

Radical Fermentation Dialogue Series II

Dr. Jessica Bissett Perea (Dena'ina), Assistant Professor of Native American Studies

- I. Introductions ... PEOPLES**
- II. (Some) Foundations ... PLACES/SPACES**
- III. Current+Future Directions ... PRACTICES**



NATIVE	AMERICAN	STUDIES
PEOPLES	PLACES	PRACTICES
BEING	KNOWING	DOING
IDEAS	LOGICS	PROCESSES
WITH	BY	FOR

DENSITY = BOTH / AND

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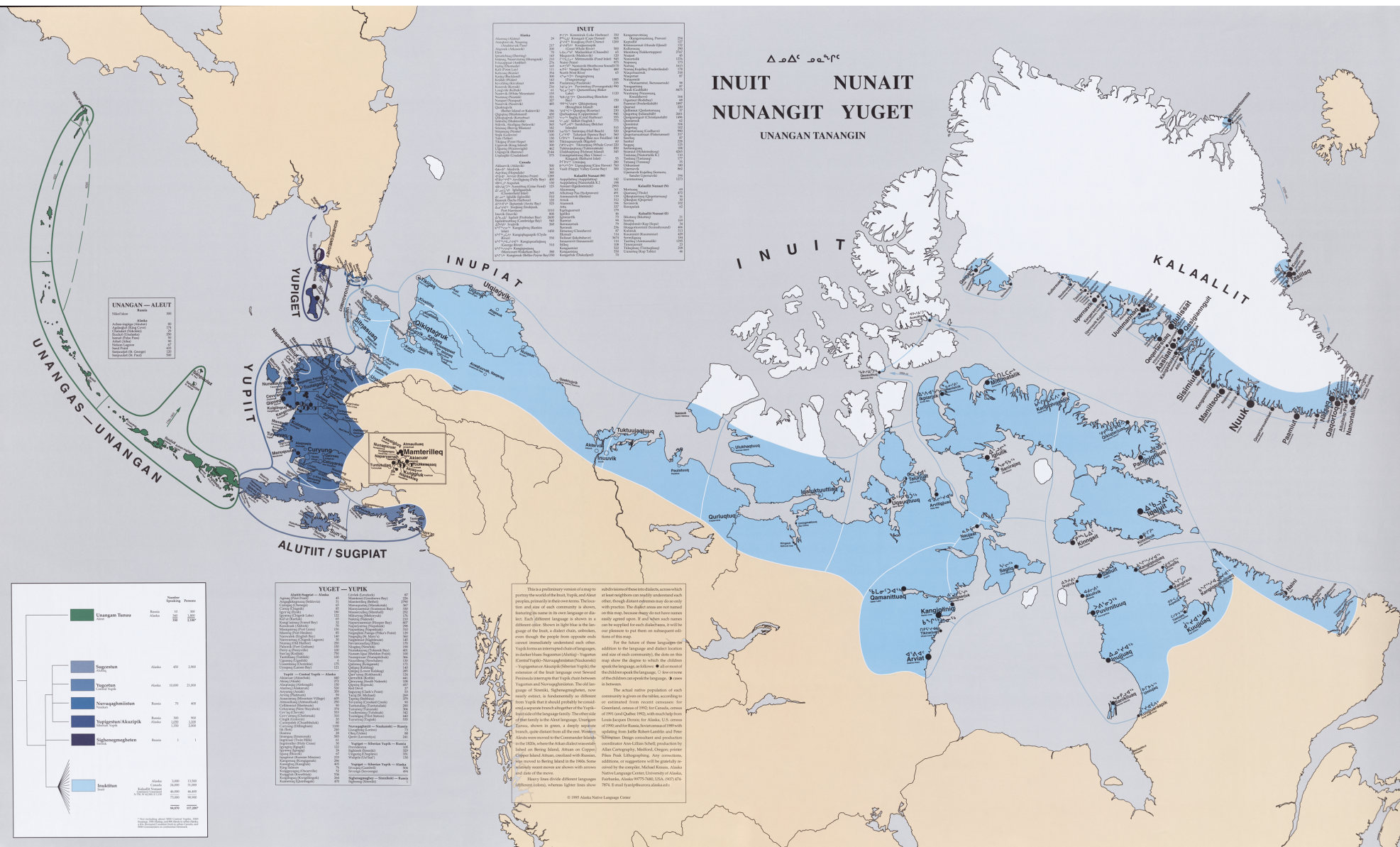
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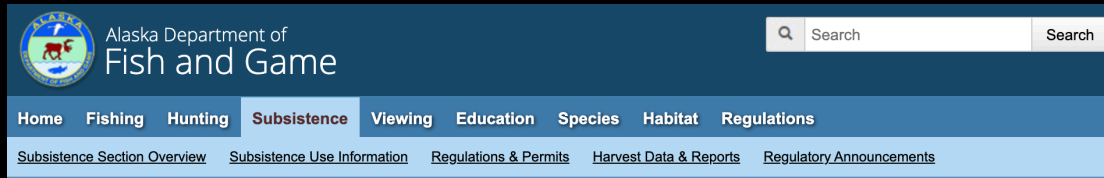
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SUBSISTENCE



<https://www.adfg.alaska.gov/index.cfm?adfg=subsistence.main>

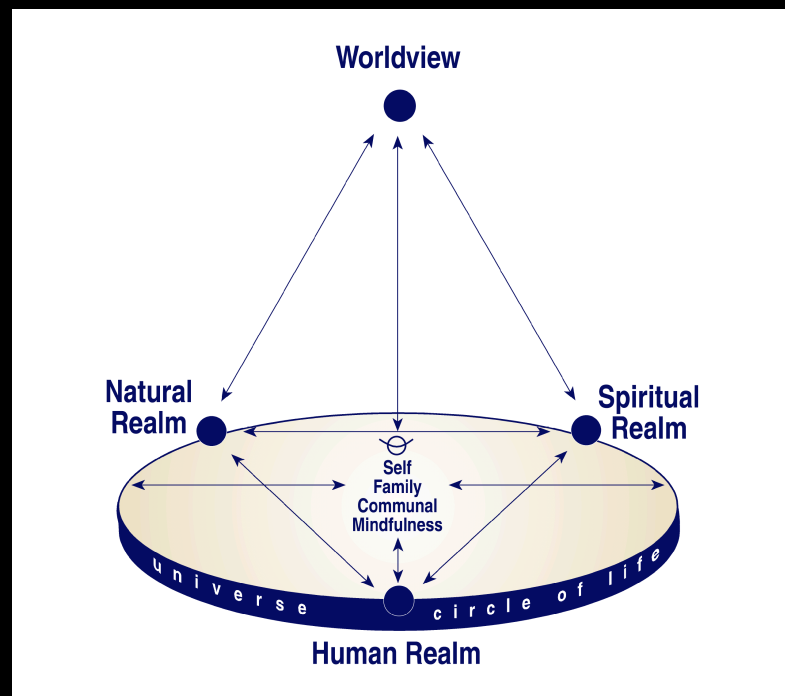
1. Q. What is subsistence fishing and hunting?

Answer. Subsistence is defined in Alaska state laws as the "noncommercial customary and traditional uses" of fish and wildlife. These uses include:

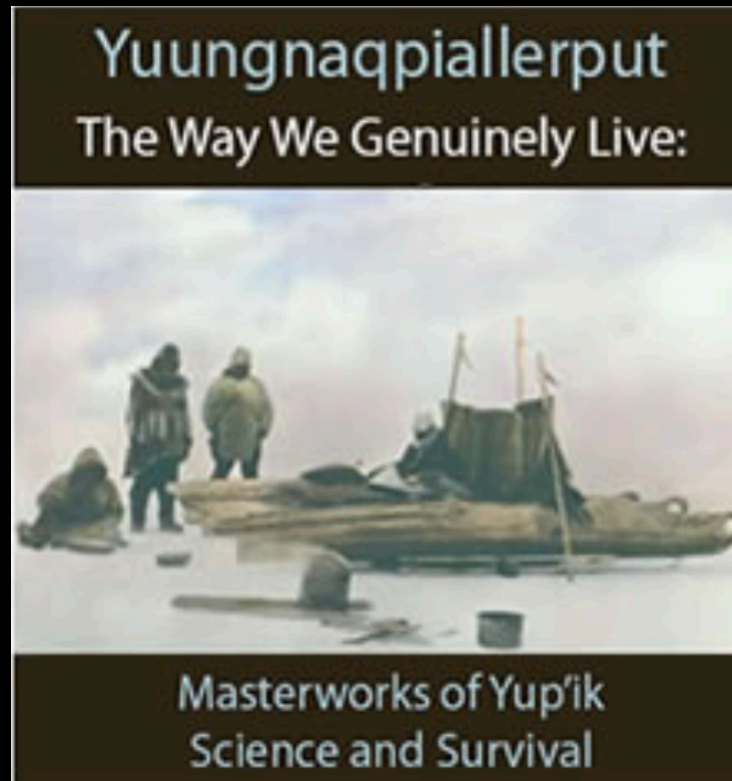
- Food. In the 1990s (the last period for which a comprehensive estimate is available), the Division of Subsistence estimates that average rural subsistence harvest statewide was about 375 pounds of food per person per year. That is more than the U.S. average consumption of 255 pounds of domestic meat, fish, and poultry per year. Traditional foods are provided during funerals, potlatches, weddings, dances, and other ceremonial occasions.
- Sharing. Division research shows that fish and wildlife are widely shared with neighbors who cannot harvest for themselves because of age, disability, or other circumstances.
- Homes and other buildings. Spruce, birch, hemlock, willow, and cottonwood are used for house logs, fish racks, and many other items.
- Fuel. Wood is a major source of energy in rural homes, and is also used for smoking and preserving fish and meat.
- Clothing. Survey respondents report that wild furs and hides are still the best materials for ruffs (wind guards), mittens, parkas, kuspiks, linings, and mukluks (winter boots) in many regions.
- Tools and home goods. Hides are used as sleeping mats. Seal skins are used as pokes to store food. Wild grasses are made into baskets and mats.
- Transportation. Fish, seals, and other products are used to feed dog teams. Wood is used for sleds.
- Handicrafts (from non-edible portions of subsistence harvests). Division research shows that traditional products are also used in funerals, potlatches, weddings, dances, and other ceremonial occasions. Ivory, antlers, grass, wood, skins, and furs are crafted into beautiful items of art for sale and enjoyment.

YUUYARAQ

[The Way of the Human Being]



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Scientist-aullrulliniameng Augkut Ciuliaput

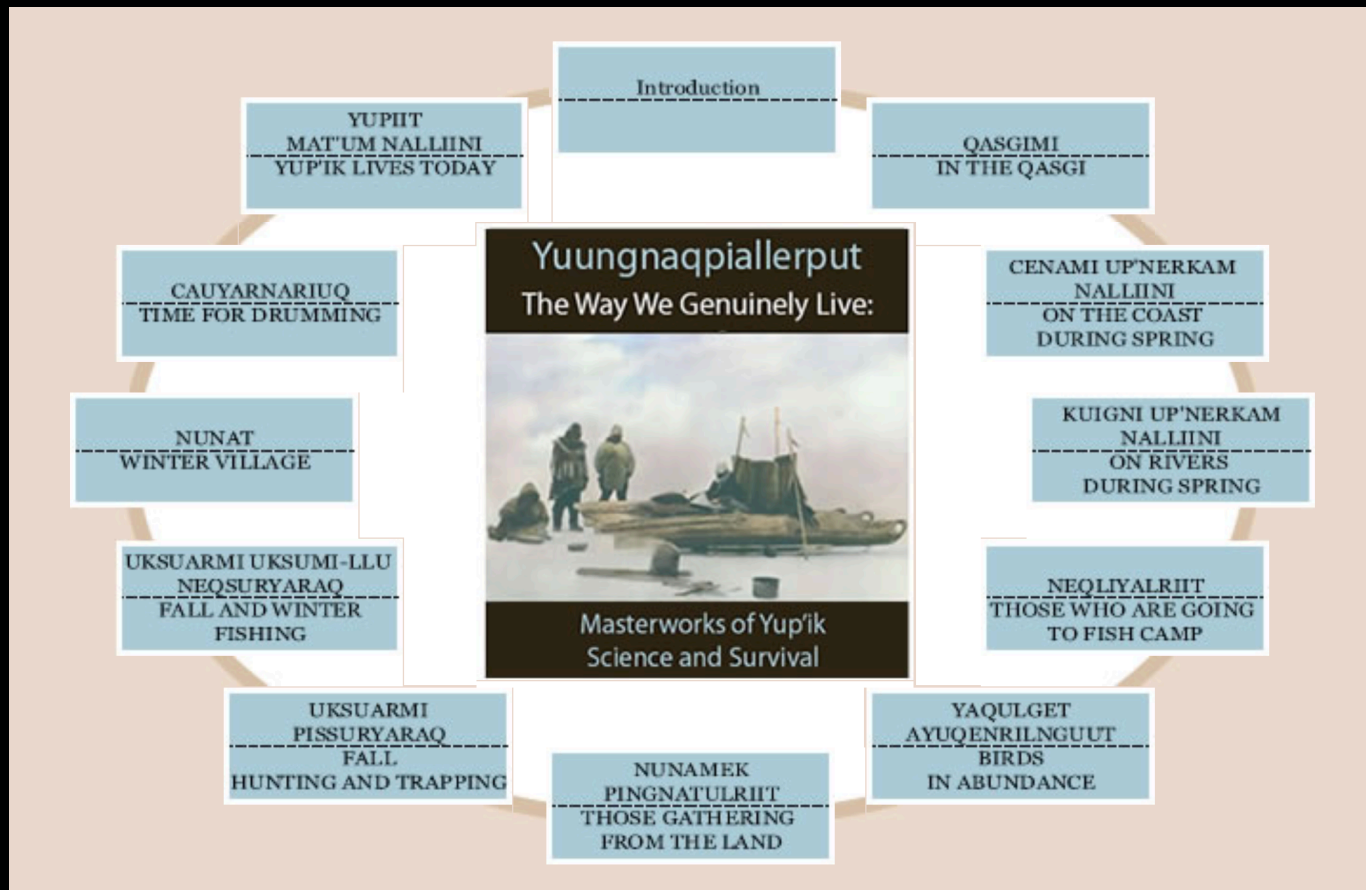
Our Ancestors, Since
They Apparently Were Scientists

Yupiit augkut qaqimallruyaaqelliniut ciuqliput. Ca cuqingasterluni. Ca nallunritesterluni. Tamaa-i tamakut cuqingailriit cat nalluvkenaki, callrit-llu nalluvkenaki. Scientist-aullrulliniameng augkut ciuliaput.

Our Yup'ik ancestors apparently were complete with everything needed to keep the culture alive. They had experts who could measure and understand happenings in their daily lives. Our ancestors apparently were scientists.

--Paul John, Toksook Bay

yupikscience.org



yupikscience.org

Inuit Food Security

Inuit Food Security² 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, nutritious, and preferred food – foods Inuit physically and spiritually crave and need from the land, air, and water. These foods 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.

Inuit Food Sovereignty

Food sovereignty is defined as the right of all Inuit to define their own hunting, gathering, fishing, land, and water policies; the right to define what is sustainably, socially, economically, and culturally appropriate for the distribution of food and to maintain ecological health; and the right to obtain and maintain practices that ensure access to tools needed to obtain, process, store, and consume traditional foods. Within the Inuit food security conceptual framework, food sovereignty is a necessity to support and maintain the six dimensions of food security.³

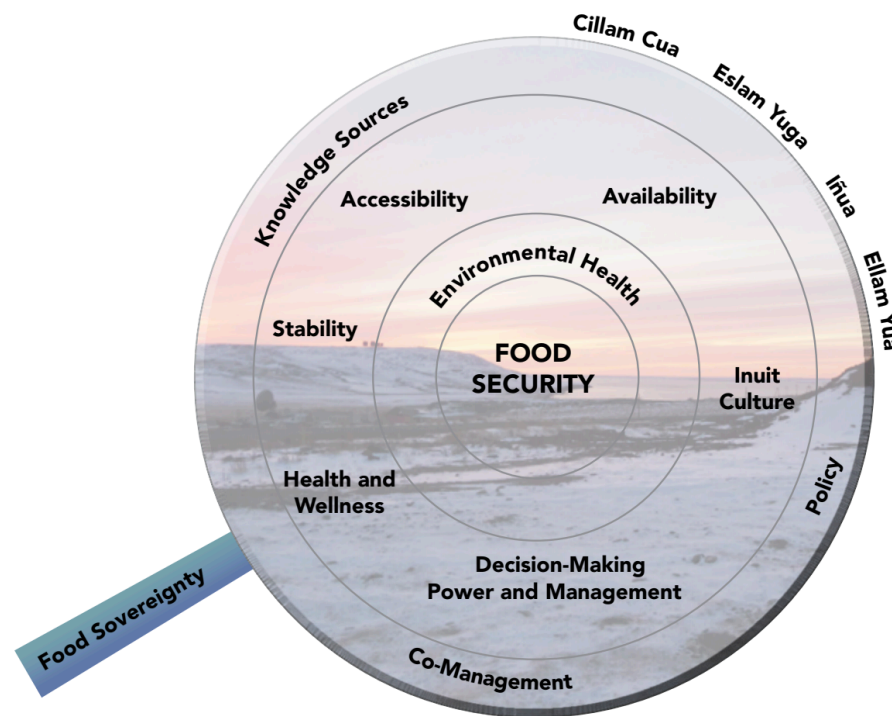
Inuit Circumpolar Council - Alaska. 2020. *Food Sovereignty and Self-Governance: Inuit Role in Managing Arctic Marine Resources* iccalaska.org



Figure 2. The Arctic Ecosystem.

This is a healthy Arctic ecosystem. An Elder described this ecosystem as a puzzle, with multiple pieces where there are dances, feasts, sharing, learning, observing, collecting water and food. The zooplankton, whales, fish, caribou, berries, and many other pieces fit together to make up this puzzle — they adjust to each other and move but are always connected. A challenge arises when only one piece of the puzzle is viewed on its own. This single-species approach ignores how one decision impacts all of the other pieces, failing to understand cumulative impacts or the relationships held between all of the components. The IK shared through this image emphasizes that a holistic view is necessary for food security and a healthy ecosystem.⁶

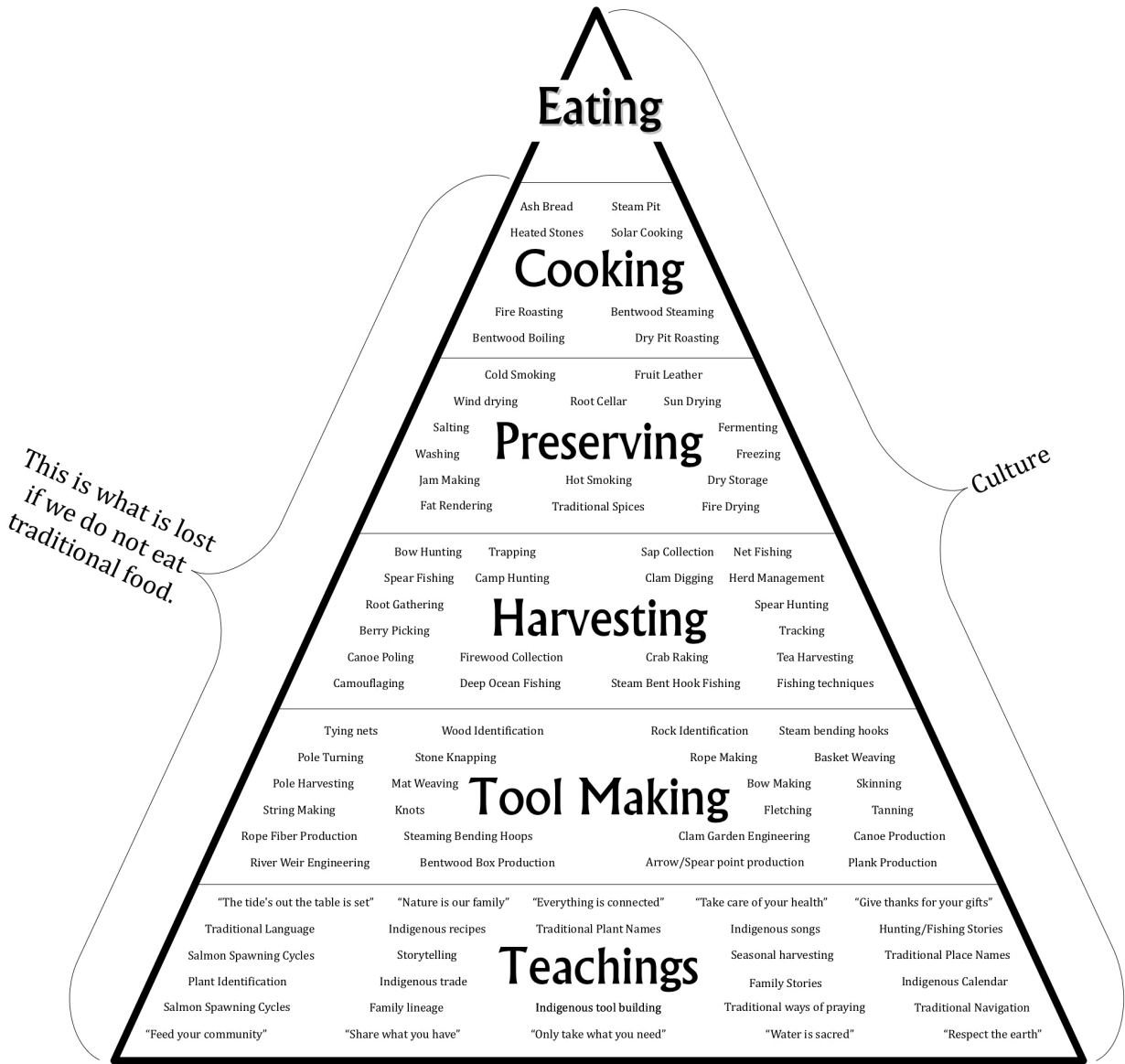
Inuit Circumpolar Council - Alaska. 2015. "Alaskan Inuit Food Security Conceptual Framework: How to Assess the Arctic From an Inuit Perspective." Technical Report. Anchorage, AK iccalaska.org



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Why is Eating Traditional Foods Important?

Diagram by Jared Qwustenuxun Williams





HUNTING
WITH MY ANCESTORS

Zacharias Kunuk
Inuit Filmmaker



ANGRY
INUK

Alethea Arnaquq-Baril
Filmmaker



Tanya Tagaq Gillis
Inuit Musician/Artist/Author



Emily Johnson
Yup'ik Dancer/Choreographer

INDIGENEITY COLLABORATORY

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Native American Studies Faculty

Colton Brandau

Native American Studies PhD Candidate

Tory Johnston (Quinault)

Native American Studies PhD Student

Lauren Peters (Unanga̱)

Native American Studies PhD Student

Haliehana Stepetin (Unanga̱)

Native American Studies PhD Student

Katelyn Stiles (Tlingit)

Native American Studies PhD Student

Christina Thomas (Numu/Newe/Hopi)

Native American Studies PhD Student

Sun Ny Vang [Blue Hmong]

Ethnomusicology PhD Student, Designated Emphasis in NAS

Shawna Yazzie (Diné)

Native American Studies PhD Student

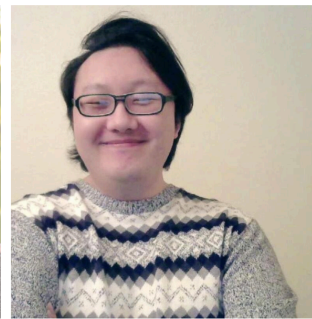


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