



The Center for World Indigenous Studies is an independent, non-governmental organization established as a non-profit organization under the laws of the State of Washington and the United States of America. Collaboration between members of a network of scholars and activists gives the Center a unique role as a think tank, as well as a research and education organization, dedicated to the advancement of indigenous peoples, and the constructive and cooperative relationship between nations and nations and states.



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CENTER FOR WORLD INDIGENOUS STUDIES
&
CENTER FOR TRADITIONAL MEDICINE
QUARTERLY NEWSLETTER
V2N1



Peace, in the sense of the absence of war, is of little value to someone who is dying of hunger or cold. It will not remove the pain of torture inflicted on a prisoner of conscience. It does not comfort those who have lost their loved ones in floods caused by senseless deforestation in a neighboring country. Peace can only last where human rights are respected, where the people are fed, and where individuals and nations are free.

- Dalai Lama, The Nobel Lecture, December 11, 1989

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THE AMERICAN INDIAN
CAREGIVER HEALTH
STUDY IS HIGHLIGHTED
IN THE DEC/JAN EDITION
OF MASSAGE &
BODYWORK MAGAZINE

***The Hidden Patient:
Polarity Therapy for
Dementia Caregivers***

Dec/Jan 2006

By Shirley Vanderbuilt

Porter Shimer, in his book *New Hope for People with Alzheimer's and Their Caregivers*, gives a tongue-in-cheek view of the dementia caregiver's role with this proposed ad — "Wanted: Someone to spend an average of 100 hours a week to oversee the physical and emotional well-being of another human being. Expect frustration, depression, rejection, occasional abuse, and chronic fatigue. No benefits, no vacation, no room for advancement, and no salary. (An annual fee, in fact, of approximately \$12,500 may be required to cover the cost of goods and services not provided by the applicant.)"

For many family caregivers in the trenches with Alzheimer's disease, there are few rewards in this irreversible journey through languishing memories and fading personalities. Sometimes the caregiver receives a smile or a brief recognition, but more likely they encounter confusion, resistance, and a plethora of uncharacteristic, difficult behaviors. My own step-grandmother, a captive of the disease these past 10 years, was transformed from a sweet, loving person to a cursing and combative nursing home patient, unable to recall the faces of those most precious to her in earlier life. The disease finally won when she

recently passed on, a blessing and a curse, as those who deal with Alzheimer's disease know all too well.

Rebecca Logsdon, Ph.D., a research associate professor at University of Washington (UW) School of Nursing and clinical psychologist specializing in gerontology and geriatrics says, "Our research here at the UW Northwest Research Group on Aging has found that the most difficult aspects of caregiving for many family members are dealing with depressive and anxious behaviors and associated problems in their care recipients."

Alzheimer's steals the "person" while extending, albeit poorly, the life of the body. It's called the "living loss." And the toll it takes on caregivers has led to another coined phrase — the "hidden patient."

Early signs of forgetfulness and repetitive questioning may test the caregiver's patience, but it's the later symptoms that most test their resilience and strength. As dementia progresses, the increasing cognitive impairment of recall, reasoning ability, and communication skills can lead to severe mood swings, combativeness, and verbal or physical aggression on the part of patients as they become more confused, frightened, and insecure. (See "Calming Dementia: Reducing Behavioral Symptoms with Therapeutic Touch, p. 140).

But Logsdon says, "Even in the best circumstances, caring for a family member with dementia is time and labor intensive. Caregivers rarely get breaks from their

responsibilities, can be isolated and frightened, may be repeatedly awakened by the care recipient in the middle of the night, and often feel guilty about not being able to "fix" their relative's problems. Because of all this, they are at increased risk for depression and anxiety themselves and may suffer from a variety of stress related medical problems." Parks and Novielli (2003), reporting on research studies of caregiver burden, also note that stress is more influenced by the emotional state and behaviors of the patient than other factors involved in care. "Interestingly, the amount of time spent as a caregiver does not correlate with burden," they say. "Similarly, the worsening of the care recipient's dementia does not increase burden, nor does the degree of functional impairment of the care recipient. Worsening behavioral issues in the care recipient, however, have been shown to increase caregiver burden, as has the presence of depression in the care recipient."



www.alz-nca.org/images/caregiver1a.jpg

Each stage of dementia comes with its own set of challenges. Alzheimer's is a difficult diagnosis to accept, and denial in the initial stage is common. Families often enter this strange new world totally unprepared. Lack of education about the disease confounds the situation and inappropriate responses on the part of the

caregiver, whether well-meaning or emotionally reactive, create frustration for both them and their loved one. “When the care recipient is newly diagnosed,” Logsdon says, “family members may not think of themselves as ‘caregivers,’ and changes in roles and expectations can be difficult for everyone.” Basic issues, such as driving, medication management, and financial concerns have to be addressed and “caregivers struggle with how much to intervene,” she says. “As the disease progresses, caregiving becomes more stressful because of increased behavioral changes, functional limitations, and sleep disturbances. Decisions about getting outside help, medical management, and residential care options can be difficult, and resources may be limited.”

Leslie Korn, Ph.D., director of the Center for Traditional Medicine (CTM) in Olympia, Wash., is on a mission to ease stress and the loss of reciprocal touch in caregivers’ lives. As an agency of the Center for World Indigenous Studies (CWIS), CTM’s clinic serves both American Indian and non-Indian populations in the Northwest, providing natural and indigenous medicine, public health and education, and research.



www.fgmassagetherapy.com/price.html

In 2004, CTM received funding from the National Insti-

tutes of Health, National Center for Complementary and Alternative Medicine, to conduct the American Indian Caregiver Health Study. The research is aimed at determining the effectiveness of polarity therapy for reducing stress and improving the health of American Indians who care for elders with memory loss or Alzheimer’s disease.

“I observed that many programs provide emotional and cognitive support, but of course, as a bodyworker, I felt that the missing piece was touch therapies.”

- Dr. Leslie Korn

As a specialist in traditional medicine and cross-cultural psychology, Korn has spent most of her career working with indigenous populations. During the 1970s, in the rural village of Yelapa, Mexico, she established a small, natural medicine public health clinic. Offering her skills in polarity therapy and other energy approaches to her neighbors, she in turn learned about their medicinal plants and indigenous treatments. By the late 1990s, Korn had added an educational component for visiting practitioners and was also deeply involved in the study of native nutrition. The center joined with CWIS, moving to Olympia where Korn has had an opportunity to expand her culturally-congruent approach to the vast American Indian populations of the Northwest. Korn says it was a confluence of events that led her to develop the caregiver study. “I returned to the United States, after living in Mexico, in large part because I

needed to care for a mother with dementia,” she says.

With the center relocated to the Northwest, she was in contact with area health professionals and social service providers, “all of whom are very impressive with their dedication and compassion. I began learning a great deal about the issues of dementia but also the problems of being a caregiver which revolve around stress and, in many ways, the inescapable nature of it when providing care for a dementia family member. “I observed that many programs provide emotional and cognitive support, but of course, as a bodyworker, I felt that the missing piece was touch therapies. This also addressed an ongoing interest I have had throughout my career as a traumatologist in the role of touch and restoring capacity for attachment relationship.

“It occurred to me that the role of being a family caregiver involves a slow, inexorable loss of attachment as it is expressed through reciprocal touch.”

- Dr. Leslie Korn

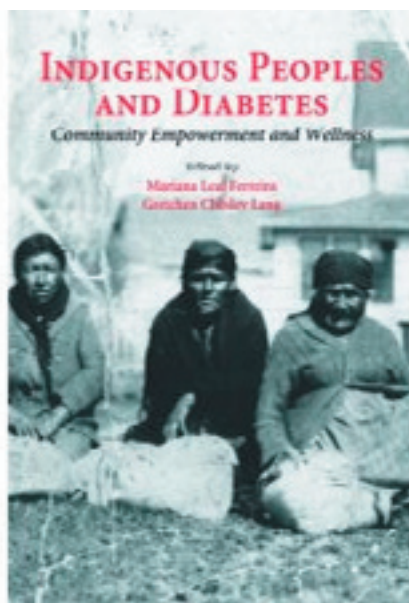
And it occurred to me that the role of being a family caregiver involves a slow, inexorable loss of attachment as it is expressed through reciprocal touch.” Now half-way to completion mark, the American Indian Caregiver Health Study has primarily addressed underserved needs of the American Indian population. But the study has garnered such tremendous support in the local community that area agencies are now providing funds for a

concurrent study arm with non-Indian participants.

Visit <http://www.massageandbodywork.com/Articles/DecJan2006/Hidden.html> to read the entire article.

LESLIE KORN AND
RUDOLPH RYSER
PUBLISH CHAPTER 10

**INDIGENOUS PEOPLES
AND DIABETES**
*COMMUNITY EMPOWERMENT
AND WELLNESS*



Mariana Leal Ferreira,
San Francisco State University
Gretchen Chesley Lang,
University of North Dakota

Indigenous People and Diabetes is a bold attempt to reframe the meaning of diabetes mellitus as a socio-political disorder from the perspective of Indigenous Peoples, community workers, medical anthropologists, and health professionals working and/or living in North America, Latin America, the Arctic, Australia, and the Indian Ocean. The chapter contrib-

uted by Leslie Korn and Rudolph Rysler deconstructs the biomedical model of controlling diabetes and provides alternatives for providing treatment. Chapter 10 pp231-170.

Visit <http://www.amazon.com/gp/product/0890895805/002-5198893-3236049?n=283155> to buy the book.

CWIS WELCOMES
NEW MEMBERS TO
THE ASSOCIATE
SCHOLARS PROGRAM

The Center for World Indigenous Studies is dedicated to the advancement of traditional knowledge through activist scholarship in public policy analysis, research and education. Fourth World nations throughout the world are faced with significant social, economic, political, strategic and cultural challenges that daily test the resiliency and bedrock nature of these indigenous societies. Meeting those challenges are primarily the responsibility of the people of Fourth World nations, but the Center for World Indigenous Studies can help through the identification and coordination of tested and thoughtful solutions to Fourth World problems.

We seek to be helpful through the Associate Scholars Program by calling upon the best and the brightest worldwide among those who work with Fourth World Nations or who are leaders in the Fourth World who will share their knowledge and perspectives for the benefit of Fourth World nations. An Associate Scholar is an individual dedicated to understanding and applying the ancient knowledge of a Fourth World nation(s) for the

benefit of Fourth World nations. Associate Scholars undertake research to elaborate and extend traditional knowledge to explain phenomena, ideas and challenges facing Fourth World Nations and to contribute to the growing body of traditional knowledge for all of humanity. Associate Scholars have a commitment to mastering information and forming knowledge to ensure the growth and distribution of this knowledge to Fourth World peoples who will use and benefit from such knowledge.

**Benefits of Associate
Scholarship**

An Associate Scholar respects Fourth World communities in research to ensure that studies undertaken are done in a way fully transparent to the society within which a study is taken, technological usage is “two-way” so that the study community benefits from research technology and researchers benefit from technology related to the study from the society; decision-making is democratic and the research results are directly beneficial to the community or subjects—all done consistent with the Center for World Indigenous Studies Research Code. An Associate Scholar voluntarily joins with the Center for World Indigenous Studies with no compensation from the Center.

**Individuals who join as
Associate Scholars**

- * Conduct their own independent research or activities in their region of the world and have an opportunity to share the results of that work worldwide; and they may serve as Faculty in the CWIS Education Department delivering online courses, on-site seminars or workshops.
- * May submit essays or articles for

publication by the Center in the Fourth World Journal or as Occasional Papers.

* From time-to-time may be contracted or otherwise employed by the Center for participation in a political analysis, research or education project.

* Receive invitations to speak at conferences, deliver papers and participate in symposia.

* Are officially recognized as an Associate Scholar of the Center for World Indigenous Studies.

* Have access to other Associate Scholars, Fellows working at the Center for World Indigenous Studies

* Have free access to the Center's Chief George Manuel Memorial Library and the Research Branch

* Receive a CWIS email address and participate in online conferences and seminars and receive discounts on publications, multimedia releases and events produced by the Center

* Receive the Center's quarterly newsletter

Scholars are recognized for their contributions to the advancement of traditional knowledge in their area study. We welcome your efforts for the benefit of Fourth World nations and the future of traditional knowledge.

For more information contact the Forum for Global Exchange Coordinator at 360-407-1095, by telefax at 253-276-1084 or by email at Scholars@cwis.org or Coordinator of the Education Department at rachelg@cwis.org



CWIS RECEIVES VISIT FROM HEAD OF THE REGIONAL COMMISSION OF INDIGENOUS AFFAIRS (CONADI)

On November 8th, Mr. Lohengri Ascencio visited CWIS as part of the US State Department's International Visitor Leadership Program. Mr. Ascencio has spent the last nine years legally defending the Mapuche people in Chile. During his visit, he learned about the diplomacy that CWIS has engaged in through the Forum for Global Exchange. In the meeting, Dr. Ryser emphasized the need for creative solutions to the complex problems between indigenous groups and states. He also discussed the importance of educating indigenous leaders to make decisions for themselves rather than look to outside organizations or nations for solutions. Mr. Ascencio was very impressed with the creative problem solving that CWIS has facilitated. He was excited to discover an organization with a kindred philosophy and looks forward to working with us in the future.

CHIEF GEORGE MANUEL LIBRARY OPEN FOR MEMBERSHIP

The Research Branch is an online database of scanned documents, reports, publications and image resources held in the Library Archives in hardcopy form. Collections include documents,

essays, manuscripts and records in the fields of Traditional Healing Arts and Sciences, Fourth World Geopolitics, Holistic Environmental Management, Fourth World Studies, and Consciousness Studies.

This archive was originally authorized by a resolution of the Conference of Tribal Governments. The resolution was originally sponsored by Chairman Cliff Keline of the Muckleshoot Tribal Council in 1979. The archive has grown into the Chief George Manuel Memorial Library with more than 100,000 documents, reports, and publications from American Indian nations and indigenous nations from around the world. We have digitized more than 1000 of these documents so they will be available to Tribal governments, researchers, students and people interested in policy developments in the Fourth World.

To sign up and register for membership in the Library, visit our web page www.cwis.org.

SQUAXIN ISLAND ETHNOBOTANY PROJECT

BY CWIS INTERN BASHO PARRY

The Squaxin Island Tribe has recently decided to create a memorial for veterans of the tribe which will include a monument as well as an ethnobotanical garden. The ethnobotanical garden will include plants employed by the Squaxin Island Tribe for healing. Alfredo Gomez-Beloz and I have been working with the tribe to help figure out which plants should go into the memorial garden. To do this we are creating a presentation

of various plants that occur in the Squaxin Island area to show to the elders of the tribe. Our hope is that through a meeting with the elders, some of their knowledge of medicinal plants can be used to figure out which plants should be planted in the garden. The presentation that I have been working on is based on a list of plants supplied by the Squaxin Island Tribe to which I have added several additional plants that I felt were especially important. For each plant on the list I have created one slide with pictures and various names of the plant and on a second slide I have made a list of medicinal uses. When the presentation takes place, each slide will be shown and the elders will have a chance to discuss their memories of the plant. As Alfredo facilitates the presentation, we hope to gain a comprehensive understanding of the medicinal importance of plants to the Squaxin peoples.

**THE CWIS
EDUCATION PROGRAM
OFFERS UNIQUE
OPPORTUNITIES IN
TRADITIONAL
HEALING AND FOURTH
WORLD STUDIES**

Program Description: The Center for World Indigenous Studies offers certificates through the Center for Traditional Medicine and the Fourth World Institute. Certificate programs are designed for highly motivated individuals who want to focus their education under the tutelage of scholar-practitioners in the fields of inquiry. Indigenous and non-indigenous participants from around the world enroll in the Certificate

Program to work closely with an expert in their field(s) of interest to further their educational and career objectives.

Philosophy and Focus: The essence of the program is individualized, interdisciplinary study providing an integrative approach to thinking, writing, research, clinical practice, policy development and critical analysis. All programs emphasize the role of culture, personal and community health and social change as an underlying foundation of activities. Participants receive close guidance in the design, development, and implementation of their programs and have the opportunity to conduct independent research or assist in on-going projects of the Center for World Indigenous Studies or Center for Traditional Medicine.

Program options: Students elect either online/on-site or distance only programs. All students undertake coursework online and have direct online and/or phone contact with their core advisor. Students electing online-onsite incorporate travel to the centers' locations for seminars, tutorials and internship- fieldwork opportunities. For students undertaking the distance-only certificate, internship hours are undertaken in their locale by arrangement with their advisor.

Application: Prior to a formal application, you are encouraged to write a preliminary letter of interest to either Dr. Leslie Korn for Traditional Healing Arts and Sciences or to Dr. Rudolph C. Ryser for Fourth World Studies.

Applications may be made online at http://www.cwis.org/270ed/cert_app05.htm

To View the current academic catalog, visit <http://www.cwis.org/Academic%20Catalog.pdf>

**A CULTURAL JOURNEY:
CHRONICLES FROM
CHINA**

BY CWIS MASTERS STUDENT
ANASTASIA BRENCICK



Anastasia on the left at the Great Wall of China

A trip to China might be the last place for me to find my roots. How could this American woman and bodyworker with Croatian roots find a connection to her ancestors of healers? I am not Chinese and have not known much about the Chinese culture until an invitation from my father who lives in Beijing prompted me to this experience. Much like a detective finding meaning in a grouping of seemingly unconnected parts, there are slivers of wisdom and evidence of a greater, bigger story than just my own. Ways of knowing, doing, being and creating may at first seem so different but yet can somehow feel so familiar. This is where I begin my own cultural connection and I feel invited to go within myself to recognize those familiars that are outside and around me in beautiful China.

The following are excerpts from my travel diary taken from my recent China trip. As I learned more about the life around me in China, I found a welcoming call within me to continue my own search for the healing practices of my Croatian roots.

Tuesday, Nov. 1, above Siberia

We are eight hours into the eleven-hour flight. Three movies were shown and the lunch and snack carts have come around. Lunch was meatloaf. Snack was a bowl of noodles, served with chopsticks. Here begins the immersion. I have been reading the history of China in some traveler's guides. Cixi, the Dragon Lady, lingers in my mind as she was a concubine that ended up as an Empress. Further reading later explained that her portrayal as violent and sexually "loose" came out of political propaganda at that time. She did, however, kill her son. Reading about the violence and killing through the dynasties and power transitions, I wonder what it might be like if China were a person? What is she looking for in her future as a whole? My own Croatian families in history have known their fair share of violence, too.

I found some great resources about the history of China online that came from a man who runs a massage learning center in southeast China. I hope to find out where he got his sources. There have been many massage practices that were not written down since the pre-Qin period but the first known written information came from archeology digs. One was an oracle written on bones and tortoise shells dated back to the Yin-Shang Dynasty. The other came from medical books written on silk of the Han Dynasty. Tuina massage was written in both these finds. However, much information was lost in the volumes that were destroyed by war.

Thursday, Nov. 3, Beijing, Dad's apartment

In the eleven-hour flight here, we seemed to have lost a day. My body is rebelling as it is 3:30am and I can't fall back asleep. I shower and decide to focus myself to write. The flight went smoothly but I got nervous when one of the flight attendants announced that the Chinese government would not land us until the cabin is sprayed. An attendant came out shortly afterwards, a kerchief around her face, plastic gloves on her hands, and another kerchief around an aerosol can. She went up and down the aisles quickly, giving us all the mandatory spraying. I can't even begin to tell you how my mind went into overtime thinking about subsequent ailments that, should I get them, will all be blamed for this incident. I never knew what was in the spray can. In the airport terminal there was a big signboard explaining avian flu and its symptoms. I can only assume this was the cause for the spraying.

The next day we went to the Great Wall and went to a less busy section where one could see both the refurbished section of the wall and an original part of the wall. The old part of the wall used mortar made of rice powder and was stronger than the bricks. The bricks themselves are known to be the strongest made in the world of that time, but one can see their normal deterioration of the brick with the mortar still perfectly intact.



Friday to Saturday, Nov. 4 and 5, Beijing to Wuzhen, Xitang and Suzhou

Before our train trip to Wuzhen, we decide to find a snack. In a mall area, a brightly lit store was active with people purchasing pastry items. The establishment was well-lit and very pink. All the bread and pastry items were different forms and flavors of white bread, much like Wonderbread. I tried the "Pork Floss" pastry. The pork looked like cotton candy adhered to the bun with a white frosting. It tasted salty and sweet simultaneously. Thinking back to my readings in my nutritional therapy program, I wonder how long it will be before this large refined flour and sugar injection will show on China's health.



Green tea farm

Many sights were seen on this sleeper train trip. We visited a farm where green tea was grown. The hills were lush and a wonderful change from the haziness of the city. I am told one can see mountains in Beijing but the smog will keep them hidden for now. The government turns on the coal factories and administers the heat for everyone beginning November 15th. Those who cannot afford the heat, use hard pressed coal rounds

that give one four hours of heat for the price of one RMB. I wonder how much more smog the city will have once the heat is turned on.

I have never really understood what silk was until this trip. I believe my original thought looked much like how a spider spins its web, and that silk worms somehow create the coveted material in a similar manner. Unfortunately, it is a sacrifice each silk worm will make for the silk strands used to make fabric, textiles and even quilts. Before the use of machines, silk worms were kept warm under the shirts of their farmers, eating leaves and storing up before cocooning. Once the cocoon is made, the cocoon is boiled in hot water and the cocoon is then unraveled. This is the silk.



A silk cocoon being stretched to make a quilt

At the factory you can see the bodies of the almost moths bobbing as the last of their cocoon is taken. Sometimes two worms will cocoon together for mating purposes. While some are saved to continue the harvest, others are boiled down and then removed from the cocoon. Once dried, the cocoon is stretched by several hands and looks much like cotton batting. Doing this with many, many of these double cocoons produces a quilt. I am in awe of how we can use our natural resources in such a creative and useful way. I will never look at silk again without appreciating the

process of its making.

Saturday, November 12 Beijing Chinese Culture Club

A few days ago, I was able to visit the Beijing Massage Hospital. What a treat it was to see massage therapists walking around in lab coats being treated more like doctors than assistants. Each massage therapist has five years of study and this particular hospital receives government funding to teach the blind how to administer massage as their profession. As I walked through the main campus I could see massage being administered through the large windowpanes. The clients are clothed and the therapists were moving limbs around as if to test the smoothness of each joint movement. The director of education gave me the name of their main textbook that had a large chapter on the history of Chinese massage called tuina or anmo. Both the textbook and the director explained that almost all of the massage taught here comes from the Han Chinese. I wondered if the massage skills learned throughout China had roots in other Chinese indigenous tribes.

Today I take a three-hour class on reflexology by a massage therapist trained here in China but at a neighboring university. He is also wearing a lab coat and is adamant about the exact location of pressure points on the foot. I enjoy exchanging this knowledge with my father, who also came to take the class and who used to be a massage practitioner back in the United States. We laugh because our feet have never experienced this kind of intense discomfort when applying pressure to many of the points!

Sunday, November 13, Tiannamen Square

Last night I went to “English Corner”. This group meets once a week to practice their English speaking. I go with my father as he is known to go there to help out. They call him Lao Ma which means old horse, and there is much jovial laughter and sharing. They are celebrating their tenth year next week and will have a big party. I meet two young women there and they invite me for a day out. Since I had yet to visit the Forbidden City or Tiannamen Square, we make plans to go. When we meet at the subway, I begin talking with Justine, one of the women who, like most of the Chinese here, take on an English name. She tells me this is common to do in primary school when starting to learn English. As we walk around the square I ask her about her experience with massage. She has never had one, but she explains that she used to go with her mother to the bath house once a week as a child. Many hutongs, or neighborhoods, share common toilets and until recently, bath houses. She remembers how awful it was that they had no choice but to bathe once a week and sometimes twice a week in the summer, but that the summer was the worst. She remembered how dirty you could get just in one day. She said her mother would get massages there. She then remembered how sorry she felt for the older women who were waiting in line who had their feet bound when they were younger. They were not able to stand for very long without a lot of pain. We went into the Forbidden City, the palace in which the emperors and empresses lived. We spent half of the day there and still saw only

a small fraction of the place. Can you believe there is a Starbucks in the middle of the Forbidden City? American Express also sponsored some descriptive signs in English. I am glad that I got a chance to come here before leaving tomorrow.

As my trip comes to a close, I look back and find that my original intention for this trip did not exactly turn out as I planned. I envisioned much more sharing of bodywork and communication around the use of massage. A lot of the experiences I had made me think about how my own ancestry used food and the natural environment to create community and health. How did industrialization and technology mix with the traditional ways of my Croatian ancestry? Do the modern youth in Sarajevo still connect with traditional ways of healing? My trip abroad draws me deeper into the study of the healing traditions that are part of my own heritage.



**CWIS WELCOMES
NEW INTERNS,
WORKSTUDY AND
STAFF THIS FALL/
WINTER**

Janey Fassbender graduated from Shelton High School in 1994. In the years since then, she has served in the Air Force and studied abroad in Germany. Janey has had many exciting and unique life experiences. She is also an

accomplished writer with many published articles and poems. She currently resides in Lacey with her daughter, Kristin, while she is working towards her Bachelor's Degree with a major in English and acquiring her teacher's certification in Secondary Level English and Middle Level Humanities.

Ruby Lopez was born in a small town in Jalisco, Mexico. She moved to the US with her family in 2000. She graduated from Centralia high school in 2002 and is currently attending Saint Martins University majoring in biology/pre-med hopping to go to medical school. Hobbies include tennis, reading and movies.

Sonia Nakasone was born in Lima, Peru and moved to the US in 1990 with her father (Raul), mother (Sonia), and brother (Heissen). In 1993 her sister Alice was born, becoming the first "American" in the family. Sonia graduated from Capital High School, attended South Puget Sound Community College for two years and transferred to The Evergreen State College. She had a baby boy in August, whose name is Heisei ("peace" in Japanese). She plans to go into the medical field becoming a nurse. Sonia loves to go back to Guadalupe, Peru to spend her vacation with her grandmother Juana.

Rachel Goeke joined CWIS as the new Office Manager in November, 2005. She grew up in St. Louis, Missouri and is of German, Irish and French descent. In 1997 she moved to Olympia, WA to study rabble rousing at The Evergreen State College. While earning a degree in Environmental Science and Community Development, she participated in a number of innovative campaigns

that formed coalitions between environmentalists, steelworkers, timber workers, Native people and legislators. Rachel traveled in Mexico and El Salvador studying history and community development. After graduating from Evergreen she taught English as a Second Language to Latino immigrants in Shelton, WA in a way that encouraged them to analyze their reality and become active participants in their community. In her free time, Rachel enjoys playing with her 3 year-old daughter Eva, walking in the woods, tree climbing, crafting, and sitting around campfires.

Malina Wilson was hired as the Manager for the Center for Traditional Study's Health Clinic. Born and raised in San Francisco, she lived off and on in the Pacific Northwest since 1974. Malina has had so many different type of jobs she can't remember them. The most fun, however, was running a Harley shop and building her own motorcycle. She still doesn't know what she wants to be when she grows up.

Dale Holiday is a university professor and life coach. She has extensive experience in environmental studies and land use planning. She is a published author on the topics of nature appreciation, recreation and diversity. Her essay about personal travel in remote areas of the western U.S. was included in the book *Go Girl! The Black Women's Book of Travel and Adventure*. This acclaimed publication is the first anthology of travel experiences of African-American women, and includes contributions from Maya Angelou and Alice Walker, among others. She leads groups and workshops around the themes of healthy life balance to deal with stress and

change. Dale has joined CWIS as an assistant to Dr. Leslie Korn.

Clara Berridge has been an intern at the Center for Traditional Medicine for four months. She recently relocated to the Northwest from the Northeast where she apprenticed and administered food shares for a one-woman owned and operated farm through the Maine Senior Farm Share Program. She is in her second year of the Master of Social Work program at the University of Washington in Seattle, focusing on health and economic disparities intensified by unsupported family care-giving over the lifespan. Her interests in family policy and participatory action research have been shaped through work with senior centers, grass-roots community health care access coalitions, and through collaboration with a local research team in the fishing village of Yoff, Senegal, seeking to engage girls employed as maids in environmentally-sound waste disposal practices. Clara is delighted to spend her advanced practicum at the Center for Traditional Medicine where she is working on the qualitative data analysis process for the American Indian Caregiver Health Study. She will work toward a policy report offering recommendations for caregiver support programs to successfully serve American Indians in the Northwest.

Joanna Linder moved to Olympia to begin an internship with the Center for World Indigenous Studies in September. In the course of her work here she has been involved in a number of projects which include garnering support for Fourth-World Geopolitics courses to be designed and implemented into the Foreign Service Institutes' curriculum for

FS employees, aiding the Sagkeeng First Nation in Manitoba, Canada in their opposition to development over a sacred site, and advocating on behalf of Chile's indigenous Mapuche political prisoners. In addition to these projects Joanna has worked with Rudolph Ryser on his research regarding international understandings of terrorism and terrorist groups in the post 9/11 global community. At the conclusion of her work with CWIS, Joanna will be moving to Canberra, Australia to attend The Australia National University where she will undertake work towards a dual Master's degree in Diplomacy and International Studies.

Julie Lawther came to CWIS as the new Bookkeeper in December. She was born and raised in Yakima, Washington and moved to the Olympia area in 2000. She resides here with her husband and two children. Julie received a Bachelor of Science degree in Finance from Central Washington University and worked for The Evergreen State College prior to joining us at CWIS. In her spare time, she enjoys scrapbooking, quilting and riding horses.

Basho Parry joined CWIS as an intern in November of 2005. He recently graduated from Oregon State University with a bachelor's degree in Botany. His main interests include: Ethnobotany, Indigenous cultures, reading, hiking, music, and self sustainability. He has been working with Alfredo Gomez-Beloz on several Ethnobotany related projects at CWIS. One involves statistical analysis of data from the Warao Indians in Venezuela and the other involves working with the Squaxin Island Tribe to create an Ethnobotanical garden.

Malyssah Bundy was born in Washington to Anne and Daniel Bundy. She has two brothers, two sisters and one nephew. Malyssah graduated from W.F. West High School and Centralia Community College in 2003. She anticipates traveling around the world and teaching in a couple of countries when she graduates from St. Martin's University. Malyssah is majoring in Elementary Education with her endorsement in reading.



NATURAL HEALTH NEWS: NUTRITIONAL BENEFITS OF SEAWEED

Seaweeds are rich in vitamins A1, B1, B2, B6, B12, C, E, K, pantothenic acid, folic acid and niacin. They are an important supply of 60 trace elements and an excellent source of over 12 minerals, especially potassium, calcium, magnesium, phosphorus, iron, zinc and manganese. One of seaweed's most prominent health benefits is its ability to remove radioactive strontium and other heavy metals from our bodies. Nutritional studies have shown that seaweeds lower blood pressure, prevent arteriosclerosis and combat tumors. Seaweeds are known for their anti-inflammatory effects and are reported to be beneficial in the treatment of high blood pressure and aid in the treatment of such

skin conditions as eczema and psoriasis. Additionally, 1/4 cup of cooked hijiki contains over half the calcium found in a cup of milk and more iron than in an egg, important concerns for vegans and those who refrain from eating any animal-based products.

Taken from http://www.outercoastseaweeds.com/Seaweed_Nutrition.htm

Dulse is a dark red plant with fan or tongue-shaped leaves and is found attached to rocks, shells and other seaweeds near the low-water mark. Fresh, the leaves are tough and rubbery but when dried they become tender and unlike most dried plants, will remain soft when stored. Use the cured dulse in salads, add it to chowders and meat loaves or chew it plain, as the Irish have done for centuries to take advantage of its exotic tang.



Laver seaweed ready to eat

Perhaps the best of the seaweeds for cooking is laver. This tongued or lobed frond with a smooth red, purple or purplish-brown sheen also grows on rocks, boulders and pilings near the low-water line. Use it in soups, brown it in oil seasoned with garlic and ginger root or stuff it as you would cabbage or grape leaves.



A plate of Irish Moss
www.livesuperfoods.com

Irish moss is one of the most common of sea vegetables and completely carpets the rocky mouths of many tidal pools. The plant is a very dark olive green, purple or black, 3-6" high and grows in close, many-branched profusion. Raw, it's tough, dried, it's tougher but boiled, it's perfectly tender and a wonderful side dish to any seafood dinner. Usually, though, Irish moss is boiled for 30 minutes and then cooled to give body to soups and to make a nourishing gelatin.



Edible kelp ready for harvest
www.academic3.bowdoin.edu:9780/.../low.html

Another food-quality seaweed is edible kelp, a 1-10' long, 3-6" wide olive green or olive brown frond. It can be distinguished from other kelps by its pronounced mid-rib and the small, ribless leaves that grow out

from its base. It's these parts that are eaten . . . add the chopped rib to salads and use the fresh or dried leaves as a vegetable or in soups, stews and noodle dishes.

Taken from www.motherearthnews.com

CWIS WEBPAGE TRANSLATED TO THE SPANISH LANGUAGE

The CWIS webpage will soon be available to the Spanish community. Work study student, Ruby Lopez, together with CWIS webmaster, Gene Hamilton, are working on the translation of the site to open the doors to the Spanish-speaking world. Parts of the site are already online and more is being translated each week. We are hoping to have a full translation in mid 2006. To reach the site visit

<http://spanish.cwis.org>

IMPORTANT DATES:

CLASSES AND WORKSHOPS

January 17-February 28

TerraSoma: Worship of the Earth and Body

* A course studying the interconnection of human well-being and environmental health
CWIS Online Class

February 3

Cultural Reconnections: A Celtic Journey

* Learn about the many groups of Celts pre and post Roman era. Also enjoy food from various Celtic traditions.
6:00 pm - 9:00 pm
CWIS Classroom

February 7

Informational Meeting

* Discuss with advisors the Certificate and Masters Programs

6:30 pm

CWIS Classroom

February 10

Quantitative Research Methods

* Learn how to use quantitative methods in research projects

CWIS Classroom

February 18-May 6

The Convergence of People and Plants

* This class is an introduction to Ethnobotany and Ethnonutrition

CWIS Online Class

March 5

24th Annual Advanced Somatic Therapies and Altered States of Consciousness

* Learn cross cultural clinical applications of treating traumatic stress

9:00am – 5:00pm

CWIS Classroom

March 6

Diabetes

* Learn clinical applications of touch therapies for the treatment of Diabetes

9:00am – 5:00pm

CWIS classroom

March 3-11

UNESCO Sponsored Workshop of History, Slavery, Religion, Medicine, Art, Culture & Music

* Presentations will be delivered by Dr. Rudolph Ryser and Research Fellow, Mirjam Hirsch Ghana, West Africa

March 16-18

Indigenous Knowledge & Traditional Medicine Conference

* Presentations will be delivered by Dr. Rudolph Ryser Johannesburg, South Africa

To register for any class or event, visit <http://www.cwis.org/seminars/index.php> or call the CWIS office, 360-407-1095.



A YEAR IN REVIEW

2005

ACCOMPLISHMENTS

- Published a special issue of the Fourth World Journal featuring women researchers and authors, co-edited by Dr. Leslie E. Korn, Clinical Director, Center for Traditional Medicine and Ms. Mirjam Hirsch, Policy Fellow for Traditional Healing Arts and Sciences accessed by more than 50,000 readers world-wide.

- Published three quarterly issues of the CWIS Newsletter distributed to more than 1000 subscribing readers.

- Provided briefings on domestic and international social, economic and political developments in the Fourth World to three indigenous leaders visiting the United States under the US State Department "People-to-People Program" in cooperation with the Seattle World Affairs Council.

- Fourth World Atlas Project produced "Indian Country 1500," a historical map locating and identifying by original names more than 3,500 Indian nations' sites in the United States of America. This 52"X72" wall map was developed

by CWIS researchers in cooperation with The Exploration Company and distributed 2000 copies country-wide to primary and secondary schools in the United States.

- Established the Center for Traditional Medicine as a separate program with a four treatment room and two assessment room clinic providing healing services to South Puget Sound residents and tribal members in the Pacific Northwest, as well as research and educational programs. Dr. Leslie E. Korn is the Clinical Director with a staff of three and three additional clinicians.

- Political Research on "Fourth World Nations and State Terrorism Designations" to examine the changed justification of states' government military aggressions against Fourth World nation, noting that nations like the Tamal (Sri Lanka), Uygur (China), and Karen have all been militarily attacked and leaders have been detained and tortured by states' governments that do not have an official policy on the designation of groups that use "terrorism" as a tactic of war.

- Convened a symposium entitled "Protected Knowledge and Tribally Directed Research" featuring the participation of noted American Indian scholars to explore culturally based research methods and approaches to the study of social, health, economic, political and artistic concerns of Fourth World nations. The symposium was video-taped and is expected to be the subject of a 30 minute television program and an hour long video for distribution to interested people in Fourth World Nations.

- Co-hosted the International Conference on the Role of Traditional Medicine in Reproductive Health (July 26-28, 2005) with Africa First, Inc. of Minneapolis, MN and joined with participants issuing a Communiqué published at <http://www.africa-first.com/5thictm/>. This conference is the first of three CWIS will co-host with a second session convening in cooperation with Africa First and UNESCO in Ghana in March 2006. and a third conference in Minneapolis, MN in July 2006.

- The Fellows program enjoyed the addition of Dr. Alfredo Gomez-Beloz (botany) as a Research Fellow, Mirjam Hirsch (public policy) as a Policy Fellow and Valeria Ghregorgiu (Holistic Environmental Policy) as a Policy Fellow working in India, and Laurel Love as the new Artist in Residence sponsored by Margaret Glazer of Minnesota.

- The Education Department saw the addition of four new Certificate learners in Traditional Healing Arts and Sciences and Fourth World Studies and the graduation of one learner. The program included 8 learners either in the Certificate program or the Certificate/Graduate Studies Program.

- Published a new Certificate Program Catalogue for 2006 – 2008 describing seminars and online courses offered by the Education Department, the Learner Plan as well as a detailed description of earned Education Units in support of professional development or the masters program—a program conducted in collaboration with two institutions of higher education.

- Research in the field of traditional healing arts and sciences and in traditional medicine specifically expanded including the National Institutes of Health supported American Indian Caregiver Study including a study of 40 randomly selected subjects of American Indian Heritage. The research team has initially demonstrated the efficacy of a touch therapy (similar to a traditional system of hands-on medicine) as an intervention to reduce stress and prospectively reduce chronic diseases like diabetes, heart disease and arthritis.

- Additional initial research began on the benefits of traditional Salish fats to treat or eliminate diabetes. The emphasis was on benefits Salish peoples draw from oolichan grease and whale fat. Research was also initiated on the identification of plants used historically by Fourth World nations (currently emphasizing Anishnambek, Cora, and Salish peoples).

- Consultations with Fourth World leaders regarding future changes in political status (Biafra, Gibraltar, Tamil), economic strategies (Lummi Nation), Health system alternatives (Puyallup Nation, Quinault Nation, Nisqually) and cultural change in the face of development (Cora, Mexico; Aymara, Bolivia).

- Updated the “Associate Scholars Program” administered by the Forum for Global Exchange including Fourth World activists leaders, healers, and academic scholars world-wide. The Forum for Global Exchange coordinates the Scholars program to facilitate the “best and the brightest” of the Fourth World participating in solving social, economic, political

and strategic problems identified by Fourth World Nations.



CWIS NEEDS YOUR SUPPORT

The Center for World Indigenous Studies Education Department and the Center for Traditional Medicine support activities from revenues received from educational and clinical treatment programs, private tax-deductible donations and occasional research and operating grants.

Our success and survival is due in large part to a strong pool of volunteers and interns and private contributions. Much of the work done by CWIS would not be possible without the help of people supporting us through monetary donations or by volunteering at the Center.

If you are interested in a volunteer position, email Rachel Goeke, the CWIS Office Manager, at rachelg@cwis.org.

If you are interested in providing a donation, visit <http://www.cwis.org/donation/index.htm>

To sign up for future newsletters, visit <http://www.cwis.org/tinc?key=a14Z4J0z&RegistrationFormID=15122>

If you wish to be removed from our mailing list, email information@cwis.org