

Ketchikan Nonrural Determination (NDP25-01): Supplemental Interview Materials

Executive Summary:

As part of the Ketchikan Indian Community's Nonrural Determination Proposal, Native and non-Native community members were asked to share their stories, experiences, and perspectives on subsistence and rurality in Ketchikan and how it has changed over time. Interviews targeted some social and cultural values of subsistence in the community; facets of rurality such as access, isolation, and cost of living, as well as the socioeconomic and ecological impediments to subsistence. The breadth of socio-cultural values presented, and their manifestations, demonstrate how subsistence and cultural foods "fit" in people's lives, and the broad nature of subsistence in Ketchikan. The impediments to subsistence illuminate the unique pressures people face in Ketchikan when trying to harvest, and offers insight into why some people may not harvest. These perspectives are integral in understanding the access data collected by KIC in August 2023.

Introduction:

KIC recognizes the importance of restoring and maintaining Tribal members' access to cultural and natural resources on Revillagiedo Island and federal lands. It is committed to protecting the cultural rights of its citizens and ensuring their safe and consistent access to local traditional foods. Leaders of the non-Native community in Ketchikan have also offered support at the public hearings in Ketchikan. Traditional foods are integrated into multiple facets of life in Ketchikan. Fresh halibut used to be served once a week for school children. Children and families used to fish for herring right off the docks, or peel layers of their eggs off the pilings. Others have mentioned how restrictive regulations have made harvesting extremely laborious. The KIC is a proactive steward of their ancestral lands, utilizing their natural resource crew and Environmental Specialist to monitor water quality around Ketchikan. The KIC also continues its collaborative efforts with the U.S. Forest Service to document population returns of Eulachon to the Unuk River. The following is a summary of information and personal experiences that may not have been captured in KIC survey data or quantitative data sets.

Distinct pressures were noted as mitigating access and success in subsistence harvesting:

- 1) Limiting regulations including bag limits, season lengths, and distance to harvest,
- 2) physical and financial access,
- 3) increasing pressures from tourists,
- 4) commercial fishing, and
- 5) observed changing subsistence species availability.

Some ecological observations are included in this write-up, even though the interviews were originally designed for KIC's Climate Adaptation Plan. Some respondents (two out of four) referenced KIC's rural status project without prompting as environmental changes were cited as a concern of future access to subsistence resources.

This document should be used as a reference point to contextualize the data presented in the primary deliverable, as well as a general supplement as some interview participants presented thoughts that cannot be quantified by or referred to in publicly available data sets. Examples of this unique data concern the role of cultural practices within a regulatory framework that emphasizes unanimity, or "sameness". Others have told stories of being followed by law enforcement officials when harvesting Indigenous foods for their community (seal, in this case). Part of the intent of this document is to shed light on these experiences and inform the reader as to parts of the "lived experience" of Ketchikan and the Ketchikan Indian Community, as it relates to subsistence and rural status. It is generally understood by participants that with rural status season lengths would be longer, daily and annual limits would be more flexible, and local residents would be given priority harvest should resources dwindle. Some respondents explicitly stated that rural status would benefit their harvest, and others implied that rural status would somehow be a boon to them. "Implied" in this context means that the interview participant may have discussed concerns that they were unaware may be addressed by rural status, but in context with other interview respondents, it can be inferred that the issue stands a chance of being resolved or at least mitigated. One example is if a respondent said "It's so hard to get out there

during the summer when I'm working." One can conclude that longer harvest seasons may increase chances of finding a time to harvest.

Benefits of Regulatory Changes:

Should Ketchikan's nonrural status be rescinded, it remains unclear the *exact* changes that would occur as regulations can vary by area and are informed by local ecological data. However, it is generally understood that several positive changes could significantly benefit the community:

1. Longer harvest seasons: Longer harvest seasons would allow the community to navigate the complications of tourism during the summer. Timing harvests is noted as a concern, especially if having to choose between working and taking a trip long enough to harvest for themselves and their network.
2. Flexible daily and annual limits: Participants have noted that current regulations prevent them from harvesting enough within their available times. Further, many of the participants said that they share extensively with other households that cannot harvest for themselves. Restrictive individual limits strain these connections, and some may have to go without.
3. Priority harvest: Section 804 of ANILCA provides for local harvest priority in times of resource scarcity. Having this local priority for harvesters would allow them to meet their needs before nonlocals (tourists and fish lodge clients) and commercial operations. This option is integral to the long-term sustainability of local accessibility of traditional foods and would possibly decrease tensions between local harvesters, nonlocals, and commercial interests. It would also provide a safety net in the long term should climate continue to alter the accessibility of subsistence species.
4. Improved community well-being: Increased accessibility of subsistence foods would bolster local sharing networks, improving access for those unable to harvest themselves. It would also provide supplemental food income for organizations working to support food security, enabled through programs such as the KIC's Traditional Food Program,

Elder's Center, and Bountiful – a food bank that enables community members to process and access traditional foods.

Methods:

Sampling: the open-ended comments at the end of the August 2023 survey served as the first step in recruiting interview volunteers. Respondents whose comments demonstrated experience and knowledge with subsistence harvesting, social-cultural practices, or specific details relevant to rural living were chosen first and contacted by either email or phone. The interview script was developed after a brief analysis of comments left on the 2023 survey and included input from KIC staff. Participants were then given the interviewers' contact information to aid in further snowball sampling. A limited sample was available for interviews, as 12 people participated. Ten out of 12 interviews were conducted for the Nonrural Determination project. Two, however, were originally contacted for the KIC's Climate Adaptation Plan. Their interviews organically shifted into rural status, and they confirmed it would be okay to use these relevant themes in both projects. Six of the volunteers were non-Native and six were Alaska Native or KIC Tribal Citizens.

Interviews: Interview times range from 45 minutes to just over two hours. Interviews were held primarily at the KIC Cultural Resource Department, but a select few were held in public settings, such as the New York Café and Pilot House Café, at the behest of the participant. One was held over the phone and another over Zoom. With permission from the participants, interviews were recorded and transcribed for accuracy. Two interview participants preferred to not be recorded but allowed handwritten notes. These field notes were then written up within an hour of the interview, to capture the most detail. It was made clear that the information from interviewees would be confidential to the KIC Cultural Resource Department and included in a final analysis that would be distributed to subsistence management officials. All interview participants were de-identified for their comfort.

Recording & Transcription: Ten interviews were recorded on a locked iPhone device, and recordings were transcribed using Whisper Transcription. The transcripts were converted to Word documents and read alongside the audio recordings to ensure accuracy and clarify any mis-transcriptions. Transcripts were reviewed and annotated, and then representative quotes were listed in an Excel table.

Data Analysis: Quotes were listed in columns that represented the question, with the row corresponding to the interview at hand (see Figure 1). Common quotes (experiences, perspectives, statements, opinions) formed sub-themes (codes) which were then transferred to another Excel table to create a second layer of data refinement. The second table was structured similarly to the first where the row corresponds with the interview number; the column, however, was labeled as the recurring theme or topic. This second layer allowed the interviewer to scan for recurrent themes and ideas across interviews, while the initial table highlighted nuances within themes. An inductive analysis was used, allowing codes and themes to manifest from the data provided, with its general structure influenced by the questions asked. A visual of the process is provided below.

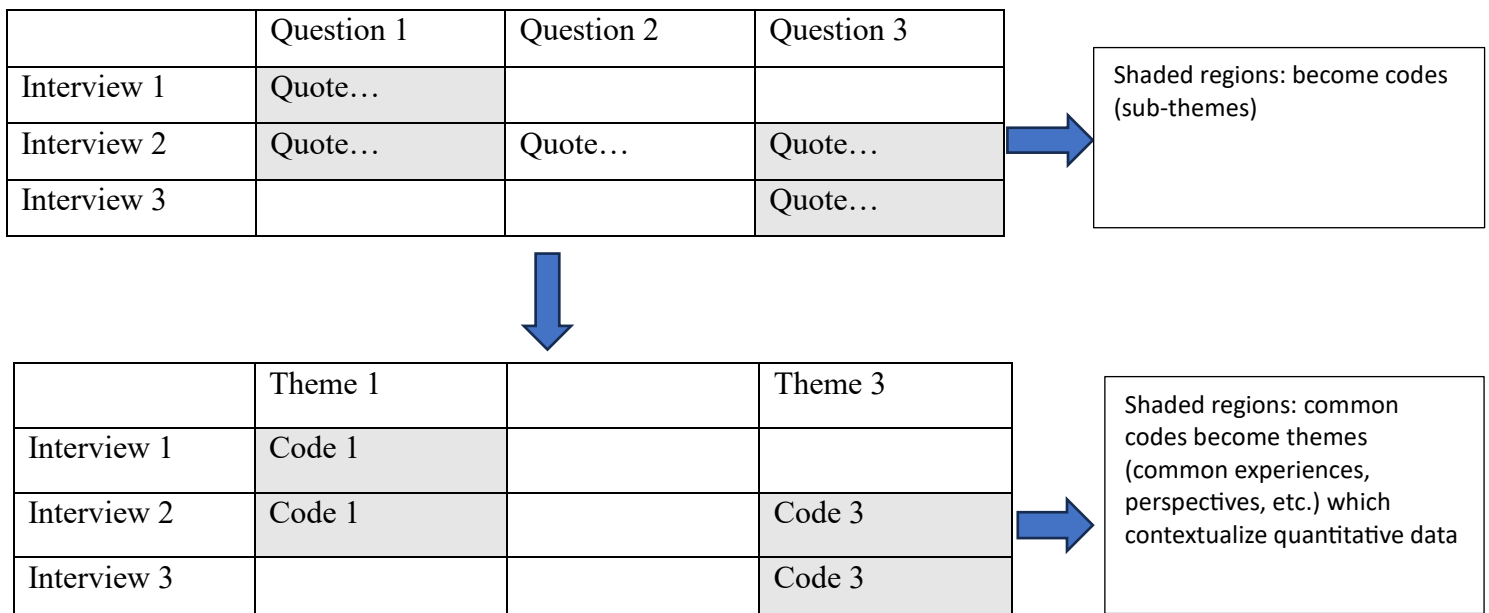


Figure 1. Interview data refining process.

Interview Questions and Discussion: Interview questions addressed 1) socioeconomic conditions in Ketchikan: resource-sharing, social-cultural values; and 2) impediments to resource harvest: increasing numbers of tourists and recreational fishermen, harvest financing, cost of living (generally); subsistence food availability and accessibility: forms of access (sharing, barter, store), distance to harvest, road connectivity, etc.¹ In addition to the open-ended interview questions, a brief multiple-choice questionnaire was used with eligible participants to gain a better understanding of their resource use post-harvest, i.e., how much of their harvest they share with others and how much of their harvest comes from others. Occasionally, this data is referenced when needed to contextualize an individual's sharing patterns. Interview questions were typically not asked verbatim, and some questions were amended or omitted as dictated by the flow of the interview. Qualitative data was originally written up in the primary deliverable, in tandem with the quantitative data, but this tended to confuse the data and flow, so interview materials are now separate and provide a reference for the primary deliverable. References to the primary data are made, when necessary, as interviews are similarly referenced in the principal write-up.

Subsistence Sharing in Ketchikan: Values and Complications

Through the course of interviews, it became evident that sharing of subsistence resources in Ketchikan, in both the Native and non-Native communities, is a common value that is inherent to *subsistence* – referred to by some Natives simply as “our way of life.” Natives and non-Natives alike commonly share their first catch, whether it be at a friends’ dinner (Interview 6), family (Interview 2), or with Elders (Interview 12). This line of inquiry became especially important in the interview process for a few reasons: 1) sharing means harvesting enough for oneself and others, 2) cultural gatherings may “depend” on the availability of traditional foods, which are often obtained through sharing networks and donations, 3) sharing is the only way some people can obtain subsistence foods, and 4) subsistence foods can play a unique role in community well-being.

Sharing usually means harvesting enough for oneself and others, lest you give away all that you have. This entails what might be considered over-harvest in the regulatory context; as regulations

¹ See interview questionnaire in appendices

are set by bag limit, per day, most often with an annual limit. Some interview participants noted that their daily quotas are too restricting to harvest enough to meet their needs and those of their network efficiently – requiring multiple days of harvest which must be balanced with a full-time work schedule (Interviews 2, 4, 9, 12). Each felt that rural status would allow them to harvest more, as well as more efficiently. Further, the underlying sentiment of many participants is the desire for self-sufficiency or interdependent sufficiency (sharing). Interview participant #4 also stated that her position as a full-time mom prevents her from harvesting with her husband, and since she is not elderly or disabled, he cannot fish her proxy. Interview 2 was with a Unangax woman who works as an independent health consultant, primarily with elders. Her interview was emphatic and passionate, ranging from statements regarding the impacts of tourism, to the difficulties of maintaining her cultural lifestyle, while also meeting the burden of everyday life. Her household shares with four other households within her family, and her son shares with her. She says that her skiff limits the areas where she can fish, and even with a Subsistence Halibut Registration Certificate (SHARC card), the “one mile out” rule is prohibitive to her small craft. Further, she notes that working full-time, combined with the increased presence of recreational and charter fishermen in the waters during the summer, it is difficult to get enough fish. “We have had to go without, which is hard. There are 20 people going without because we're going without.”

Large cultural gatherings and ceremonies, such as a naming ceremony, require a significant amount of traditional food for the ceremony to be considered “valid”, or strong, and this is often achieved through donations (Interview 9), facilitated through the “grapevine” – phone calls and other communications. This is similar to statements made regarding how people used to publicize the arrival of Ooligan to the community. Today Ketchikan seems to utilize Facebook. Interview #9 was with a very kind, soft-spoken Tsimshian woman, who is an avid storyteller and a linguist. She said that the primary method for obtaining enough food for a naming ceremony would be calling on friends and neighbors. “[It is] a struggle and a stretch to get enough fish to feed 200 people for a ceremony because most people just have in their fridges what it takes to feed their family”. She expanded and modified her statement slightly “Traditional people know that they always have to get more than they need. They have to stock up for special occasions. But in the Native community, not every family is traditional. So, a lot of families just don't store anything.” Her comment reflects the varying intensities of harvests in Ketchikan, but she maintained that if one food item was left

out of the ceremony, “It would make it weak. It would make people question because they know that in our traditions it wouldn't be valid.”

For some, barter, trade, or sharing are the only ways someone can obtain certain traditional foods (Interview participant #6 trades fish for deer meat), or any at all (Interview participant #3 barter services for salmon). Some people trade beach plants and foods for harder-to-access resources like deer (Haida elder, personal communications). Interview #3 was with a non-Native woman who teaches in the school district. Due to her health, she cannot board a boat. Her access to salmon and other wild foods is purely through barter or sharing. She said that she has three people who share salmon with her. When asked what she would offer in return, she said that she would often dog-sit for a friend or provide other similar services. Others have noted that they will reimburse a harvester for their gas, and the harvester will give them some fish. This is quite a common occurrence but was discussed more often in informal conversations than in formal interviews. Interview participant #2 reported that 25-50% of her household food comes from subsistence, and of that harvest, she will usually share about 25% with four other households. In her interview, she specified how her current harvest is limited by her bag limit, even though her practice is to harvest for others as well.

One interview participant demonstrated how necessary maintaining diverse social networks is to enable her to accumulate and distribute resources more efficiently. For example, Interview #6 was with a woman who owns a commercial kelp processing company. She is originally from California and lives in Ketchikan for most of the warm season. She stated that she shares her harvest with at least five other families and that due to her social connections, she has been able to maintain consistent resource access since she first arrived. When asked to elaborate on what makes her so successful, she said: “The connections that I have. Lots of friends with boats and knowing a lot of folks who have boat access. Knowing friends who hunt.” She further emphasized how necessary boat access is to harvest desired subsistence foods, but further how the few with boats can function as distributors, often in exchange for gas reimbursement or other wild foods.



Figure 1. Two men pull salmon into a small skiff.

One respondent stands out amongst the rest, concerning integrating subsistence foods and Alaska Native culture into a contemporary economic and social system. Interview #4 was with a mother and daughter who are avid harvesters and have grown close to each other by reconnecting to their culture, together. To distinguish between the two, we will refer to the mother as Mary and the daughter as Meg. Mary makes salves and medicinal remedies from traditional plants, such as Devil’s Club, Hudson Bay Tea, and seaweed oil for the iodine. Meg is a full-time mom with several children and is also an avid seaweed harvester. Mary and Meg have both taught classes about their Native culture, especially arts, harvesting, and processing. In their interview, they “bounced” well off each other in conversation, practically finishing each other’s sentences. Meg spoke of a time when there was a Native Elder in the community who needed an assisted living device for their household – a mechanized chair to carry them up the stairs. She said that the family was unable to pay for it themselves. Meg took it upon herself to organize a traditional food basket raffle. Calling on friends and neighbors to donate foods ranging from herring eggs to salmon. To help raise money for the family, she auctioned off the basket. She thought it would go off without a hitch since she

would not be making a profit. The State troopers were called, telling her she could not “sell” salmon. An excerpt from the interview is provided below:

“Meg: I had people that really wanted it because they couldn't harvest it themselves. Again, I am not trying to make this money to profit but trying to raise money for a family in need.

Interviewer: And you did... How much did you come up with?

Meg: I did not [end up] raffling the fish. I gave it to the family that I was raffling for because I did not want to go to jail. I think we raised over six thousand dollars for that family. [Because of that], she's going to be able to purchase equipment to make it easier for her husband to get around inside their home. Had I been able to raffle off that fish, we could have raised more money for this family...

Mary: When I was working on the ferry... I would have some Native say ‘Hey! I got some Ooligan grease. It was a big secret... for this guy to come up to me and say ‘Hey... I got some grease.’ It's almost like we're having to be secretive. We must be... In selling or trading our Native foods, because we don't want to get in trouble. But you know... I haven't had that since I was a little girl... It shouldn't be like a drug deal.”

Sharing plays some interesting, sometimes implicit roles in the community. For some, it is the only way they can afford to obtain the foods, sometimes through exchanging services. Other times, it is the only way someone can access desired foods (halibut and venison), through trade or barter, allowing people to exchange their accessible resources for foods they cannot harvest. Ceremonies often require the presence of traditional foods, which seem to be gathered through networking with harvesters and donations. As interview participant #9 stated, this can be hard to do if people are only harvesting enough for themselves. Some foods have become harder to get, one participant (Interview 9) noted that soapberries have become increasingly harder to find and are reserved for Elders at cultural gatherings. Others have emphasized changing halibut availability and salmon viability, several factors have been suggested: commercial fishing, recreational fishing, and changing water temperatures (discussed in a later section). Deer is a desired commodity by some,

but road availability through public lands is difficult; several informants (non-interviews) have noted that logging/access roads are often gated or bridges out of repair that connect primary streets to roads that lead deeper into Revillagigedo. KIC Tribe and some Tribal members have taken the initiative to leverage the diminished accessibility of some traditional foods to incentivize fundraising for community members. The primary message is that a change in Ketchikan's nonrural status would allow community members to harvest for themselves and their community more effectively, efficiently, and safely. It would further allow individuals to catch enough in one to two trips to store in their freezers, for future use or distribution to group events.



Figure 2. Two men and a boy preparing harvest equipment.

Subsistence Accessibility and Tourism

Access to traditional foods is a growing concern in the community, with nearly 70% of access survey respondents saying they are unable to harvest enough due to a few key reasons: high cost of food (52%), high cost to harvest (45%), lack of equipment (35%), distance to harvest (31%), and regulations/limits (30%). The remaining factors are lack of skill, lack of harvest buddy, health limitations, and safety concerns – each falling under 25% of the sample. Growing food insecurity is discussed in the primary deliverable along with community initiatives to address it. The high cost of harvesting has been noted in several interviews, ranging from the cost of maintaining a boat and storage space to the price of shipping new processing equipment to Alaska. The first four factors are discussed in the primary deliverable, so this section will focus on the information that was not captured in the survey results.

It has been repeated often that subsistence foods are getting increasingly difficult to obtain. Interview participant #2 cited commercial fishing as having a significant impact on the number of fish she can harvest, specifically halibut and salmon. She further noted that regulations such as bag limits for salmon and the distance she is required to travel to set halibut skates are primary barriers considering her small skiff. This ties together cost to harvest, distance to harvest, regulations, and safety concerns. The participant extrapolated this experience to most small-scale subsistence harvesters who have small skiffs, stating that the distance necessary to travel to avoid tourists, abide by regulations, and reach fruitful harvesting areas is dangerous and inefficient. She also cited tourists as a growing burden, with an increasing number of nonlocals on the water, all competing with larger crafts and for the same resources.

Interview participant #5 was unique. He had a red beard, shaved head, and a very focused yet easygoing demeanor. He has lived in Ketchikan since 2012 and worked as an independent contractor in different fields. Currently, he is a schoolteacher during the fall, winter, and spring and a commercial charter fisherman during the summer. He spoke at length about water and boat access in Ketchikan, the growing prices of fuel and boat moorings, as well as some ecological concerns. His position is also unique in that he is a charter captain, but also harvests for personal use. His profession directly supports his ability to harvest what he deems necessary for himself.

He said that he shares extensively with his household unit (roommates) and family members, and that it is not uncommon for him to eat fish at least five times a week. His charter business serves as his primary mode of access. He states that he would not be able to afford the boat or make it out to harvest if he had not monetized his fisherman skills. He generalized this to his network of charter captain friends, claiming they are in similar boats, so to say. His business allows him to make a living during the summer, taking advantage of the growing recreational fishing industry. He seemed grateful for the opportunity his fishing business allows him because even if he doesn't have a client for a couple of weeks, he still has the capital and knowledge to harvest for himself and others. He also stated that his boat gives him access to several areas for hunting that he otherwise would not be able to reach. He referenced the many charter boats with freshly harvested deer strung up, ready for processing.

“It's that need to subsidize access... that I want to highlight. Because that access isn't there without choosing the employment that takes you there. And that seasonal employment, by its nature, is less stable. As someone who's had five 1099s in one year, I've reveled in those years. Those are great years. But those aren't years that you can maintain.”

His statement further highlights the need to navigate the seasonal nature of Ketchikan's economy. Though he seemingly has been able to maintain his independent employment, he recognizes that the employment economy functions on a swivel. “Often people, like myself, are bigger providers. [But] as you have to seek more stable employment, that resource slowly closes the door, and it looks like you're choosing.” In this follow-up statement, he means that if you are looking for stable, year-round employment, it tends to preclude your ability to harvest regularly, as you are working full-time during the week. He implies that the choice between full-time employment and seasonal employment is often the deciding factor between being able to live the “Alaskan lifestyle” and having regular, consistent income. This is a recurrent theme in interviews with people who want to live a traditional lifestyle but must balance that desire with the everyday financial pressures of contemporary life. Moreover, he indirectly reflects the need for longer harvest seasons to allow full-time workers the flexibility to take time off for harvest. The KIC has allotted free days for employees to pursue cultural activities, but this privilege does not extend to the entire community.

“The reduction of access to subsistence food here, or the inability to access subsistence food here in an easy fashion... makes it necessary to make it based on employment, which then is very seasonal in when I can access that food. So, while I'm referring to it as an employment issue, I wouldn't otherwise have to do that if there was easier access.” He goes on to mirror the concerns of interview participant #2, citing the growing number of harvesters on the water – specifically, fishing charters and commercial fishermen.

“There's a reason that charter boats keep adding more and more motors to get further in the summer because the pressure is so localized out of Ketchikan in the first 15 miles that in many ways, especially in my understanding...if you consider the openers with the commercial and charter, if you were to try and go out...as a relatively new skiff owner and troll Mountain Point, you would find that experience very disagreeable.”

This concern is underrepresented in the survey data, but constantly repeated in interviews. People are seeing “hundreds of boxes” (fish boxes) sent out every day during the summer season, while locals have a hard time even getting out onto the water. Further, charters offer their clients “inside knowledge” of the local areas and hotspots for harvesting. Interview participant #8 is a long-time local with strong yet mixed feelings about the tourism industry. She runs a small business in the downtown area, a short walk from Berth 1. She sells handicrafts to the tourists and the income supplies her for the rest of the year. She spoke about tourists exiting the cruise ships and going for short fishing expeditions. They will take a bus to Knudson Cove, get in a boat, and go to Clover Pass. She stated that the area between Escape Point to Survey Point had been reserved for local personal use, excluding commercial fishermen. Insightfully, she noted that charters escape the commercial classification and can exploit the same areas designated for local use. She said these areas are “fished out” now. The fruitfulness of the charter business creates a positive feedback loop: a tourist pays good money, the captain brings them to the fish, and they get a tip and return customers. Others have noted that charter captains may evade regulations, such as the required length of a fish, for their clients to provide a productive trip and ensure repeat business.

Tourism was a commonly cited conundrum throughout the interviews. Most seem to recognize the supplement it brings to the community, not just economically, but socially. The city comes to life. But it also brings concerns regarding who is prioritized and who can access the direct benefits of the industry. Those with the proper skills and physical capital can enter the market and offer once-in-a-lifetime fishing opportunities to people who may never return. Others have specific talents in the arts that they can monetize, and it provides them enough to get through the off-season. Tourism does seem to be a double-edged sword, however. The constant influx of tourists – over 1 million yearly *just* from the cruise ships, puts a strain on the local supply of both community infrastructure and natural capital. Several respondents felt like their access comes in second place to that of nonlocals who bring in the money. A constant complaint is about the number of fish boxes that are being shipped out in the summer, five or six per group, one participant said. Charter captains who are likely long-time locals know the areas to fish, they know where to go and how best to exploit the resource, due to a lifetime of practice. They market this knowledge and skill, thereby lending their potential success to up to six clients per trip. This potentially magnifies the ecological impact of one individual six-fold.

The increasing number of people on the water seems to have created an atmosphere of tension on the water (at least for some respondents). Local, easy-to-reach areas are reported to have become overexploited and overpopulated during the harvest season. As previously stated, some of the interview participants feel as if they are under-prioritized and do not have the same availability or access during the summer. When they do finally get a chance, the area is crowded or presumed to be overfished and they are forced to go further and further, costing more in gas and potentially putting them in harm's way as they go further from shore.

Observed Ecological Impacts due to Harvest Pressures and Environmental Changes

As stated in the introduction, KIC is developing a Climate Adaptation Plan (CAP) to prepare for projected changes in environmental conditions in the future. Seven interview participants from the rural status (RS) project noted environmental concerns in their testimonies, and four participants have contributed directly to the CAP. Their concerns are briefly discussed here as they are relevant to the sustainability of traditional foods and should be considered when determining priority harvest and stakeholder interests.

The primary concern noted in the interviews is the changing returns of salmon. It has been suggested that summers are getting drier, Ketchikan even having seen a couple of years of drought before 2018. Interview participant #5 – the charter captain – spoke about the increasing temperatures during the summer and experiencing the ocean “blobs”. He said that he had seen salmon showing up earlier in the year “I ate a silver before I ate a huckleberry this year, which is almost two months out of step”. Another participant from the CAP project is originally from Metlakatla but has lived in Ketchikan for most of his life. He said there is a waterfall he can see from Annette Island that in his childhood would always be flowing heavily during the summer. In recent years, he has seen it completely dry. RS participant #1 noted three years ago there was a bad salmon run that coincided with a streak of dry summers.

Three participants noted changing sizes in subsistence species, as well as their distributions. Ketchikan used to have King Salmon fishing competitions “and the winners would have 50–60-pound salmon.” RS Participant #2 noted that halibut sizes are decreasing close to shore and to get larger ones she has to travel further offshore. CAP Participant #1 stated that there are increasingly smaller returns of salmon to the popular fishing areas of Ketchikan Creek and Herring Cove. She further noted the absence of herring from the area. One informant (non-interview) stated that you used to be able to peel herring eggs right off the docks. CAP #1 says there are notably fewer fish in these areas than there were in the 80s and 90s. When asked to elaborate, she stated “We live on subsistence. Who knows what it's going to be like in 10 years? Is it climate change, is it overfishing?” She believed it is likely a bit of both. “This is what we live on,” she ended with

Rural Status Follow-up Interviews Script

These questions are intended to develop a deeper understanding of barriers to subsistence in Ketchikan, as well as shared experience in subsistence harvesting. Questions address socioeconomic conditions as well as environmental changes' impacts on harvest activities. The first section highlights household sharing of subsistence resources and attempts to quantify how much food is shared between households. Responses in the second section illustrate how a rural determination will change the community's subsistence and priority areas for climate mitigation strategies. Interview questions will evoke narrative-based experiences of subsistence harvest in Ketchikan. These questions are informed by comment themes from the 2023 Blueberry Festival survey.

All responses are optional, and the participant can choose to stop the interview at any time. With permission from the participant, interviews will be recorded and stored on a locked device to then be transcribed later. Some questions may be sensitive due to cultural and or personal reasons. Data will be confidential to the KIC cultural resource department until aggregated into a community subsistence profile that will be presented to the Office of Subsistence Management, Regional Advisory Council, and Federal Subsistence Board meetings.

Participant Name:

Interview Date:

Platform:

Options for the Participant:

- Interview is optional
- All Questions are optional
- Free to leave at any time
- Permission to record
- Permission to take notes
- De-identify responses

Demography: (Either asked or taken from survey data results)

Age Range: --

Are you a KIC Citizen? Y N

General area of living? --

Food Sharing:

1. What percentage of your household food is harvested?
 - a. 0-25% 26-50% 51-75% 76-100%
2. How many households share with you, if any?
 - a. 1 2 3 4 5, if 5+, how many?
3. How many other households do you share with, if any?
 - a. 1 2 3 4 5
4. What portion of your overall household subsistence food is from others?
 - a. 0-25% 26-50% 51-75% 76-100%
5. What portion of your harvest do you share with others, if any?
 - a. 0-25%. 26-50%. 51-75%. 76-100%
6. Do you have family that lives in designated rural areas? Do you share with them?

*Note: sharing can be done at the time of harvest, post-processing, or sharing a dinner – thus it is difficult to quantify exactly how much of an individual harvest someone shares, but these metrics can be useful to illustrate the flow of subsistence foods.

Open-ended Interview Questions:

*Some questions may not apply to all participants and may be adjusted accordingly.

Changes in Access:

- Given any outside factors, such as tourism, inflation, or road and water access, can you describe any noticeable changes in accessing subsistence foods over time?
- How have you adapted to these changes?
- Given any shifts in subsistence food availability, have there been changes in community-sharing practices?
- How do regulation limits impact your harvest and/or sharing?
- If there were larger bag limits, would you share with more people?