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LaDUKE

tried to balance . . . some real personal hurts and sad feelings with the professional responsibility to compete and push ahead," as La Russa told Matthew Leach for *MLB.com*. "I thought about it a lot. I think I had some good help as far as advice and how to handle it. . . . It was never, 'Hey, we're gonna give up because we've had a very cruel set of circumstances.' But at the same time, it was never, 'Forget the circumstances, it's all about winning and losing.' We tried to balance it." In the first round of the play-offs, the Cardinals defeated the Diamondbacks in a sweep. They then lost the National League pennant race to the San Francisco Giants, four games to one. At the end of the season, La Russa won his fourth Manager of the Year award and his first in the National League.

In 2003 the Cardinals posted an 85-77 record and ended up in third place in their division. "We're playing the game right," La Russa told a *St. Louis Post-Dispatch* reporter during the season, as quoted by *ESPN.com*. "Everybody has good body language, everybody is ready to play nine innings. . . . There isn't anybody out there that doesn't have a chance to do something good. We're spreading it around. That's a mark of a good team."

La Russa and his first wife, Luzette, married in 1965 and divorced in 1973. He and his second wife, the former Elaine Coker, whom he married on December 31, 1973, live during the off-season in Danville, California. The couple have two grown

daughters, Bianca and Devon. La Russa is the chairperson of Tony La Russa's Animal Rescue Foundation, which he co-founded, with his wife, to save abandoned animals and increase public awareness of the importance of controlling overpopulation of cats and dogs through sterilization. He is also an active member of the St. Louis Cardinals' community foundation, Cardinals Care. La Russa was elected to the National Italian American Sports Hall of Fame in 1998.

La Russa has been described as congenial and modest but self-confident and as having a caustic wit. During most games he watches the action so intently that he remains virtually motionless on the dugout bench. "When the game starts, there's a burning inside me—a competitive fire I literally feel, so much sometimes that I think it might be an ulcer," he told Clifford Terry in 1980. "So long as that fire is there, I want to manage. When it's gone . . . I'll get into the front office or something." — G.O.

Suggested Reading: *Chicago Tribune* IV p9 Mar. 22, 1981, with photo, IV p1+ May 9, 1982, with photo; *Chicago Tribune Magazine* p4+ Apr. 13, 1980, with photos; *Christian Science Monitor* p14 July 29, 1981, with photo; *Inside Sports* p54+ Apr. 1990, with photos; *MLB.com*; *New York Times* B p9+ Feb. 26, 1991, with photo; *usajapan.org*; *Washington Post* D p10 Aug. 8, 1993

LaDuke, Winona

1959- Environmental activist; writer

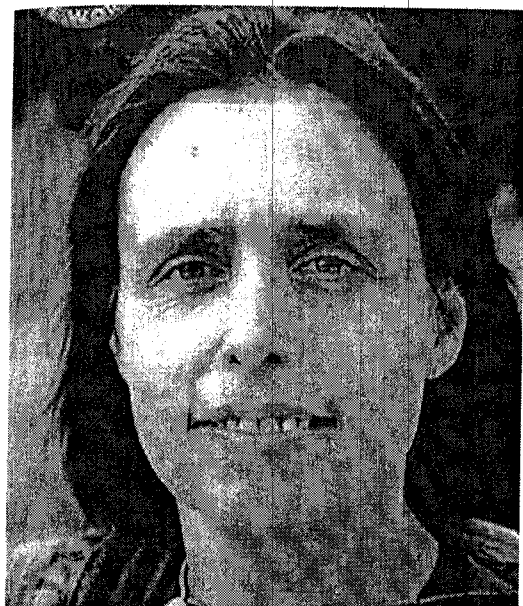
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Winona LaDuke is one of the most prominent advocates for Native American and environmental causes in the United States. She is a member of the Mississippi Band of the Anishinaabeg, a Native American people who once flourished near the Great Lakes and now live mainly in Michigan, Wisconsin, and Minnesota. (The Anishinaabeg are also referred to as the Ojibwe and the Chippewa.) LaDuke works to protect the rights of indigenous people, promote their self-determination, and raise cultural awareness among both Indians and non-Indians. She is the founding director of the White Earth Land Recovery Project, which seeks to recover the land of the Anishinaabeg's White Earth Indian Reservation from the U.S. government and private owners. She is also the program director of Honor the Earth, which funds Native American environmental activism, and the founder and co-chair of the Indigenous Women's Network, which promotes the self-determination of Native American women. Her efforts prompted *Time* magazine in 1994 to name her one of America's 50 most promising leaders under the age of 40, and Ms.

magazine to name her Woman of the Year for 1997 (along with the Indigo Girls, a contemporary folk-music duo).

In 1996 and 2000 LaDuke served as the vice-presidential running mate of the Green Party's U.S. presidential candidate, Ralph Nader; the campaigns garnered, respectively, 1 percent and 2.7 percent of the vote. In explaining why she shifted her attention from the grassroots to the national level, she said in a talk transcribed for the Michigan Green Party's Web site, *Amber Waves of Green*. "I believe . . . you have to work on change at all levels. And I do not wish to be a national figure all the time, but at the same time, what you realize is that you are called to try to do something right. And my whole life, I've been called. Like, they ask you to come over here and try to help them. So you go over there and try to help them. And we could wait for someone to try and take care of us, but it's just not going to happen." LaDuke believes that the political system needs to be changed so that "it is responsive to the poorest, and not to the richest. That has to be done by people who say 'I will try.' It's a long process. . . . But, I think, if we keep trying, at some point, people of conscience will be in power."

Winona LaDuke was born in 1959 in the eastern section of Los Angeles, California ("East L.A."). Her father, Vincent LaDuke, was an Anishinaabe



Winona LaDuke

Courtesy of Feminist Press

activist, writer, and local spiritual adviser, who later worked as an extra in several Hollywood Westerns. Her mother, Betty Bernstein, was a Jewish painter from the South Bronx, in New York City. When LaDuke was born, her father declared her a member of the tribe known as White Earth Anishinaabe Nation, and he began taking her to powwows when she was a toddler. Both of LaDuke's parents agitated on behalf of migrant workers; LaDuke has recalled being taken out of school often to attend anti-war and civil rights demonstrations. LaDuke credits her family with instilling in her a sense of social responsibility. As she told Susan M. Barbieri for the *St. Paul Pioneer Press* (May 28, 1995), "I'm able to do what I do because of people like my mother who went out there and fought for women's rights and civil rights. My father was a political guy in the native community. My grandmother on my mother's side was a labor-union activist. Our family always had a pretty deep sense of social justice." When LaDuke was five years old, her parents divorced, and she and her mother moved to Oregon. At 16 she began taking premed classes during the summers at Barnard College, in New York City. After graduating from high school, she entered Harvard University, in Cambridge, Massachusetts, where she was one of eight Native American students at the time. While there, LaDuke became involved in the environmental/anti-nuclear movement that was gaining ground in the mid-1970s. She also met the Cherokee activist and artist Jimmy Durham at a talk he gave during LaDuke's freshman year at Harvard. "Basically, he said, 'There's no such thing as an Indian problem—it's a government problem,'" she told Marjorie Rosen for *People* (November 28,

1994). "When I heard that, it shook something loose in me. It changed my life."

Soon afterward, LaDuke began to work with Durham. In particular, she researched the impact of uranium mining on the health of American Indians. Because much of the land granted to Native Americans by the U.S. government in the late 19th and 20th centuries was rich in uranium, two-thirds of uranium production has taken place on Indian lands. As a result, most of the uranium contamination of the soil and water and poisoning of workers and others exposed to uranium has occurred among Native Americans. At the age of 18, LaDuke presented to the United Nations the research she had done on uranium mining for the International Indian Treaty Council. She subsequently took time off from school to work in the communities where she had performed the research. On reservations in the Southwest and North Dakota, she tried to stop mines from opening up and translated government documents into local Indian languages. Eventually she earned a bachelor's degree in native economic development from Harvard, a master's degree in urban development from the Massachusetts Institute of Technology, in Cambridge, and a second master's degree in rural development from Antioch College, in Yellow Springs, Ohio.

By the end of the 1970s, LaDuke was a well-known figure in anti-nuclear and environmentalist groups. (Her nickname was "No-Nukes LaDuke.") She decided, however, that she wanted to focus her energy on the needs of Native Americans. In 1981 she moved to the White Earth Indian Reservation, in northern Minnesota, where she accepted a position as the principal of a local reservation school. While White Earth is the largest reservation in Minnesota, only 10 percent of the land where it is located is owned by the Anishinaabeg; the rest, according to the White Earth Land Recovery Project's Web site, was "stolen . . . through unethical tax foreclosures, treaty abrogations and property thefts in the 1800's and early 1900's." LaDuke became involved in a lawsuit to recover White Earth lands from whites and other non-Indians. In 1983 she helped found Anishinaabe Akeeng (The People's Land), an organization of members of the White Earth tribe that seeks to regain reservation land. She also led the opposition to the James Bay hydroelectric project, which sought to construct hydroelectric plants in areas of northern Quebec that belonged to the Innu and Cree tribes. In 1985 she founded the Indigenous Women's Network, which seeks to foster the self-determination of indigenous women and communities in the Americas and the Pacific.

In 1988 LaDuke received the \$20,000 Reebok Human Rights Award for her work as an advocate for Native American land rights. She used the money to establish the White Earth Land Recovery Project (WELRP), whose mission is "to facilitate recovery of the original land base of the White Earth Indian Reservation, while preserving and restoring traditional practices of sound land stewardship,

language fluency, community development, and strengthening our spiritual and cultural heritage," as the group's Web site states. So far WELRP has recovered more than 1,000 acres of land. LaDuke views the recovery of Indian lands as a crucial part of the solution to problems of poverty and poor health among Native Americans. As she explained to Susan Barbieri, "You can't really address the long-term social problems of the Indian community unless you address the fundamental problems of the Indian community, which have a great deal to do with absence of control over our land and cultural disintegration. Our strategy is to try to recover a third of our land. I'd like all of it, but I'll take a third of it for now." In addition, LaDuke founded Native Harvest, a sustainable natural-foods enterprise that supports WELRP's many projects. Through the enterprise, the Anishinaabe produce and market maple products, native wild rice, coffee, birch bark products, and handmade quilts.

Throughout the early 1990s LaDuke continued to work for the rights of indigenous people and for the preservation of the environment. In 1993 she organized the first "Honor the Earth" tour, which featured the Indigo Girls and raised \$250,000 for grassroots Native American environmental organizations; the tour was so successful that she organized four more tours, in 1995, 1997, 2000, and 2003. The 2003 tour concentrated exclusively on college campuses, where LaDuke and the Indigo Girls gave speeches about Native American environmental issues and the development of wind power as an alternative energy source and urged students to become activists. A decade earlier LaDuke's work had begun to attract the attention of the media: in 1994 *Time* magazine named her one of the 50 most promising leaders under 40, and in 1997 *Ms.* magazine named her, along with the Indigo Girls, their Woman of the Year.

In 1996 LaDuke embarked on the first of two campaigns for vice president of the United States on the pro-environment, pro-labor, anti-globalization Green Party ticket (which represented the party's first presidential campaign). Ralph Nader, the party's candidate for president, explained to Bob van Sternberg for the *Star Tribune* (September 18, 2000) that he chose LaDuke as his running mate because "she's a Harvard-trained economist, a strong and stable human being who's good under pressure. I like what she's fought for here and around the world on behalf of indigenous people. She's got her feet on the ground." At first, LaDuke turned the offer down because, as she told Cynthia Scott for the *Minnesota Women's Press* (August 16, 2000, on-line), "I was influenced by all the imagery of what it means to run a campaign, that it was sully. That's what they've done to the idea of running for political office—it makes you look like you're a liar, that you're disingenuous." She changed her mind, however, after consulting several people from the White Earth community. "They told me, if someone from our community has an opportunity to do something, then

they should. Then Ralph himself called me, and I said yes," LaDuke told Scott. The chief points of the party's 1996 platform included campaign-finance reform; improved working conditions for laborers; an end to government programs that provide tax breaks and other special benefits to large corporations and industries; and environmental protection. As part of the environmental agenda, LaDuke advocated adding a "seventh generation amendment" to the U.S. Constitution, whereby all environmental decisions would be made in light of their impact on the next seven generations of people on Earth. The Nader-LaDuke ticket was on the ballot in only 22 states and the District of Columbia, and in the end the candidates garnered just 1 percent of the vote. The Green Party, however, viewed the campaign as victorious, in that it had succeeded in spurring the party's growth, resulting in the formation of numerous new coalitions at both the local and state levels and the establishment of the Association of State Green Parties (ASGP), which is responsible for the organization of national Green Party campaigns.

In 2000 Nader again asked LaDuke to be his running mate in the presidential election. Again, she initially rejected his offer—this time because she was seven months pregnant. But later, as she explained to Scott, "I said yes because Ralph is right when he says that sometimes a private citizen must become a public citizen. It is people like me who need to be engaged in the political process, not people in the Beltway." (The Beltway refers to the highway surrounding Washington, D.C.; however, the word is often used to refer to that area's insular political and social world.) Unlike the Green Party's 1996 campaign, the Nader-LaDuke ticket of 2000 dismayed a great number of voters. Many liberals argued that the Green Party would take votes away from the Democratic presidential candidate, Al Gore, who was in a tight race against the Republican nominee, George W. Bush. Native Americans, in particular, were afraid that Bush—who had stated that he did not support Indian treaties or sovereignties—might be elected. They so feared that outcome, in fact, that Vernon Bellecourt, the leader of the American Indian Movement, sent LaDuke an open letter stating that all of the Minnesota tribes, including the Anishinaabeg, and the Pueblos of New Mexico would support Gore. Wilma Mankiller, the former principal chief of the Cherokee Nation, sent a message to LaDuke asking her to drop out of the race. LaDuke was also criticized for not being sufficiently active during the campaign. Her repeated absences from Green Party rallies angered and eventually alienated many women voters. LaDuke, who has admitted that she was less of a presence in the 2000 campaign than she was during the party's 1996 bid, explained that while she was running for office she was also working full-time on the fourth Honor the Earth tour and nursing a newborn infant. "The deal was originally that I would make ten appearances total," she told Jennifer Baumgardner for *Ms.* magazine (April/May

2001). "People have said, Ralph shouldn't have struck that deal. But that was my deal. I had a newborn and I wasn't going to drag him around with me. . . . And I had to work. The Green party didn't have the money to subsidize me. They paid for Green-related expenses, but you know. . . . There was a personal toll on me and my family. I was exhausted, had a baby, was worried about my family, had funding proposals that were due, meetings that I had to go to. People at home were like, 'Oh great, she's off running for vice president. What about right here?'" In the end the Nader-LaDuke ticket garnered 2.7 percent of the vote, despite being on the ballot in 45 states. (The party's biggest gain was that, as a result of its showing in the 2000 election, it now qualifies for major-party status in 10 states.) As LaDuke has pointed out, her run for vice president was undertaken out of more than just the hope of being elected. She explained to Alicia Montgomery for the on-line publication *Salon* (July 13, 2000) that she hoped her campaign would "[open] up the system to third parties—real third parties, not just Ross Perot [the Texas billionaire who ran as a third-party candidate in the 1992 and 1996 presidential elections] and people with millions of dollars to spend. We want to encourage people to vote based on their principles and not their fears, and we want to ensure that all these people who don't vote are not forgotten. People

have a right to vote what they believe in, for what they feel is right. It's important to remember that people died for the right to vote. And getting people back into voting, that's something worth fighting for."

LaDuke, a former board member of Greenpeace USA, is the recipient of the Thomas Merton Award, the BIHA Community Service Award, and the Ann Bancroft Award for Women's Leadership Fellowship. She is the author of two books: a novel, *Last Standing Woman* (1997), and a nonfiction book on Native American environmental struggles, *All Our Relations* (1999). LaDuke and her husband, Randy Kapashesit, have been separated since 1993; together they have two children, Waseyabin and Ajuawak. She also has another child, Gwekaanimad, whose father is Kevin Gasco. Gasco is the founder of Native Harvest, which markets products for the White Earth Land Recovery Project. — H.T.

Suggested Reading: *Amber Waves of Green* Web site; *Minnesota Women's Press* (on-line) Aug. 16, 2000, with photo; *Ms.* p47 Apr./May 2001, with photo; *St. Paul Pioneer Press* G p1 May 28, 1995, with photo; *Salon* (on-line) July 13, 2000; *WIN Magazine* p44 June 2001.

Selected Books: *Last Standing Woman*, 1997; *All Our Relations*, 1999

LaHaye, Tim and Jenkins, Jerry B.

LaHaye, Tim

Apr. 1926– Minister; writer

Jenkins, Jerry B.

Sep. 23, 1949– Writer

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In a September 13, 1999 article in *Time* magazine, Walter Kirn credited Tim LaHaye and Jerry B. Jenkins with "doing for Christian fiction what John Grisham did for courtroom thrillers." In fact, their novel *Desecration* beat out Grisham's *Skipping Christmas* as *Publishers Weekly's* best-selling fiction book of 2001. That title is the ninth of the Left Behind books, the most commercially successful Christian fiction series in publishing history. Since 1995, when the first book of the series, *Left Behind*, arrived in bookstores, 35 million copies of the novels have been sold. "Religious books in general are selling very well," Jenkins told Holly Miller for the *Saturday Evening Post* (September/October 2001). "People are searching for truth, and that's what leads them to our novels." Referring to the apocalypse, which is predicted in the New Testament of the Bible and serves as the subject of the Left Be-

hind novels, he added that another factor in the series' success "is that we've created a series of books about the greatest cosmic event that will happen in the history of the world. People are drawn to the storyline, and now they tell us they've fallen in love with the characters." Jenkins was known primarily as a sportswriter before LaHaye approached him to pen the Left Behind series, which is a fictional account of events surrounding the Rapture, during which—as many Christians believe—the faithful will be taken to heaven while others remain on Earth. LaHaye, a biblical scholar and preacher who worked with the evangelist Pat Robertson in the 1980s, provides outlines for the books based on his interpretation of biblical prophecies, particularly the Book of Revelation, and Jenkins works LaHaye's ideas into novel form. The 11th book in the series, *Armageddon*, was published in April 2003. Together, the Left Behind books have raised the profile of Christian literature as a genre.

Both LaHaye and Jenkins stress that the purpose of the books is not merely to entertain, but also to issue an admonishment to both Christians and others regarding the events described in the Book of Revelation. "We're saying we believe this is going to happen someday," Jenkins told Sheila R. Cherry for *Insight on the News* (August 26, 2002). "We don't know when, 10 years from now, 100 years. But we hope that readers take away from this that they don't want to be left behind, they don't want