on the river that may be a threat to healthy salmon stocks? And Where?

- Boat wakes/watercraft
- Pollution
 - Dry deposition
 - Landfills
 - Sewage
 - Plastics
 - Ghost nets
- Development
 - Railroads
 - Powerlines
 - Pipelines
 - Roads
 - Mining
- Global warming/climate change
 - Water level (flooding)
 - Water temperature
 - Forest fires
 - Habitat change
- Other SPP – competition, predation
- Dams – man made and beaver
- Disease
- Over fishing – in river, marine
- Politics
- Lack of education

- Hatchery stock competition
- Upper jam – extreme forest fires 2004-2005
- Ictheophonis parasite
- Flooding – 2009 extreme, changes eddies, spawning areas, timing of fry moving out
- Bettic kill starting in upper
- Pike and sheefish predator on fry
- Fishing practices we now know hurt the run
 - Kings (Yukon) caught along Bearing Coast by non-Yukon communities
- Climate change
- Marine conditions – low productivity – so much we don't know
- In 98, 99, 2000 algae bloom blocked smolt exit
- By catch 11,000 not addressed
- Reduction of large females over last 10 years

What threats are within your (users, communities) control that should be a priority?

- Education
- Pollution
- Beaver dams (spawning/rearing habitat)
- Habitat change/loss
 - Climate change
- Development

What can individuals/communities to do to address in-river threats?

Community Level

- Reclamation/clean-up projects
- Impact review/monitoring
- Habitat restoration/protection
 - Spawning and rearing
- Engaging with industry and government
 - Preventing/mitigating impacts
- Ecological conservation plans/land use planning
- Accurate/timely harvest data
- Selective gear use
- Voluntary restrictions
- Community meetings
 - Youth announcements
 - Education
 - Building awareness
- Environmentally friendly products
- Water monitoring

Drainage Level

- Global awareness – social media
- Collective political action
- United Nations involvement
- International, community-focused discussions

Non-Compliance

- Public meetings don't work
- Proper notice/PEER PSI (visits, May gathering)
 - Letters
 - Gatherings
 - Create laws (Canadian)
- Protocol with authority
- US create employment, include them in
- Both – support Elders to deliver messages

- Use youth for messaging
- Educating
 - Media
 - Electronic (Twitter/Facebook)
- Restrictions
- Have to be right across the board
- Presence
- Dialogue

- International Waters
 - Who is ensuring compliance in international waters?
- Create subcommittee from this forum
 - Liaison with government
 - Fight for us
 - Enforce agreements
- Arctic/Athabaskan Council
- Power in numbers!

Harvest Data

How do you keep track of your harvest data?

- Calendars, in smokehouse daily, communal smokehouse
- Permit, tracked by species, locations, gear, daily, also other species, is turned in at end of season
- Ruby – biological sampling but no
- Ta'an fish one net, track harvest by oral tradition; also the condition of the fish, changes to the fish – significant impact on culture. Keep track of sex, size, clipped, released on paper then provide to FN which in turn provide to DFO
 - Someone from outside
 - Not about numbers, family size, seasons
- Calendars
- Post-season interviews
- Permits
- Oral tradition
 - Condition, size, sex, age
 - Some observations are not scientific measurements but rather observations of changes over time

What are some concerns fishers have about collecting harvest data?

- Reluctant to give information, has led to regulation
- Trust is not there

- Post season surveys target a random number of people
- Hesitancy in giving information
- Older generation has trust issue because of previous issues with authority
- Elders have tradition about handling fish – cultural
- Information may be used against
 - Confidentiality
- Respect for fish
- Trust
 - Past legal confrontations
 - Past restrictions – data used against
 - Where is the information going and how is it used
- Respect
 - No cultural foundation for respectful handling of fish that is passed on by Elders
- Random sampling
 - Not targeting the right people

Suggestions on the best way to collect, keep track of, or use harvest data?

- Visit the smokehouses, identify contact (one person)
- Communicate to the communities the importance of the data
 - The information needs to come back to the communities

- Data presented is not in a format that is more understandable
- Newsletter that communicates not only harvest data but summarizes other information
 - Develop a better working relationship with agency staff
- Incentive – i.e. draw
 - The user needs to know the importance of the data to a bigger picture
- Youth collecting information
- Incorporate traditional practices into the need for data
- Need to know what the scientists/managers are doing
- Trust
 - Two way street communications
 - Information needs to be in a format that is widely available and is in everyday language
- Villages/tribal groups
- Newsletter
 - Agencies need to develop a better relationship with community
 - Why is harvest data important
- Respect
 - Need to incorporate traditional knowledge
 - Not just about numbers
 - Youth need to be involved in the process
- Incorporate cultural values

Successful Salmon Management

How do you define successful salmon management?

- Out in the ocean needs to be addressed (trolling)
- Count stocks coming in
- Count babies leaving/hatch
- Ban on human take
- Boycott Pollock on the shelves (include salmon)
- Multi-media (Facebook, Twitter)
- When we got fish

- Sustainable stock
- Looking at whole picture – growing stocks
 - Commercial and subsistence
- Take only what you need
- What are goals and ongoing for goals
- First Nation driven
- Manage the humans/the people
- Seeing salmon spawn
- Look at all factors, from high seas to what happens on the ground
- We debate more as Canadian – Americans

- then spend on actual management
- Process to get there, resources needs to be sustainable – environmentally friendly
- Restoration of habitat
- Habitat management
- Good returns
- Meeting multiple user's needs, including river
- Stop denying reality

What are some ways that you engage with salmon management (at the community or government level?)

- First Nations need to have a voice on every board, committee, that is a decision making body
- The Feds need to be more pro-active with the First Nation communities
- Doing survey's – help “cr”
- Participate and show up
- Lead by example
- Can't contradict enforcement
- Media – boycott Pollock industry
 - Canned salmon on shelf
- First Nation voice
- Looking at major streams and protecting them
- Need a better accurate way to get numbers
- Come together
- Follow through after the meetings

What are barriers to engaging with salmon management?

- Lack of involvement at higher levels by FN
- Communication
- Money – lots of head butting
- TK – science – how “?” bridge – TK and science
- Stats numbers

- People feel like they are not being heard
- Human error in counting
 - Not accurate numbers
- Chum
- When money is allocated to areas for certain things money needs to stay there and used for that purpose
- Capacity – to engage
- Look at all areas

What can individuals/communities do to engage in salmon management?

- Boycott Pollock products on shelves
- Community fish net, no fishing, track who-how many are taken
- Engage at all levels – Governors, etc.
- Trolling needs to be monitored
- Teach kids the values “salmon in the classroom”
- Community needs – successful
- Stop fishing – choose
- We gotta “?” – adaptation
- Make decisions for the community

What might we be able to do collectively to better engage in salmon management?

- Improved system for counting/tracking – incoming and outgoing
- Need for education regarding production,

- environment, and decline rates
- Need to have more First Nations monitoring the fisheries in the ocean
- First Nation driven – getting the message
- Lobby governments
- Communications
- Similar to PCMB
- Quality of escapement – through no fishing
- Patience on right track
- Educate young people/importance
 - Youth of kids
- When they come back don't hammer
- “Need not Greed”
- Manage the ocean
- Educate people – all factors
- We know what happens in the ocean
- First Nation Voice
- Beavers
 - Need place to voice opinions
- Lack of involvement at higher levels
 - Educate more FN so they can incorporate
- Participate and when here show up

Stock Restoration

What is your definition of stock restoration? Provide definition from YRSA.

- Enabling salmon stocks to spawn and survive/replenish themselves naturally
- Helping a wild salmon stock return to a natural production level
- Restoring stocks to levels where they once were
- Using traditional local knowledge to determine where salmon once were, but may no longer be today
- Many questions re: DFF/definition
 - Rest

- Enhancement
- Hatchery
- Fish farms
- Habitat
- FBH FNH
- Ensure habitat can support fish
- Restoring stocks to a higher level than currently
- How do we bring numbers back
 - Natural stocks/survival
- Consider all factors
- Restoring fish to where they aren't today/ but used to be

- Making habitat available/water flow
 - Information and education
- Traditional knowledge to establish goal
- Preserving adult stocks to spawn

What are your general thoughts on stock restoration?

- Need to first identify what the current factors that are limiting the number of Chinook Salmon
- Generally everyone agrees that we need to help but many ideas on how that could occur
- Habitat/nutrients

- Small scale salmon incubation
- Local projects involving the community
- Need to preserve large fish (most important)
- Need to take care of wild stocks as a first priority
- Need more information on how to do this
- Small streams very important
- Fry survival
- Natural habitats supports salmon
- Concerns over enhancement
 - More fish than natural
- Funding for projects
- Environmental department requirements
- Support small – local restoration projects
- Need to take care of wild and natural stocks
- Partner assessment
- If you produce you want to harvest more – how much money is available
- Involving youth and young people
- Enough food for fish

- Access to areas for fish
- How to assess success or bottleneck
- Nutrient addition
- Understand limitations to adult recover or survival
- Fry survival
- Beaver dams limit access
- Need to conserve larger fish (to spawn)

Do you think future efforts should be made to restore stocks?

- Need to protect the fish we have now to enable them to spawn (investment in future)
- Need advice on how we can succeed
 - Many ideas but not a lot of understanding of what works
- Need local involvement in process
- Long-term commitment (5-10 years)
- Need to help fish survive
- Need to know where we can help
- Need to consider contribution of small

streams to support adult spawners (in future)

- Need local involvement in projects

What might we collectively be able to do to restore stocks?

- Need to educate and inform the public
- Select/identify candidate sites
- Find and secure resources/funding to pay for projects
- Work together and consider the watershed as a whole
 - Both Canada and US areas
- Determine where our efforts can succeed
- Protect the fish we have today
- Must consider candidate sites for restoration
- Need to involve media and communicate/ educate public

Traditional Knowledge

How does the traditional knowledge fit into salmon management in your country or community?

- Shared at dinner table, around campfire
- Entwined
- Taught rules, knowledge by Elders
- Life
- Elders know about projections
 - They share their knowledge with local fishermen
- Raised by grandparents – taught them traditional knowledge
- Harold Simon – Stevens Village
- Melinda Brice
- Elders teach fishers/youth learn
- Fishers act
- Yukon – yes, fish camp, learned lessons “never try to take it all”
- Now we teach young people – family camp
- Mentors youth to younger youth

- “Don’t make fun of fish” it’s our food
- Passed down for generations within families
- Not in management – they need to be educated
- Rich – knowledge to take kids fishing and hunting
- Priceless knowledge
- You see how found and they have and you know how hard they are willing to work
- Elders know – projections, observations, rules, lessons only take what you need
- Teach – grandparents intertwined, overlaps
- Fishers/youth learn
- Family fish camp
- You are rich if you have knowledge, can hunt and fish – priceless
- Not in western management
- TCC video addresses this: interviews, door-to-door, archives, pictures
- Selkirk: gathering of NT (LSCFN, NND) all

harvesters report on activities. Event successful and growing. Elders speak, regional biologist involved. Annual May gathering

- Gwichin Steering Committee meet on issues, outreach, programming. Biennial gathering to discuss traditional ways in management. Important to gather because direction is set. Exercise unity action plan, listen to all stakeholders. Involvement of younger generations.
- KDFN bringing heritage into modern government traditional law as base to modern legislation. Leave leaders alone for ex and bringing this traditional knowledge within modern context of SGA.
- Tribal laws have always helped us manage our resources
- While traditional knowledge important, we also need to look at what’s going on “out there” and incorporate into traditional knowledge

- 60-80 Kings caught and shared with community, but it's different now both quantity and quality (i.e., skin)
- Use of new technologies now
- Traditional knowledge at these events important for outreach and connecting
- Do a whole Yukon River traditional knowledge video
 - Good communication tool
- Culture camps all summer, open to everyone. Elders from all over invited
 - Has been very successful
 - Pass on traditional knowledge through stories and language classes. Demonstrations like fish net making
 - Good for Elders too
- Elders predicted climate change in Holy Cross (dry out). Not supposed to talk about animals. Elders also predict starvation. I've seen these manifesting today.
- As First Nations, we always managed our resources based on traditional knowledge. Only having problems when non-First Nation regulations are introduced/used for management
- School system disrupted First Nation ways and transmission of traditional knowledge
 - Now First Nations can share traditional knowledge within schools
- Co-management with other nations share knowledge to help with solutions
- Many similarities in traditional knowledge, beliefs between First Nations along Yukon River, each with their own unique spin
- Issue between unwritten traditional knowledge and written non-First Nation laws
 - Oral tradition needs to be put on paper
- We need to educate non-First Nation's on First Nation laws, traditions, culture, beliefs. They need to understand us and our need to live off land
- Our circle has been broken: children, Elders, women, then men
- Different dances for different culture meanings and rules
- Learn most things from our parents and grandparents (cooking, warmth) out on land
- We all pass traditional knowledge on in different ways, one or the other way
- Today: culture/hunt camps, language in school
- Acknowledge our relationships to the land and animals, based on respect
- Our language has a lot of animal sounds in it
- First moose harvest always goes to Elders first
- When traditional knowledge shared, in relation to land, living and law MUST recognize the importance of our laws. It's time for us to share and teach our laws.
 - Traditional knowledge and science need to work together to achieve balance
- Importance of local traditional knowledge
- This is a global issue and people of North can lead these changes
- Traditional knowledge key to our survival
 - Need to create the space to incorporate traditional knowledge
- Go back to old ways to survive
 - Depend on ourselves and traditional knowledge
 - Need to teach our children especially new ways to like growing foods
- Traditional knowledge about respecting Creator; spirituality, prayer and traditional knowledge
- Knowing fish habitat, using local knowledge for management
- Learning from parents interrupted by residential school, summer became an important time for parent-child teaching
- Treating fish differently now, struggling as a result
 - Need to treat it with respect for salmon to come back
- Annual meetings W.R.T. traditional law
 - Dooli, May gathering
- Take children out young and teach them lifestyle
 - This teaching takes place over lifetime
- Concern over grandchildren and teachings
- Day 7 Holy Day teachings
 - Ha Kus Teyea "The way we live"
 - Dooli
- Tlingit celebration
- Traditional knowledge W.R.T. habitat? Stories about this?
 - Movement from river to river
 - Locations of spawning grounds
 - Bring these stories back
 - Traditional salmon gathering areas
 - Borders introduced challenges
- Value of traditional knowledge is one to strive for because contemporary knowledge can't give us the bigger picture
- Salmon harvesting depended on presence of other animals
 - Balance, bigger picture
 - Use of other animals affects the rest
- Prayer and give thanks practice very important
- Loss of language leads to loss of connection
- By not following laws of universe, we are affected in other ways
- Importance of songs and stories to educate
- Knowing both worlds helps us better understand our resources (i.e., tree rings and salmon health)
- Signals in season of salmon returning (ie: cotton blowing from trees, horseflies)
 - Where ice pushes up on shore and dirt pushed up you know what side salmon will be on
- Be careful what you say about salmon

Who manages the traditional knowledge in your community, and how it is shared?

- Elders, shared at campfire, dinner table, parents
- No books, passed on family to family
- Elders choose someone they want to teach
- Stanley lived with 4 elders, taught him
- Concern that it will become less because it is not being shared at fish camp
- The Elders are in their 80's, who really lived life before
- Elders know about projections
- Elders acquired through living off land
- Listening to Elders, they pass it on
- Next generation is the helpers
 - Create activities to help pass information on
 - Learn by way of example

- St. Mary's has situation with school
- Elders are our first teachers
- Everything we learn is from our Elders
- Elders – first teachers
 - Intertwined in life
 - Shared at campfire, dinner table, school events (St. Mary's)
 - Choose someone they want to teach
- Concern not shared as much - Elders in 80's

Are there ways traditional knowledge is currently incorporated into salmon management?

- We tell them (managers) they don't accept it but spend money and prove it wrong
- There are 7 different kinds of King Salmon
- Managers don't listen at all, courtesy, now too late
- "Repeat yourself too many times"
- Yukon – recent years, scientists have recognized traditional knowledge importance and have started to realize, traditional knowledge components to reports.
- Don't access traditional knowledge, to get in their model
 - Changing gear, no money, time frame
- What might we collectively be able to do?
- Record traditional knowledge to pass on to kids – archives because less and less kids are listening
- Documentation – traditional lifestyle is changing, grounded in communities
 - Kids are westernized
- Youth and Elders on subsistence councils
 - Working together – proposals issues
 - Grooming next council members
 - Fund this
 - Analysis with traditional knowledge section
- Get youth involved – how to get them to listen?
- Annual gatherings – sharing, collaborating information allows Elders to forecast their fishing for coming year
- traditional knowledge complements good science
- Only take what you need
- RACS – varied, it can be presented but not always accepted

- Should be stronger role, concerned that Elders are passing
- Potential – traditional knowledge complements good science
 - When many Elders say something it is science
- No – some feel they have shared but not been heard – over and over and now it is too late, repeated
- Concern – to get in models change gear too quickly, no money
- RACS – traditional knowledge can be presented but not always accepted
- Yes – traditional knowledge complements good scenario
- No – tried to share over, wasn't heard, now too late
- Traditional knowledge get in models, changing gears too often, money
- Concern – should be stronger, Elders passing

What are some ways individuals/communities can incorporate traditional knowledge into salmon management?

- Traditional knowledge learning programs in school
- St. Mary's school has outings to learn harvest/traditional knowledge laws, have a potluck
- Ask Elders how to handle shortages, never happened before
- New situation, never been a shortage before
- Don't "catch and release"
- Ask Elders how to handle shortages
- New situation
- Follow Elders lessons – no catch and release, take what you need, don't mess with

What might we collectively be able to do?

- Traditional knowledge and science complement
- Many Elders say same thing – that is science
- Learn from other areas
- Keep same things going
- High abundance times – no problem passing on traditional knowledge

- Lower abundance times – critical for managers to listen and for people to pass on knowledge
- How can incorporate traditional knowledge
 - Allow them to fish so they can teach
 - Listen to traditional knowledge so they know where to open/close, etc.
- Co-management is needed
 - Selecting test fish sites
- Stronger role in management
 - More education of managers
 - Get managers/scientists to listen to traditional knowledge before studying issue for 10 years
- Capture Elders knowledge
- Climate change – changing traditional knowledge
 - ie: FY – water raises then fish come
- Lack of funding issues
- We need to teach managers more, get Elders involved more
- Documentation – for kids, archives, engage kids, capture Elders knowledge
- Traditional knowledge and science
 - Sub council analysis
 - Allows Elders to forecast
- Learn from other areas
- Groom next generation – future council members (fund this)
 - Get youth involved
 - Annual gatherings
- Even more important to share with manager
 - Allow enough fishing to share culture
 - Traditional knowledge for openings and closings
- Co-management
 - Stronger role in management
 - More education of manager
 - Get managers and scientists to listen to traditional knowledge
 - Partners in selecting test fish sites – other issues
- Climate change

Are youth still fishing or connected to salmon in your community?

- Lower Yukon – Marshall fish camp
- Commercial licenses – passed on – Lower Yukon
 - Galena – culture camp – jobs in town keep people in town
- Taking fish to ___ stay
- Youth leaving to go to school!
- Reduced by 75% - fish camps – other fishers – high floods
- Loss of culture links to suicide. Rayoni – Alakanuk – youth are being involved in all aspects. About 10 years ago program started in our village, lots of suicides, got together to use our Elders, left us in limbo – fish cutting, hunting, subsistence activities – those people to teach our kids. 700 total over half are youth, result, have a manual of what they've been doing, process then go through it – marching orders from the Elders when the kids are busy their positive about their way of life. Reached out to Emmonak from high school kids – to date there are 5 villages involved
- St. Mary's – kids are active, similar program through the school, incorporate the Elders, help with the manuals. Involves the kids from K to 12 – 560 plus 12/12 youth – cultural outings – used community members' boats - both boys and girls are allowed to go 1 week moose hunting trip – teach how to take care of your game. Outing trip #2 lower grades go on a boating trip – little tributary, clean some of them, eat what they get, August/September – seal hunting trip take them to the coast, Cisco, Belugas
- Men's House – gather all the men and talk about the ways of life and survival. Women usually aren't allowed to participate, strengthens your identity and cultural values. Hearing from the Elders – we put our children above us, to prepare

them for their future. Grasp it at a young age. Be proud of who you are, children were taken away, don't know the old way, BIA sent them down. They hired 10 people to give out information, got everyone involved. Conducted science camps, one way to give them information – beginning to learn how to cut fish – burglaries, robberies, lost economies, culture, language teachings, trying to help their children. Workshop at Numan Iqua Center of attention are the children, then the Elders, the women, men on the outside, trying to get back to that.

- Dawson City: 100 years ago there was the Gold Rush, seek their fortune. European traditions were at stake first, didn't learn how to be abused, sexually, physically. They were affected by it, a few of them. Our community started teaching the first fish camp – 2 weeks at first, now it's 5 days. White or Indian or whatever, we have a diverse community. 20% citizens living Dawson, low population call them all "first" because it's a celebration. Incorporated in the school, we teach them modern and traditional values. Declining salmon started to develop a quota – used to get 70-80 fish, now we catch 15, conserve.
- Idea - International Youth Summit
- Lower Yukon – a lot of fish camps
 - Steady decline in youth participation (9-18)
 - Young children are still willing with grandparents
- First fish (THFN) lots of youth involvement (1 week)
- Ta'an Culture Camp (August) 1 week (8-16 yrs)
- Lower Yukon – families pass down commercial fishing license to their younger generations
- Galena (teens are getting jobs) still have knowledge of cutting and cleaning fish (youth requesting dry fish for college)

How have low King returns affected the youth in your community?

- Picking berries, collecting wood, camp culture alive
- Ruby – Kaltag – Galena – own camp – used to be one every 4 miles
- In Yukon Territory families are not utilizing fish camps (costs too much and there's no fish)
- Fr. Galena d/s we don't see fish camps
- When we were kids, we used to see fish camps up and down the river
- Some kids get it and some don't, went we were young WE were all taught to – respect, listen, you teach them when they are small

What are Youth saying in your community about low King runs?

- Youth – devastating, stop fishing to preserve. Emmonak is the poorest area in the state count them, stay together – do something about the habitat – dealing with fish and different types of anadromous fish – ships going up under – endangered
- Program – the Dooli approach – traditional knowledge – portions that speak to every aspect of life – passed on to the younger people, May gathering

What can you do to keep youth engaged in salmon fishing with the declining King runs?

- Time – encouraging it more
- Other species
- Make it a priority
- Connect with youth
 - ___ youth camp
 - School talks
 - Going to villages
- Encourage cultural pursuits throughout the year – not just one week out of the year
- The fish camps have reduced by 75%
- I still educate my kids – we go by the river and it is peaceful (hunting in the fall)
- Share costs (families) for fishing/hunting

- It's changed a lot
- Yukon Territory recognizes traditional knowledge and encourages culture

What might we collectively be able to do?

- Salmon in the classroom
- Fish camp
- Mentors/teachers
- Not just fish but caribou
- Youth are very essential
- Letter to Legislation
- Work projects into school season
 - Summer camps/fun activities (outdoors)
 - Nulato – fish camps every year
- First year eating other species than Kings
 - It's just not the same
- International Youth Salmon Summit
 - Lobby for traditional rights
 - Youth need to witness our actions so they are more knowledgeable
 - Multi-media interaction
- Education and awareness in the classroom about salmon management, declines, why they need to stay engaged
- Provide incentives for them
 - Pocket knife
 - Training
- More girls are engaged – boys are not interested
- Keep the culture alive!!! Your electronics can't start a fire so don't bring to camp
- Have respect for everything on the land
- Have youth get involved with iPods, iPads, camera's – short films, pictures, language
- Need to accommodate youth at camp
 - Incorporate the 4 season's information camp
 - Lower Yukon (Southeast Alaska) District 1/2
 - Youth involvement – but we need the fish for them to be interested
- As a result of time and things changing we need to adapt
- Make tools (fish traps) traditional items
- QUKPAK – employs youth

- Virtual river of life and what happens as our resources decline or become at risk
- US trying to get more youth involvement
- Salmon in the classroom with elementary
- Youth involvement with restoration projects
- No fish camps drainage wide
- 25 years ago – as soon as school was out we went to fish camp all summer, until school started again
- US 1 week cultural pursuits – beaver trapping
- Youth expect to get paid (15-18)
- Utilizing audio to pass on tradition
- There is access to funds to go out and help Elders
- TH/Selkirk FN get youth involvement and they receive credits towards school
- Lizzie Hall teaches her children everything (sewing, fishing, hunting, trapping) all Elders...YR drainage
- You show love to kids – they want to learn
- Elders and youth get together
 - Storytelling
 - Still take the youth out on the land
 - Catch burbot, white fish, suckers, cisco (fish wheel)
 - Kids would have fish camp all day!
- Circle community, girls made a fish wheel 8x8 – they wanted to paint it pink
- Kids get bored too fast these days
- 10-20 years ago; we were never bored
- The food you catch and prepare, you eat and appreciate it a lot more
- Youth don't participate at potlatches anymore
- Too young to remember fish camps (30 years)
- Develop partnerships
- Education – incorporate FN tradition
- Language emersion

Challenges

- Loss of culture, includes heritage, language, identity and Elders – increasing suicides, robberies, lack of jobs and

access to income

- Limited opportunities to hold cultural activities/camps
- Cost of living – keeping camp – human resources, not as many Elders

Successes

- Elders in the school, culture camps, includes: hunting and fishing, gotta keep good grades, first fish, moose, trapping
- Incorporating technology into every day culture, filmmaking, but also a challenge
- Breaking gender barriers, past had defined men and women but now those are shifting to meet interests of youth
- Lifestyle change – culture for one week per year
- Dip nets – out there doing it, keep them out on the land, keep the culture

Opportunities

- Expand educational opportunities regarding salmon in the school, include youth participation at all levels/meetings
- Provide incentives to include youth in projects – could relate R & E Fund (preference could be given)
- Youth networking across borders, potential for an international youth summit



Salmon know no borders