

Alaska Native people have been at the forefront of large-scale, cultural shifts with the societal pressures changing in an increasingly connected global world while experiencing climate change at a higher rate in the SubArctic and Arctic. They have had to adapt to changing policy frameworks of different regimes of colonization. Including the restructuring of land management established the Alaska Native Claims Settlement Act in 1971 and the patchwork of land claims in Alaska including, federal, state, and tribal regulatory entities. Federal and state management of lands, subsistence, commercial fishing, and game has been historically at odds with Alaska's indigenous communities. Things that are harder to quantify, like wellbeing, have often been overlooked resource decision making. Gaining an indigenous community wellbeing perspective on natural resource management is essential with growing pressure on the native way of life or way of being (*yuuyaraq* in Yup'ik). *Yuuyaraq* encompasses the way of life as a human being, including environmental and subsistence knowledge and spiritual balance (State of Alaska's Salmon and People). Access to fish, game, and berries contributes to a healthy lifestyle, community cohesion with the gift economy, social relationships, and spiritual connection to a place-based identity or sense of belonging. The importance and spiritual relationship with salmon in this area of Alaska is illustrated by the Yup'ik word *neqa*, meaning fish and food. This project aims to integrate community well-being perspectives from the Lake Iliamna villages on access to commercial fishing livelihoods and traditional foods management. The methods included semi-structured interviews, community workshops, and the formation of a subsistence foods recipe catalog in Igiugig Village with village council leadership, elders, and community members. The interviews were analyzed for policy implications. Conclusions are that there needs to be better communication between managers and indigenous communities to ensure food security, pathways for information sharing, and increased tribal sovereignty over the land.