

To the Board of Fish:

My name is Alaire Hughey. I am a non-Native woman, born and raised in Sitka, and am a passionate supporter of herring conservation for subsistence use. As you make your final decision regarding herring management, I urge you to support proposals 98, 99, 105, and 106, and oppose proposals 94 and 104. I recognize that you have a very hard job and two opposing user groups to appease, but I ask that you factor the following into your decision making process:

1. Who has been here the longest: We are all guests of the Kiks.ádi Tlingit and when we use their land we must do so with the respect for their 10,000 years of knowledge accumulation of, and cultural adaptations, to this place.
2. Who has suffered the most in this fight: The Tlingit people have endured hundreds of years of violent colonization, only to continue a fight to maintain their culture and lives. They have historically not been allowed much power in the management of these resources. The testimonies you have heard and read by Native people begging you to help preserve the integral cultural practice of gathering, sharing, putting up, and eating herring eggs, are an extension of that ugly, yet resilient history.
3. What is the greatest good: There are only 52 permit holders in the sac-roe fishery and most of them are middle-class white men, who spend the majority of the year outside of Sitka. On the other hand, there are 4,100 Tribal citizens, whose average income is about \$40,000/year. Furthermore, there are a myriad of other species and resource extraction jobs reliant upon a healthy forage fish population. I dare you to tell me this isn't an equity issue.
4. And finally, who has shown more support: Those who support proposals 94 and 104 have been almost entirely permit holders and processors. Those in support 98, 99, 105, and 106 are a highly diverse group of Sitkans, only some of which had the economic flexibility to take the time to testify. We are fishermen who care about the longevity of our ecosystems; we are community members who care about the longevity of our economy; we are Native and non-Native supporters of Tlingit culture; we are members of Tlingit-Haida, Sitka Tribe of Alaska, and SEALASKA Tribal government; we are teachers who care about our students' futures; we are non-profit workers trying to make our community better; we are people who are standing up for something that is unjust. Please hear us.

You have the opportunity to make a great deal of change, and I thank you for rising to the occasion.

Sincerely,

Alaire Hughey,

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