

Supplementary Materials, Part III - Codes Used for Wood Products for Cultural Uses; Johnson, A., Clavijo, A.E., Hamar, G., Head, D.-A., Thoms, A., Price, W., Lapke, A., Crotteau, J., Cerveny, L.K., Wilmer, H., Petershoare, L., Cook, A., and Reid, S.

Note: wood product traditional skills (i.e. carving and weaving) will be referred to henceforth as "artforms" in the definitions below despite the writer's understanding that this term is not completely accurate or inclusive of these traditional skills

Codes:		Definitions/comments:
Primary	Secondary	Tertiary
Significant Wood Product		
	Participation	Examples of wood products interviewee lists as important or significant or to have value
	Change	Examples of a person's participation or association with wood products or the practice of these artforms (may include participating/observing ceremonies to celebrate wood products)
		Examples of some kind of change in the quantity, quality, practices/techniques, or purpose(s) associated with wood products or artforms (carving/weaving/preparations)
		Lesser quantity of wood products or lesser amount of these practices being observed in the culture/community
		Increase in the quantity of wood products or increased participation of the artforms observed in the culture/community
		Includes changes that do not seem to have a positive nor negative effect overall
		A change specifically associated to the practices, purpose/use, traditions, preparations, etc.
		Examples of how the product(s) is/are used and/or what the purpose of them is
		When the purpose of the wood product is supportive in the continuation of Native culture/traditions/values
		When the purpose of the wood product is to be burned as firewood
		When the purpose of the wood product is used for ceremony, upholding Native values (ex: product is used to be given to the opposite clan in a traditional ku'eex)
		When the purpose of the wood product is to honor or remember a person/clan/tribe/place/thing/event/tradition/etc. Includes telling history of a place, person, event, legends or values. Also includes mortuary poles which honor the deceased.
		When the purpose of the wood product is to connect peoples, cultures, communities, etc. May include connecting someone to an ancestor to their clan; examples of identity
		When the wood product is used for everyday use, such as a "utility woven cedar hat" or a "woven basket" to carry water or goods or hunting/fishing equipment/tools
		When the purpose of the wood product is to be used as ingestible/topical medicine to improve or promote health
WPOCH Values		
Cultural /Spiritual		
	Learning from elders, passing on knowledge	When a response directly or indirectly refers to cultural or spiritual values associated with these artforms
	Cultural Knowledge/Literacy	Responses relating or referring to the passing down of knowledge/skills/traditions by elders, family members, or others; may also refer to this as a tradition/native value
	Loss of	Responses relating or referring to cultural knowledge or literacy (inc. traditions, language, skills); typically spoken about in context of more or less people being involved in their culture, heritage, language and traditions
	Cultural revitalization	Responses relating or referring to the loss/decrease of cultural knowledge or literacy in the past, future, or present
	Language	Responses relating or referring to the increase/growth/revitalization of cultural knowledge or literacy in the past, future, or present
	Traditions, rituals, ceremonies	Responses relating or referring to Native language(s); may include a CM's use of language or explanation of term/word
	Sharing stories, songs	Responses relating or referring to Native traditions, rituals, or ceremonies
	Connection	Responses relating or referring to the art of storytelling and song, common in Native culture
		Responses relating or referring to the connection associated with these arts, Native culture and traditions, Native values, etc.
		When the connection is between one and their culture or heritage/ancestry
		When the connection is between one and the natural world
		When the connection is between members of the community
		When the connection spans cultures, countries, languages, (all boundaries), uniting all people and things
		Responses pertaining to the elements of Native identity- the culture, lifestyle, language, history, legends, traditions, etc. all being interwoven into one "fabric" or web that support one another's existence/continuation
		Responses relating or referring to one's personal or collective identity
		Responses relating to, referring to, or stating Native values
		Responses relating or referring to the person's frame of mind, typically in the case of doing cultural arts/practices (ex: the positive frame of mind needed to weave)
		When the frame of mind elicits positive feelings inc. joy, peace, calm, happiness, or happy nostalgia
		Responses relating or referring to the creativity required or elicited by these arts/skills
		Responses that relate wood products/artforms with health and well-being (mental, emotional, and/or physical)
		Responses relating or referring to trauma (inc. PTSD)
		Responses relating or referring to the process of recovery and/or healing, typically spoken about in reference to the positive health effects of culture
		Responses relating or referring to the history and/or repercussions of western colonization, cultural oppression, and assimilation of Alaska Native peoples
		Responses relating or referring to the process of reconnecting with culture/heritage/traditions/arts leading to increased health and well-being
		Responses relating or referring to the use/practice of traditional artforms as a way to avoid the use of negative substances (i.e. alcohol and drugs)
		Responses relating or referring to sober, "clean" mindset and body being the result, requirement, or traditional value of the artforms
		Responses that speak to the creation/learning of wood product artforms; learning one-on-one in traditional apprentice style, in classes, in school, or at culture camp; also includes responses about the supplies, materials, personnel needed
		Responses relating or referring to a traditional apprentice-style learning between a master and student; may be one-on-one or small groups of students learning under one expert (master)
		Responses relating or referring to the learning of these skills in the carving shed; may include opinions about the need of a carving shed
		Responses relating or referring to the learning of these skills in school; may include statements and opinions about needing more classes in the schools
		Responses relating or referring to the learning of these skills in classes (may include statements about needing or the presence of classes)
		Responses relating or referring to the learning of these skills in camps that teach and encourage Native culture, traditions, and skills
		Responses relating or referring to the costs with teaching this artforms and skills, funding used or how funding should be/could be used; typically includes material and supply expenses, cost of teacher compensation, etc.
		Responses that relate or refer to grants and/or funding (current, past, or future opportunities)
		Responses that relate or refer to tourism
		Responses relating or referring to tourism activities in which local people are sharing the culture of their community/people/clan/art with tourists
		Responses relating or referring to opportunities created by tourism which may benefit carvers/weavers/artisans/the community/the culture/the art
		Responses relating to tourism resulting in commoditization of wood products (not as "special" because of competing markets or "priceless/invaluable" good that now has a price)
		Responses relating to competing markets (typically Asian) that make fake, inexpensive (typically inaccurate) replicas of wood products; may include statements about these competitors being in stores, reducing local artisans' fair prices
		Responses that relate or refer to income (associated with wood products/art)
		Responses that relate or refer to the capitalistic nature of modern society and/or its effects on Native wood products/artforms
		Responses that relate or refer to artists/CMs who are NOT interested in selling wood products for various reasons including the belief that these works are priceless, for the practice of gifting these items, or other reasons
		Responses that relate or refer to these arts not being a viable or important source of income for various reasons including the cost of supplies, the lack of market, the commoditization, the lack of resources, etc.
		Responses that relate or refer to opportunities which allow artists/CMs to make money by creating and/or selling wood products or classes to teach others
		Responses that relate or refer to the nonmonetary value of wood products via opportunities to trade and barter their products and/or materials for other goods and services
Management		
Access		
	Increase/Opportunity	Responses that relate or refer to the accessibility of resources (inc. cedar wood, bark, and spruce roots) and the barriers or opportunities available or that could exist which would or do make these resources easier or harder to get
	Decrease/Barrier	Responses that relate or refer to opportunities that currently exist or could exist that increase accessibility of resources (inc. cedar wood, bark, and spruce roots) or the general increase in the access of these resources in the past/present/future
		Responses that relate or refer to barriers that currently exist or could exist that increase the accessibility of resources (inc. cedar wood, bark, and spruce roots) or the general decrease in the access of these resources in the past/present/future
		Responses that relate or refer to the management or policy surrounding tourism/tourists
	Visitors unaware of impact	Responses that relate or refer to visitors being ignorant of their impact on the environment, people, or culture of the place they visit
Native sustainability (NS)		
	learning from elders, passing on knowledge	Responses that speak about Native sustainability and Native forest management
	Respect, reciprocity, balance, gratitude	Responses that relate or refer to how forest traditions (inc. harvesting practices) are taught and passed along by elders or other CMs; may speak about the importance of this traditional passing on of knowledge
		Responses that relate or refer to the Native values of respect, reciprocity, balance, and gratitude; for example- "everything has a spirit", "respect the forest", "give thanks to the trees/nature", "never take more than you need/can use", etc.

	traditions	Responses that relate or refer to the traditions related to being sustainable
	stewardship	Responses that relate or refer to protecting and fostering the environment by being a guardian and "steward" of the resources and the ecosystem
	connection to trees	Responses that relate or refer to Native peoples' connective, intimate relationship with the trees/ the forest
Forest Service (FS)	Selective harvest	Responses that relate or refer to sustainable practices of selecting specific trees to be used for resource collection
	Regulations/policy	Responses that relate to the United States Forest Service (inc. their management, policies, regulations, individual's experiences, etc.)
	permit process	Responses that relate or refer to regulations and/or policies of the USFS
	difficulties	Responses about a specific permit process including the cultural wood permit
	communication, collaboration	Responses that relate or refer to having struggles with the USFS personnel, paperwork, permit process, regulations, management policies, etc.
	positive experience	Responses that relate or refer to communication and/or collaboration with the USFS; typically responses state a need for increased communication or working together (community and FS) on policy, projects, management, etc.
	extraction	Responses that relate or refer to a positive experience working with, completing processes, and/or communicating with the USFS, and/or agreement with FS policies, regulations, management, etc. of the USFS
	timber harvest	Responses that relate or refer to an intense removal of resources (inc. timber, mined resources, fish, etc.) of the USFS or partnering companies, usually without the consent of the local people
	roads	Responses that relate or refer to the harvest of wood (both old growth and new growth)
	Opportunities	Responses that relate or refer to roads (usually built by the USFS and/or partnering companies) for the harvesting of resources; roads may be seen as positive (i.e. inc. access) and/or negative (i.e. increased resource extraction)
	Honor Wood Products/Artists	Responses that relate or refer to opportunities that the USFS could act upon in order to strengthen relations between the agency and the community (especially the wood artists/ culture-bearers)
	Engage in Culture	Responses that relate or refer to specific opportunities in which the USFS could show respect/appreciation towards wood artists and cultural artforms
	capitalism	Responses that relating to specific opportunities in which the USFS could enhance their own cultural competency by hands-on, direct engagement with the culture (art workshops, language, food processing, etc., involvement in Culture Camp)
	undervalue trees	Responses that relate or refer to the capitalistic nature of the US/Western World, which drives the sell/purchase of goods/resources
		Responses that relate or refer to the USFS not valuing (monetarily AND/OR non-monetarily) cedar/wood as highly as Native and/or local peoples
Youth		
Messages to Youth		Responses stated to the youth
	Learn, prepare, engage	Responses that relate or refer to the push for youth to learn, prepare, and/or engage in their culture/heritage/artforms/traditions/community/policy/elders/etc.
	Connect w/ identity and culture	Responses that relate or refer to the push for youth to connect with their personal/familial/clan/tribal identity and culture
	Be a steward of the environment	Responses that relate or refer to the push for youth to be good stewards (advocates for sustainability and protection) or their environments
Youth Opportunities		Opportunities that are available to youth in the SE AK region
	Youth and Intern Programs	Programs that involve youth
	TRAYLS	Responses that refer to Training Rural Alaskan Youth Leaders and Students (new name= Alaskan Youth Stewards) present in Kake, Hoonah, and POW. A partner of Youth Conservation Corps (Angoon, Kake)
	Elder engagement	Responses that relate or refer to youth engaging with their elders
	Passing on traditions	Responses that relate or refer to youth passing on the traditions they have been taught to the younger generations
	Stewardship	Responses that relate or refer to youth being good stewards of their environment or their communities
	Serving community	Responses that relate or refer to youth being selfless, serving the greater community, in whatever means necessary
	Apprenticeships	Responses that relate or refer to apprenticeships (art and non-art) that are available for youth (to work with a master)
	Forest Service forest jobs	Responses that relate or refer to opportunities with in the USFS agency for young people
	Relevant science	Responses that relate or refer to opportunities within related scientific fields
Messages from youth		Statements given by the youth researchers post-survey/discussion
	Learn, prepare, engage	Responses that relate or refer to the youth identifying the need to learn, prepare, or engage in their culture/heritage/artforms/traditions/community/policy/elders/etc.
	Meaningful, inspiring	Responses that relate or refer to the youth feeling that their conversations were meaningful and/or feeling inspired by their discussion/CM
	New knowledge, perspectives	Responses that relate to or refer to the youth gaining new understandings, information, or outlooks from discussions
	Survey/Interview	Responses that relate or refer to the survey or interview process including notes about issues or process, technical issues, survey questions, feelings/opinions about the survey, etc.