

Kawerak Knowledge and Subsistence-Related Terms (Internal White Paper, May 2017)

TRADITIONAL KNOWLEDGE

“Traditional Knowledge (TK) is 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. TK 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 non-human 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 TK – does not preclude change, nor does it equal only 'the past'; in fact, it inherently entails change.”

- From: *Raymond-Yakoubian, Julie, Brenden Raymond-Yakoubian and Catherine Moncrief. The incorporation of traditional knowledge into Alaska federal fisheries management. Marine Policy 78 (2017): 133.*

To reiterate, all Traditional Knowledge holders are indigenous.

INDIGENOUS KNOWLEDGE

Indigenous knowledge can be described as a body or system of knowledge that any indigenous person has. This is in contrast to Traditional Knowledge which is specialized knowledge, with a strong connection to heritage, on a topic or topics. Indigenous Knowledge is a broader term, which encompasses Traditional Knowledge as well as other forms of knowledge. All indigenous people have Indigenous Knowledge, but only some of them have Traditional Knowledge. We do not presume that there is a similarity/commonality between the bodies and systems of knowledge held by all indigenous groups.

LOCAL KNOWLEDGE

The term “local knowledge” is often used by others as an alternative to scientific knowledge and Traditional Knowledge, as a way to incorporate the knowledge of (mostly non-indigenous) people/communities into policy and management. The Social Science Program no longer uses it except when forced to (when it is used in law/regulations or particular s particular agency funding applications). This is because the SSP has terms which cover the knowledge of the people Kawerak acts on behalf of - that is, TK and IK - so there has been no need for developing terms related to other things/people. Most often the form that this term takes in those instances are LTK, where it has been used to combine local and traditional knowledge in contradistinction to scientific knowledge.

SUBSISTENCE

“By the term “subsistence,” the authors employ the senses commonly used by indigenous residents of this region (as opposed to, for example, the State of Alaska's understanding). The indigenous perspective encompasses hunting and gathering related activities which have a deep connection to history, culture, and tradition, and which are primarily understood to be separate from commercial activities.”

- From: *Raymond-Yakoubian, Julie, Brenden Raymond-Yakoubian and Catherine Moncrief. The incorporation of traditional knowledge into Alaska federal fisheries management. Marine Policy 78 (2017): 133.*

Subsistence and food security are not the same thing. However, they are both entailed within each other. For example, the ability to practice subsistence and have access to subsistence resources is a main element of food security. While subsistence may not be the ideal term to describe what the concept means to people in our region, it is the term that is most frequently used.

FOOD SECURITY

“Alaskan Inuit food security is the natural right of all Inuit to be part of the ecosystem, to access food and to care-take, protect and respect all of life, land, water and air. It allows for all Inuit to obtain, process, store and consume sufficient amounts of healthy and nutritious preferred food – foods physically and spiritually craved and needed from the land, air and water, which provide for families and future generations through the practice of Inuit customs and spirituality, languages, knowledge, policies, management practices and self-governance. It includes the responsibility and ability to pass on knowledge to younger generations, the taste of traditional foods rooted in place and season, knowledge of how to safely obtain and prepare traditional foods for medicinal use, clothing, housing, nutrients and, overall, how to be within one’s environment. It means understanding that food is a lifeline and a connection between the past and today’s self and cultural identity. Inuit food security is characterized by environmental health and is made up of six interconnecting dimensions: 1) Availability, 2) Inuit Culture, 3) Decision-Making Power and Management, 4) Health and Wellness, 5) Stability and 6) Accessibility. This definition holds the understanding that without food sovereignty, food security will not exist.”

- From: *Inuit Circumpolar Council – Alaska. 2015. Alaskan Inuit Food Security Conceptual Framework: How to Assess the Arctic from an Inuit Perspective. Technical Report. Anchorage: ICC Alaska. Page 31.*

NASA DEFINITIONS (<http://climate.nasa.gov/resources/global-warming>):

Global warming

Global warming refers to the upward temperature trend across the entire Earth since the early 20th century, and most notably since the late 1970s, due to the increase in fossil fuel emissions since the industrial revolution. Worldwide since 1880, the average surface temperature has gone up by about 0.8 °C (1.4 °F), relative to the mid-20th-century baseline (of 1951-1980).

Climate change

Climate change refers to a broad range of global phenomena created predominantly by burning fossil fuels, which add heat-trapping gases to Earth's atmosphere. These phenomena include the increased temperature trends described by global warming, but also encompass changes such as sea level rise; ice mass loss in Greenland, Antarctica, the Arctic and mountain glaciers worldwide; shifts in flower/plant blooming; and extreme weather events.

Weather

Weather refers to atmospheric conditions that occur locally over short periods of time—from minutes to hours or days. Familiar examples include rain, snow, clouds, winds, floods or thunderstorms. Remember, weather is local and short-term.

Climate

Climate, on the other hand, refers to the long-term regional or even global average of temperature, humidity and rainfall patterns over seasons, years or decades. Remember, climate is global and long-term.