



# news

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## Calling the Spirit Back

### Four Bush Fellows Discuss the Connection Between Cultural Roots and Well-Being

*In the wake of September 11, all of us are newly sensitized to trauma and the need for healing. Despite its power, modern western medicine has limited ability to address diseases rooted in grief and despair, those that require a shift in consciousness for healing to begin. Below, three Bush Leadership Fellows and one Bush Medical Fellow who live in Native American communities reflect on the importance of strong cultural ties, healthy lifestyles, and traditional practices to address and prevent problems.*

#### Ethleen Iron Cloud Two Dogs - BLF '95

*Ethleen Iron Cloud Two Dogs, a member of the Oglala Sioux Tribe, is founding director of Nagi Kicopi, "Calling the Spirit Back," a children's mental health services project for the children and families of the Oglala Band of the Lakota Nation. The Nagi Kicopi project brings traditional healers, parents, young people, and service providers together to offer a process of child-centered healing for serious emotional needs.*

*Iron Cloud Two Dogs studied at Oglala Lakota College in Kyle, South Dakota before receiving a Bachelor of Arts degree in business administration in 1985 from Fort Lewis College in Durango, Colorado. After working as an administrative assistant for Anpetu Luta Otipi, an adolescent substance abuse program of the Oglala Sioux Tribe located in Kyle, she was named director in 1985, a post she held for ten years before receiving a Bush Leadership Fellowship. During her tenure, the organization received one of 50 "Exemplary Community" awards from the Friends of the*

*United Nations and an "Outstanding Youth Program" award from the Indian Health Service. She used her fellowship to earn a Master of Science degree in counseling and human resource development from South Dakota State University in Brookings.*

*Iron Cloud Two Dogs is a founding member of the Northern Plains Native American Chemical Dependency Association, a culturally based training and certification organization for counselors. She currently sits on the Rosalyn Carter Mental Health Task Force and is a member of the Oglala Oyate Iwicakiyapi Okolakiciye (Society to Defend and Strengthen the Oglala People), a group of service providers on the Pine Ridge Indian Reservation. She has two daughters, Lana and Charlotte. Much of her guidance comes from her parents, the late Isto Wanjila (Eddie Iron Cloud,*

*Jr.) and Pehin Sapa Win (Mary Locke Iron Cloud) and from Lakota spiritual teachings. Her work is also guided by the work of her husband, Richard Two Dogs, and her brother-in-law, Richard Moves Camp, both traditional Lakota healers and interpreters.*



Milt Lee

I never intended to work with people. When I majored in business, I planned to work with numbers. In my work with young people, my business skills have been in service of those who are struggling to regain a sense of wholeness. I applied for the Bush fellowship because I needed more formal training. I understood what caused substance abuse firsthand, and through my work. I knew exactly where the pain of children and families was coming from, but I needed a way to structure it so that our people could understand and learn from it. I realized, too, that western models were not working for us. We needed something more culturally specific.

I began working with parents, community people, and service providers to explore how we could better serve children “of a different way,” how we refer to children who have serious emotional needs. We also sought to find ways to work toward prevention of problems. A work group on Lakota history, culture, language, philosophy, and spirituality was the first step. To serve those from pre-birth to age 21, we realized we needed to develop a Lakota-based mental health assessment model, specific to the real life circumstances of our young people.

This work has had two major outcomes to date. First, we have created *Lakota Mental Health Assessment, Evaluation, & Diagnosis for Children of a Different Way*. This manual is now in its second edition. Second, through a planning grant called *Wakanyeya Wápe Tokeca* (Children of a Different Way) from the Substance Abuse and Mental Health Services Administration (SAMHSA), we were able to launch *Nagi Kicopi*, or “Calling the Spirit Back.”

Traditional Lakota spiritual beliefs tell us that when a child experiences trauma his or her spirit is hurt. A first step toward healing is *nagi kicopi* or “calling the spirit back.” What we find is that the problem of the child, whatever it is — drugs, alcohol, rebelliousness, violence, or suicidal

tendencies — does not happen in isolation. Rather, it is an individual reflection of the larger pain of the family and the community. Our aim is to provide holistic service that incorporates Lakota systems and practices. We depend upon the counsel of our elders and traditional healers as well as on the extended family. We also use the traditional *inipi* purification ceremony and the practice of traditional peace-making where appropriate. Upon this Lakota foundation, western clinical services are also provided.

To participate in the *Nagi Kicopi* program, each child and family must agree to be actively involved. Our model can only work when the child is an active participant, communicating his or her needs and goals. Families are also critical to the process. Adults form a circle of care around the child, communicate freely to the child and each other. A major assumption is that each child has strengths; we work with each child early to identify and build on these strengths. For instance, a child who has been part of a destructive gang may nonetheless have built up some valuable skills in group dynamics, coping, and survival that can be used constructively. In this way, a true

sense of self-confidence and self-esteem can be fostered. We talk with the child and with each other about how to care holistically for his or her emotional, physical, intellectual, and spiritual needs. The basic principles — or natural laws — we seek to foster are: generosity, fortitude, bravery, and wisdom. Historically, these natural laws governed the life of the Lakota *tiospaye* or extended family, and they have wide application today. We seek to share so that others may prosper, to exercise self-control and self-discipline, to be courageous in the face of adversity, and to make good decisions.

Children in the program and their *tiwaha* (family) and *tiospaye* have access to a wide range of services, including assessment, evaluation, and diagnosis. A treatment plan may consist of Lakota spiritual and conflict-resolution ceremonies; individual, group, and family counseling; and physical care and treatment by trained physicians. We can also help with basic needs for food, heat, shelter, tools, and clothes; and with support services and for follow-up care.

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Milt Lee

## Dr. Mark Butterbrodt - BMF '92

*Dr. Mark Butterbrodt grew up in Watertown, South Dakota. Butterbrodt received a Bachelor of Arts degree cum laude in English literature from Harvard College in 1971, where he wrote his undergraduate thesis on "The Small Town in American Literature." After spending 1972-75 studying medicine at the University of South Dakota in Vermillion, Butterbrodt received his medical degree from the University of Minnesota in Minneapolis in 1977. He then spent three years completing a pediatric residency at the University of Iowa in Iowa City. In 1980, Butterbrodt became a commissioned officer in the U.S. Public Health Service.*



Milli Lee

*At the time of his Bush Medical Fellowship, Butterbrodt worked for Hennepin County Medical Center in Minneapolis. Active duty in the U.S. Public Health Service took him to the Pine Ridge Reservation in South Dakota. He served as a clinical instructor at the University of Minnesota and the University of South Dakota, and served as treasurer of the board of directors of New Visions Treatment Center for Native Americans. In 1992, noting that asthma caused more school absences than any other complaint and had a vastly higher rate among inner-city and poor rural children than among the general population, he used his fellowship to complete a Master's degree in public health at the University of Minnesota and to explore ways to screen and more effectively manage asthma in underserved young people. Upon completing his fellowship, Butterbrodt moved to Pine Ridge, South Dakota where he now lives and works.*

I grew up in a family immersed in the Episcopal church, one many Lakota people also attend. I got accepted into Harvard as a token hick. After college, inspired by the example of Dr. Jon Stransky (BMF '85) and others, I decided to go to medical school. Along the way, I accepted a scholarship from the Public Health Service, and, in exchange, I worked with

underserved people in Wagner and Sisseton, South Dakota, on the Rosebud Reservation, and at the Veteran's Hospital in Fort Meade. Much of this work discouraged me. It seemed simply palliative.

Then I landed my dream job, at Hennepin County Medical Center (HCMC). I was able to work with a very diverse population, consult with knowledgeable, dedicated colleagues, and have access to state-of-the-art diagnostic tools. Thanks to the thoughts of physician and nurse colleagues, and the landmark research of Dr. David Olds and his colleagues, who demonstrated the benefits of focused home visitation for medically at-risk families, I began considering different ways of delivering health care to underserved families. As my chief and mentor at HCMC, Dr. Richard Raile, observed, the present challenge is to make the benefits of modern medical technology available to all Americans. Dick Raile and others inspired me to apply for the Bush fellowship. Then, during a cancer epidemiology class, I learned about the thrifty gene hypothesis — that nomadic people store fat efficiently — and realized that this could explain how Lakota people develop diabetes. It occurred to me that non-insulin diabetes might be primarily preventable by

community-based efforts to effect sustained positive lifestyle changes in such areas as diet and exercise.

I wanted to apply what I had learned at Minnesota's School of Public Health, naively assuming it would take three to six months to put a study in place on the Pine Ridge Reservation. Later, I realized that while Hennepin County still offered me a great job, I needed more time to be able to apply what I learned on my fellowship directly. So I left a job and city I loved to come to Pine Ridge.

I have always worked with poor people, those with tremendous needs in basic health care, including asthma control, preventative medicine and prenatal care, dental care, orthopedics, and mental health care. I now realize that even very poor people in cities have vastly better access to this care than the poor in rural areas. Like most doctors in rural areas, it takes everything I've got just to deliver the basics. There is little time left over to explore other approaches.

I'm an admirer of people like Senator Peter Norbeck and Fightin' Bob LaFollette, people who believed institutions could be made to work for people. What our

prevention project was all about, in a nutshell, was this: we trained community people to do school-based health screens to identify Lakota children of highest risk for non-insulin diabetes. They then visited the children's homes to convey the message that healthy lifestyle changes decrease the risk of diabetes. Our work is reinforced by the findings announced in August 2001 from a study of adults with impaired glucose intolerance at 27 sites funded by the National Institutes of Health. We think schools have a key role in supporting healthy lifestyles of families. There are not enough safe places where children can get active recreation and exercise. On the reservations, outdoor play is often restricted because of wild dogs and broken glass in the housing areas. We hope to see parents and guardians getting involved in school board meetings, lobbying for good fun in the form of vigorous daily physical education, more nutritious school lunches, and removing pop machines from schools.

This kind of community response is essential to improving overall health in a group of people. Clinical medicine does have a role to play in lifestyle related epidemics like diabetes. But we could put



Mill Lee

the Mayo Clinic in Pine Ridge and probably not affect our dismal life expectancy. As physicians, we can support community efforts to remove obstacles to healthy living. And we can support models of health care — such as school clinics and home health services — which address the needs of rural people better than centralized health care facilities. For example, Mary Tobacco, the Oglala Sioux Tribe health educator, observed a possible connection between untreated asthma and diabetes risk some years ago. We think school-based clinics will better address the significant number of Lakota children who have unrecognized or under-treated asthma. By doing so, we think that we will decrease the risk of diabetes as well.

Until recently I had little interest in Native healing traditions or in any alternative medicine that had not been subjected to multiple double-blind studies. When I had the privilege of being adopted into a traditional Indian family in Pine Ridge, my adoptive mother talked to me about traditional healing methods. Recently, my adopted brother asked me to help tend the fire when he went “on the hill,” what is sometimes called a vision quest. And I became interested — it just happened.

I’ve come to see that there is no real conflict between the approaches for me. Both serve very useful purposes. There is no need to choose. I have real appreciation for the validity of traditional Native healing, and I know that this makes me a better clinician in this setting. Even knowing a little of the Lakota language, for example, helps me with elderly patients. Nationally, 70 percent of premature mortality is related to lifestyle. Helping people adjust the way they live is something that traditional healers do very well. By counseling people about core issues like grief, they help reduce life-threatening habits like smoking, overeating, drinking, and the like.

When I came here to attempt primary diabetes prevention and screening, I knew

that I needed the help of the elders. I already had some long-term friendships, connections through church, and a little facility with the Lakota language. Lyle Noisy Hawk, Jr. (BLF ‘00) was a great help in suggesting the potential help of traditional healers whose ideas about living in balance coincide with the lifestyle changes that prevent diabetes. It was humbling to talk to the elders and to realize that I wasn’t saying anything new. They have witnessed the changes and seen the suffering that has led to heart disease and diabetes. And any answers I had would not have been any help if they were perceived as coming from outside. Tribal knowledge and science converge in recommending dietary changes and a drug-free, active lifestyle. This puts the scientific information in a cultural context which makes sense to my patients.

Recently I received help from traditional healers that complemented the advice from a neurosurgeon. I had a painful back problem for several years. Pain pills have an unpleasant effect on me. The surgeon told me to avoid surgery and get a vehicle with better back support. (Most people on Pine Ridge put 40,000 miles a year on their cars and trucks, and I am no exception.) Exercise and a better vehicle helped, but what really helped was the sweat lodge and the kindly assistance of two friends who are Lakota healers.

I have a collegial feeling toward the tribal healers I know. They are heroic, always on call, and often very effective at alleviating suffering. They make a powerful connection to each patient, getting him or her to laugh, to cry. Seeing them in action has helped not only my back but also my work as a “man of science.” I am more confident about the help I can give, and I am a better listener. As Rick Two Dogs, a friend and traditional healer, says, “Listening makes the difference between a healer and a pill pusher.” This is what good physicians have always known.

## Lyle Noisy Hawk, Jr. - BLF '00

*Lyle Noisy Hawk, Jr., an Oglala Lakota, is heir to two traditions. As the eldest son, he was taught and cared for by his grandparents and elderly extended family members, who addressed him only in the Lakota language. His father is an Episcopal priest, and so he also grew up familiar with the English language and the ritual and traditions of the Episcopal Church. This bilingual status has helped him to serve as a bridge for those seeking to reconcile two cultures.*

*Noisy Hawk, Jr. received a Bachelor of Arts degree in sociology in 1992 from Oglala Lakota College in Kyle, South Dakota, and a Masters of Science degree in counseling in 1995 from South Dakota State University in Brookings. In 1995, he worked as a school counselor at Saint Francis Indian School in Saint Francis, South Dakota, followed by a year of teaching the Lakota language to middle and high school students at Crow Creek Tribal Schools in Stephan, South Dakota. When he received his fellowship, Noisy Hawk, Jr. had served four years as a high school guidance counselor at Little Wound High School in Kyle, South Dakota. He is currently in the second year of a doctoral program in education, focusing on human development and psychology, at Harvard University.*

My Lakota name is *Wicahpi Yamni*, which means Three Stars. My early contact with the Lakota elders and the Church equipped me with the essential and fundamental principles of life which are articulated in existential philosophy. Being bilingual gives me access to the wealth of Lakota thought and philosophy. Language shapes our experience of undifferentiated reality, constructing symbolic patterns that have great resonance. It is exciting to view the rich metaphysical body of knowledge of the *Ike Wicasa*, the Lakota common person's philosophy, to the formal precepts of educational philosophy. I want to provide a service to my own community,

and also to help abolish ignorance held by both Native Americans and others about Lakota ways. We all tend to defend our own points of view, but we can all learn to look at the world from the point of view of another, and we gain by doing this.

I have learned a great deal by studying western philosophy and considering how similar ideas are handled very differently in Lakota philosophy. Through writings like Plato's *The Symposium*, I have found that abstract ideas are applicable to all cultures in one pattern or another. In *The Symposium*, a number of poets and philosophers gather at a celebratory banquet. Each person takes a turn giving an impromptu speech in praise of love. Socrates gathers together each person's ideas along with his own into one speech, concluding that love is the desire for the perpetual possession of the good and the desire for immortality. Physical love, which is ignited by beauty, can lead to immortality through procreation, so physical love coincides with spiritual love; and spiritual love involves the soul's movement toward wisdom and virtue. In this way, parenthood becomes an important aspect in the progression of individual souls and of civilization. It is the experience of participating in this world that progression toward the absolute or ideal — God — can be attained.

In contrast, Lakota thought views individuals as already being eternal due to the ongoing relationship or kinship with other people, other beings, and the spirit world. A Lakota views himself or herself as being connected to everyone. The seven rites of the Lakota are rituals that formally establish and cultivate relationships. These rituals are designed to strengthen connections or love that tie the person to another person, place, or thing, in order to keep the individual connected to the Eternal. Beauty is experienced both



Martha Stewart

aesthetically and emotionally. In Lakota ceremonies, for example, songs create a vocal harmony — beauty — to which one responds emotionally. It is understood that emotions play a key part in healing.

There is no question that words have power. One's language — one's mother tongue — is an important part of each person's identity. When one is beaten for speaking one's language, one is taught to be ashamed of the self, and this leaves deep wounds. While this did not happen to me, it was a very common experience for several generations of Lakota people. When a whole people come to distrust and become ashamed of their identities, they are caught in despair, feeling powerless to change their circumstances. Despair can show up as many dysfunctional behaviors. Yet, change is possible. A key is to honor one's own cultural roots, and to speak up in protest when others denigrate them, either knowingly or unknowingly.

In my work with school communities, I have seen how Lakota words and ways can galvanize a group, moving them from a feeling of helplessness to power in a

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## Dr. Linda Gourneau - BLF '01

*Linda Gourneau, M.D. is a member of the Three Affiliated Tribes of Fort Berthold. For the past four years, she has served as medical officer for the Quentin N. Burdick Memorial Health Care Facility of the United States Indian Health Service in Belcourt, North Dakota, where she received their Outstanding Service Award in 2000. In this position, she provides a range of services, from primary care to urgent and emergency room care. She has also served as medical director for the Minne-Tohe Health Center in New Town, North Dakota and as director of minority undergraduate medical education for the Department of Family Medicine at the University of North Dakota School of Medicine in Grand Forks*

*Gourneau received a Bachelor of Science degree in natural sciences from the University of North Dakota in 1983, followed by a medical degree from the University of North Dakota Medical School in 1989. During her medical studies, she became a champion American Indian Fancy Shawl Dancer. On her fellowship, Gourneau is combining academic study at the University of Arizona's College of Medicine with self-designed study of spiritual and healing traditions of the Mandan, Hidatsa, and Arikara tribes.*



Elite Studio

As a physician, I see that removing people from their cultural roots directly and indirectly affects their physical health in a detrimental way. As an American Indian, I have personally encountered (either directly or indirectly) the social, medical, and political problems unique to us. My goal is to establish a Native American Healing Center, separate from the Indian Health Service, that integrates western medicine with traditional healing. Specifically, the Center will work under the American Indian belief that people have spiritual, emotional, mental, and physical levels. Disturbance at the emotional and mental levels shows up physically as disease. The spiritual level is the last to be affected.

Cultural context has the power to promote and erode an individual's health. I am of Mandan, Hidatsa, Arikara, Chippewa, and French descent. My great-great-great-grandfather, Bears Teeth, was a medicine man. My great-grandfather was a scout for General Custer. My grandmother had six children, four of whom died young from disease. These painful facts affected how my father was raised. I have always considered myself fairly intact, but recently I have begun to see how this history has affected me, too.

As with my own family, many Indian people suffer from post-traumatic stress syndrome caused by upheaval following contact with white culture. I believe that many of those who came to this land from Europe were also suffering from various traumas that had already become intergenerational. Up to the point of contact, we had social structures in place that addressed how we dealt with loss. After assimilation, we have dealt with loss in other ways that, unfortunately, do not work as well as the old ways. Now we are all dealing with the effects of intergenerational post-traumatic stress

syndrome. How many families are not touched by alcohol or drug abuse, clinical depression, or other serious dysfunction? While often this is viewed as an individual problem or sometimes the problem of a particular family, what is usually overlooked is the way the culture contributes by sanctioning "norms" that are not healthy.

One detrimental cultural legacy with which we are all dealing, as we have for many decades, is the tendency to suppress feminine power, to deny the power of intuition, to denigrate the power of the earth itself. Instead of acknowledging that we are all fundamentally connected and that we naturally seek connection to the land, to each other, and to the spirit world, we compete, deny, split off, and ghettoize anything that we don't want to recognize. One way that physicians do this is to deny their own needs to heal past wounds and to maintain balance in their own lives.

Medical school functioned like a boot camp. We were all subjected to repetitive drills, routine humiliations, and sleep deprivation. Physicians are trained to ignore their own bodies' signals for rest, food, and quiet, for example. I was taught to close down during medical school. On the one hand, the gift of medical school was that I learned so much about the miracle of the human body. On the other hand, I was taught to regard the human body as a collection of components and systems. There was no emphasis on how the intricate interconnections of these different systems affected the health of an individual. We focused instead on alleviating symptoms by chemical and mechanical means such as surgery. We were not encouraged to understand a patient's symptom within the context of his or her beliefs, family, or community. The curriculum was built around disease and dysfunction. It is truly astounding how rarely medical students discuss what

constitutes wellness — or even the importance of rest, nutrition, or peace of mind — for achieving and maintaining health.

The healer, on the other hand, understands that his or her innate healing ability is a gift, something that can be awakened but not given from any outside credentialing agency. For me, this awakening began very early, through my grandmother. She loved me unconditionally. I did not have to perform in any way, such as getting good grades, to have her attention and love. I always knew that with her I was already someone. I counted. That helped me to trust my inner-knowing, my intuition. When I began to feel cut off from my feelings as a medical student, I knew that I needed some respite from the cerebral way of perceiving the world, and so I began to dance. The drum beat and the time-honored movements as I performed the Fancy Shawl Dance were a much-needed antidote, drawing me back into the rhythms of my body.

I think that leaders are those who serve. The most successful doctors do somehow learn to trust their intuition, and they are motivated by love of the patient rather than money or prestige. My goal is to get at the root of the patient's problem: to take each person's emotional, mental, and spiritual state into account, along with their physical ailment. In addition to a standard medical examination, I also look at the way the patient speaks, how the body moves, how radiant he or she is.

I am using my Bush fellowship to deepen my understanding of how to use techniques like this to help guide a patient toward holistic health. In August, 2000, I enrolled in a two-year program in integrative medicine developed by Dr. Andrew Weil at the University of Arizona's College of Medicine. The curriculum covers many topics, including spirituality and medicine, mind-body medicine, homeopathy, Chinese medicine, botanical

medicine, and ethics. It is designed to supplement and enhance the work of a physician trained in western medicine, and recognizes the ideas and practices of shamanic healers such as Native American medicine men. The fellowship is allowing me to complete the second year of this program and to add a self-designed component for immersing myself in the traditional healing and agricultural practices of the Mandan, Hidatsa, and Arikara people.

I am meeting one-on-one with four practitioners: a spiritual leader, a master flute maker and storyteller, an internationally acclaimed artist and social worker, and a college agricultural historian. With each person, I will be concentrating on the same theme: traditional tribal ideas and techniques for physical, mental, emotional, and spiritual healing by using all the senses and modes of thinking. Together, we will explore stories; ways to collect, cultivate, prepare, and apply medicinal plants; traditional diet; music; and ceremonies. I will complete my fellowship activities by the end of 2002. I plan to spend the next year locating funding and a site, in order to open the Native American Healing Center.

This is an ambitious goal, but I have always strived to overcome the obstacles placed before me. When I was told I did not have what it takes to become a physician, I knew deep down that I did, even if those who sought to discourage me could not recognize it. My strength comes from knowing who I am and believing in the Creator. My weakness is the knowledge that I carry the wounds of my ancestors, but from this I consciously strive for strength. The work I am doing now is very meaningful to me,



Elite Studio

personally, but I am doing it so that my people may benefit. I have a young daughter and two young grandchildren. I am determined that they will have access to the very best that both healing traditions have to offer. And I believe that as American Indians heal their bodies, minds, emotions, and spirits, other American people will benefit from our conscious contributions as caretakers of our Mother the Earth.

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Listening is a very important part of what we do. The key questions we ask each child are:

*Niye El Taku Toka He?*

What has happened with you?

*Taku Yacin He?*

What do you need?

*Taku Ecanu Yacin He?*

What do you want to do?

*Tokel Oniciya Unkokhipi He?*

How can we help you?

We also take care not to label a child according to needs, because, despite good intent, such labels are inherently derogatory. They can offend children and become self-fulfilling prophecies. An example is when a child who sees and hear things that adults do not comprehend. If we conclude that the child is hallucinating, we may seek unwarranted psychiatric treatment. But Lakota know that children are sacred and have an ability to communicate with the spirit world, seeing what adults do not always see. Furthermore, when children cry for no apparent reason, it may be because they foresee traumatic events. We assess whether any immediate intervention is needed, schedule an in-depth review of the child's history and current situation, create with the child and family an individualized plan for care and treatment, proceed with treatment (including counseling and sacred ceremonies), and follow-up as the child transitions back into a healthy lifestyle.

Our organization received a charter from the Oglala Sioux Tribe in August 2000. This new organization is called *Wakanyuja Pawicayapi*, Inc. (The Children First, Inc.). We now have more autonomy and flexibility, and we have been able to establish a non-profit foundation to help with long-term funding and develop

partnerships with other agencies and with schools. So many other tribes have expressed interest that we are able to disseminate our work and raise some funds by training others. We are now offering a six-credit college course through the human services program at Oglala Lakota College.

We've also taped our Lakota Mental Health conferences. These training sessions include discussions on parenting and providing therapy from the basic Lakota belief that children are sacred. For example, if you hold Lakota traditional beliefs, how do they show up in your interactions with young people? Do you raise your voice or use force to try to control a child? Just the realization that there are other effective options can uncover a lot of pain about how the parent was raised and also start a creative look at how things can be different.

This work is allowing us to bring the strengths of traditional Lakota culture in a very effective and important way into the modern world. I believe that it is to our people's advantage to take the best of western medicine and combine it more effectively with Lakota traditional healing to help our children. We must not, however, diminish the integrity of our sacred ceremonies in the process. We must integrate the power of our cultural and spiritual beliefs with the strength of western methodologies. It is often a fine line to walk.

This is an exciting time, because after three years of serious planning, we are providing service to children and their families. Sometimes the challenges seem very great. To help our young people, we must address damage that has deep roots, back four or five generations. But we have laid a solid foundation. It is a beginning.

## Lyle Noisy Hawk continued from page 5

peaceful and productive way. In 1991-92, I was a college student at Oglala Lakota College living in Martin, South Dakota. Many Lakota parents in the Martin school district expressed concern about the education of their children. For example, the quincennial arrival of Columbus to the land was conveyed to students without including how Native Americans viewed this event. Furthermore, portions of the high school's homecoming ceremony trivialized Lakota culture. Finally, parents sought to influence the ways in which school policies and procedures were formulated and implemented.

Meetings were held that followed Lakota forms, including prayers, a drum group, and speeches, ending with a meal. I helped to focus discussions around the ideas of the doctrine of the school as *in loco parentis* and the theme that knowledge is power. It was clear that it was up to us to correct the inaccuracies surrounding the teaching of this historical event five hundred years ago and to name the process of colonization. I found myself serving as the *Ike Wicasa*, the common man who assumes leadership and leads through example rather than through outward authority symbols. To date, some aspects of the curriculum have been revised, and the homecoming coronation was altered. In this process, we not only saw clearly how curriculum shapes attitudes, but also how the culture of Lakota people is alive and well.

In my doctoral work in education, I am learning what amounts to a third language: educational theory. What I am looking for is another lens to help me look at various cultures with more discernment. I also am gaining another means to communicate the beauty and integrity of different cultures — particularly those marginalized — to the academic world in order to foster greater understanding of the self and others.

# Recent Publications

## By Bush Artist Fellows

*I am always impressed by how prolifically creative Bush Artist Fellows are. To illustrate this, here are the recent book-length publications from a small subset of fellows — from 1999, 2000, and 2001 — in the order that they came across my desk.*

*Julie Dalgleish,  
Director, Bush Artist Fellows Program*



### The Weight of All Things

**Sandra Benitez** (BAF '99),  
Hyperion, New York NY, 2001

*The Weight of All Things* is a novel about war, seen through the eyes of a nine-year-old boy. The battleground is El Salvador. The boy is Nicolas de la Virgen Veras. The book will be published in paperback, in February 2002. Rights have been sold to Spain, Italy, Germany, and the Netherlands.

The book was the March selection of Talking Volumes, the Minnesota book group sponsored by the *Star Tribune*, The Loft, and Minnesota Public Radio. It will be the February 2002 book group selection of the New Jersey newspaper, The Bergen County Record's book group.

### timeuponOnce

Poet **Kathleen Heideman** (BAF '99), Phebe Hanson, and Rebecca Alm, MCBA/Jerome Fellowship collaborative artist's book, limited edition. Minneapolis MN, 2001

*timeuponOnce* (offset-printed) reveals an intergenerational fairy tale project through text fragments, triolet poems, and exquisite corpse imagery. Created under the auspices of a 2001 MCBA/Jerome Book Arts Fellowship, *timeuponOnce* suggests an EveryWoman's Tale, marrying digital imaging techniques with traditional book formats and was recently exhibited in the Open Book's Star Tribune Foundation Gallery.

### Because of the Light

**Roseann Lloyd** (BAF '99)  
HolyCow! Press, Duluth MN, 2002

*Because of the Light* is a collection of poetry in many forms — ghazals, narrative poems, persona poems, list poems, prose poems — about issues of our contemporary world.

### 33 Minnesota Poets

Emilio DeGrazia & Monica DeGrazia (Editors), Nodin Press, Minneapolis MN, 2001

Poets Emilio and Monica DeGrazia edited this new anthology featuring 180 poems by Minnesota poets, including **Kathleen Heideman** (BAF '99). The 275-page collection was published by Nodin Press in Minneapolis. The book is the second poetry anthology the DeGrazias have edited.

### The Prairie in Her Eyes

**Ann Daum** (BAF '99), Milkweed Editions, Minneapolis MN, 2001

*The Prairie in Her Eyes* captures the beauty, despair, rewards, and loneliness of ranching in the modern West. Raised on her father's thirty-thousand acre spread, Ann Daum is now a rancher herself, raising sport horses and working to achieve a self-reliance that is not intertwined with cruelty, and in which dependence on the land does not mean hatred of the wild.

*The Prairie in Her Eyes* is among Milkweed Editions most recent titles in The World As Home program. Milkweed Editions, a nonprofit literary press, publishes with the intention of making a humane impact on society, in the belief that literature is a transformative art uniquely able to convey the essential experiences of the human heart and spirit. Milkweed Editions publishes fiction, poetry, memoir, books for young readers, and literary nonfiction about the natural world.



### Assembly of the Shades

**Sarah Fox** (BAF '01), Salmon Press, County Clare Ireland, 2002

*Assembly of the Shades*, Sarah's first book, is a collection of poems. The book will be distributed in the United States by Dufour. The book may be ordered from the Salmon Press web site, [www.salmonpoetry.com](http://www.salmonpoetry.com) or found in bookstores throughout the United States.

### All We Know of Heaven

**Rémy Rougeau** (BAF '01), Houghton Mifflin, New York NY, 2001

Since its publication, *All We Know of Heaven* has gone into its second printing. The novel received impressive reviews from *The Washington Post*, *The New Yorker*, *Kirkus Reviews*, *Publishers Weekly*, *Newsday*, *The Boston Globe*, *Time Out New York*, *Select Fiction*, *Hartford Courant*, *The Los Angeles Times* and other newspapers and reviews. It was selected for Top Ten Book Sense 76, July and August 2001.

*All We Know of Heaven* was the subject of a feature article in the June 19, 2001 *New York Times*. The author appeared on "New York and Company" with Leonard Lopate (WNYC 93.9 June 26, 2001) and on "CBS Sunday Morning" with Charles Osgood (August 12, 2001). The author also wrote the Slate Diary for MSN during the week May 7-11.

A paperback edition of the book will appear in June 2002.



### Bone & Juice

**Adrian C. Louis** (BAF '90 and '01), Northwestern University Press, Evanston IL, 2001

Adrian C. Louis's largely autobiographical verse is characterized by a bluntness born of self-irony and self-criticism. He attacks his subjects with an emotional engagement that is both tender and honest. Within the context of fallen ideals and lost spirituality among Native Americans, he composes elegies for his mentally disabled wife and describes scenes from "Cowturdville," his name for the town near a reservation where he lived. Mesmerizing the reader with the rhythm of his lively lines, Louis demonstrates a stylistic strength that is both accessible and demanding. His portrayals of Native American life and his social and moral critique of American consumerism and conformity are darkly hilarious odes to the cultural boundaries between Americans and Native Americans.



He has also published the well-received *Ancient Acid Flashes Back* in 2000 by University of Nevada Press, Reno NV.

### Deaccessioned Landscapes

**Jonathan Brannen** (BAF '01), Chax Press, Tucson AZ, 2002

*Deaccessioned Landscapes* is an inquiry in the nature of location and dislocation. The landscapes it explores are both exterior and interior. It is a search for the meaning of meaning in a universe whose only constant is flux; a terrain where winds erode, time transforms, memory effaces, language revises.

This work invokes the traditions of Louis Zukofsky, Gertrude Stein, Pierre Reverdy, and George Oppen. It is informed by the work of such philosophers as Ludwig Wittgenstein, Jacques Derrida, Maurice Blanchot, and Gilles Deleuze. Still, these poems subscribe to one critic's description of poetry as "letting words go out and play." In a sense, *Deaccessioned Landscapes* is that playground.



### Swimming Sweet Arrow

**Maureen Gibbon** (BAF '01), Little, Brown and Company, New York NY, 2000

*Swimming Sweet Arrow* is a frank coming-of-age story about a young, working-class woman in rural Pennsylvania.

*Swimming Sweet Arrow* was recently issued in paperback. In addition, *Swimming Sweet Arrow* was also published in the U.K. in 2000/2001, and in Norway in 2001. A German edition is forthcoming from Goldmann Verlag.



### Buffalo for the Broken Heart

**Dan O'Brien** (BAF '01), Random House, New York NY, 2001

For twenty years, Dan O'Brien battled drought, overgrazed pastures, and falling cattle prices as he struggled to maintain his cattle ranch. *The Broken Heart*, nestled at the foot of South Dakota's Black Hills. Having to take stints as an endangered species biologist, English teacher, and handyman to help pay off his accumulating debts, he questioned the logic of this losing enterprise, but never lost his fierce love of the Great Plains. So when a neighboring buffalo rancher invites him to lend a hand at the annual buffalo roundup, O'Brien comes face to face with these impressive creatures, and the seeds are planted for converting his own ranch from cattle to buffalo. O'Brien embarks on a journey that returns buffalo to his land for the first time in more than a century and a half.

### Garage

**Kira Obolensky** (BAF '99), Taunton Press, Newtown CT, 2001

*Garage* is a book about the domestic environment's id. Showcasing more than 50 unique garages, the book addresses the adaptability of this uniquely American structure. From the eccentric to the sublime, these garages prove the potential of the most versatile "room" not in the house.

"Lobster Alice" by Kira Obolensky was published in *Women Playwrights: The Best Plays of 1999*, Marisa Smith (editor) Smith & Krause, Lyme NH, August 2001.

### In the Company of Angels

**Nicole Kelby** (BAF '99), Hyperion, New York NY, 2001

This novel describes dark miracles and angelic visitation set in a Nazi occupied Belgian town that is scented by chocolate and haunted by war. Published by Theia, the literary imprint of Hyperion Books.

*In the Company of Angels* is also being published by Bompiani in Italy, Harper Collins of Australia, and De Gues in the Netherlands.



### The Other Side: A Novel of the Civil War

**Kevin McColley** (BAF '01), Simon and Schuster, New York NY, 2000

A historically precise and resolutely unsentimental look at the Civil War, *The Other Side* is an epic that follows one young man's harrowing personal journey from innocence through soul-destroying experience as he becomes a follower of Quantrill's Raiders.



### The Girl and the Serpent

**Joseph Maiolo** (BAF '99), published in *Resurrecting Grace: Remembering Catholic Childhoods*, edited by Marilyn Sewell, Beacon Press, Boston MA, 2001

*In Resurrecting Grace*, editor Marilyn Sewell has assembled personal recollections, both painful and sweet, from some of our very finest literary writers—their candid confessions about growing up in the "One True Church." With them, we return to their youthful experience of the ritual, the saints, the nuns, the hidden desires, the overt transgressions, and, of course, the omnipresent guilt.

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## BUSH LEADERSHIP FELLOWS PROGRAM REMOVES AGE LIMIT

The Bush Leadership Fellows Program announced on August 20, 2001 that it is removing the upper age limit for applicants to its program. Previously, applicants over 54 years old were ineligible. Now, all residents of Minnesota, North and South Dakota, and northwestern Wisconsin who are at least 28 years old are eligible. For more details, contact John Archabal (director) or Martha Lee (assistant director) at (651) 227-0891.

### *In Brief*

WILL RETURN IN SPRING 2002

**It is now possible to view past  
issues of *Bush Fellows News*  
on the web:  
[www.bushfoundation.org](http://www.bushfoundation.org).**

**Do you have news to  
share** — your own or that of a Bush  
colleague? Please let us know!

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THE BUSH FOUNDATION is a private, grantmaking foundation with charitable purposes. It was created in 1953 by Archibald Granville Bush, sales and general manager of the 3M company, and his wife, Edyth. The Foundation makes grants to institutions in education, humanities and the arts, human services, and health - primarily in Minnesota, North Dakota, and South Dakota. It also offers three fellowship programs for individuals and two nonregional grants programs: one for black private undergraduate colleges and one for accredited tribally controlled Indian colleges.



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