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## LaDUKE, Winona 1959-

**PERSONAL:** Born 1959, in Los Angeles, CA; daughter of Vincent (a Native American activist) and Betty (an art professor and painter; maiden name, Bernstein) LaDuke; married Randy Kapashesit (a leader of the Cree tribe), 1988 (separated 1992); children: three. **Education:** Harvard University, graduated, 1982; attended Massachusetts Institute of Technology; Antioch College, M.A.

**ADDRESSES:** *Home*—White Earth Reservation, MN. *Office*—White Earth Land Recovery Project, P.O. Box 327, White Earth, MN 56591.

**CAREER:** Social activist for the Chippewa people in Minnesota. Worked as principal at a reservation school; White Earth Land Recovery Project, founder, c. 1988, and campaign director; leader of opposition to James Bay hydroelectric projects; Indigenous Womens' Network, founder and cochair of board of directors; arrested during protest, 1994; Honor the Earth (Native American-controlled foundation), program director, also organizer of national tour by the musical group Indigo Girls, 1995. Green Party candidate for vice-president of the United States, 1996.

**MEMBER:** Enrolled member of the Mississippi Band of the White Earth Anishinaabeg, Greenpeace USA (member of board of directors, beginning in 1991).

**AWARDS, HONORS:** Selected among "50 for the Future" by *Time*, 1995; Woman of the Year Award, *Ms.*, 1997; Reebok Human Rights Award, 1998; Ann Bancroft Women's Leadership Award; Global Green USA Millennium Award for Individual Leadership.

## WRITINGS:

(Contributor) Richard Hofrichter, editor, *Toxic Struggles: The Theory and Practice of Environmental Justice*, New Society (Philadelphia, PA), 1993.

(Author of introduction) Ward Churchill, *Struggle for the Land: Indigenous Resistance to Genocide, Ecocide, and Expropriation in Contemporary North America*, Common Courage Press (Monroe, ME), 1993.

(Author of introduction) Al Gedicks, *The New Resource Wars: Native and Environmental Struggles against Multinational Corporations*, South End Press (Boston, MA), 1993.

(Author of introduction) Rick Whaley and Walter Bresette, *Walleye Warriors: An Effective Alliance against Racism and for the Earth*, New Society, 1994.

*Last Standing Woman* (novel), Voyageur (Stillwater, MN), 1997.

*All Our Relations: Native Struggles for Land and Life*, South End Press (Boston, MA), 1999.

Contributor of articles to periodicals, including *Cultural Survival Quarterly*, *Utne Reader*, *Sierra*, *Insurgent Sociologist*, *Business and Society Review*, and *Indian Country Today*.

**SIDELIGHTS:** Winona LaDuke's activist tradition began at a young age. Her parents were both activists and encouraged her to "do the right thing" in life rather than to focus on making money. LaDuke recalled being pulled from school to attend civil rights marches and protests. Her Native American father, an advocate for Indian issues, exposed LaDuke to her Native American

heritage early, taking her to powwows. LaDuke has written essays for periodicals and book introductions relating to her activist work and is also the author of a novel, *Last Standing Woman*.

LaDuke, in an interview with Sonya Paul and Robert Perkinson in *Progressive*, related that as a teenager she lived in Oregon and had the feeling of not quite fitting in. LaDuke was, she said "the darkest person in my school," and the last one picked for team games. As a child, she said that she first blamed herself, but as she grew older she began to realize the pervasiveness of racism and "classism" in America. She was academically bright and was recruited by Harvard University on the basis of her scholastic test scores. A high school counselor tried to convince her to go to vocational-technical school instead, but the admonition only made LaDuke more determined to go to college, so she enrolled at Harvard in 1976.

At Harvard, LaDuke fit in easily with a group of Native American students. She was inspired to become an activist when she heard Native American activist Jimmy Durham speak on campus. Durham talked about the so-called "Indian problem" and said that it was really a government problem. When LaDuke heard that statement, she told Paul and Perkinson, "it shook something loose in me and changed my life." LaDuke started to work for Durham; her first activist experience involved investigating the effects of uranium mining on the health of Navajos on the reservation. After graduating from college, she returned to her father's reservation at White Earth, Minnesota, where she served as school principal.

In 1988 LaDuke married Randy Kapashesit, a member of the Cree tribe from Moose Factory, in Canada. They had two children, but the stress of dealing with a commuter marriage—since LaDuke traveled often as an activist—put a strain on the couple. They separated in 1992.

LaDuke's career as an activist broadened after returning to the reservation; she became increasingly involved with issues that affected Native American rights. She was also involved in environmental issues and was instrumental in halting a hydroelectric development in the 1980s. LaDuke kept a hand in issues both on and off the reservation, lectured in university settings, and served on the boards of activist groups such as Greenpeace. When LaDuke was awarded the Reebok Human Rights Awards for her advocacy efforts, she used the \$20,000 prize in 1988 to launch the White Earth Land Recovery Project.

Land recovery on the reservation was an initiative that LaDuke and other White Earth Land Recovery Project members felt strongly about. Since the reservation's inception in 1867 its land base had decreased due to questionable real estate transactions and foreclosures. LaDuke's Land Recovery Project bought back 1,000 acres of land into reservation ownership and set a goal of adding another 30,000 acres in the next fifteen years. The Project also established an Ojibwe language program on the reservation as well as a local marketing effort to produce and sell wild rice from the reservation.

LaDuke has had a special interest in the rights of women. She organized the Indigenous Women's Network, an organization that "leverages resources and empowers traditional, community based women," she told interviewers in *Progressive*. The network sponsors conferences and supports a number of local projects that deal with cultural and environmental initiatives and with issues of sustainability. According to LaDuke, "Native communities have an inherent advantage in understanding and creating sustainability," because they are a community with a collective cultural memory. LaDuke also has had strong views about the women's movement; she stated that the movement has inherent, but misdirected power, and focused on the wrong issues. She purported that women's rights advocates should be less concerned with abortion and more concerned with environmental issues.

LaDuke has published essays and authored introductions for several environmental or Native American related books. In 1997 her novel, *Last Standing Woman*, was published. The novel tells the story of seven generations of the Ojibwe, beginning with their first contact with the whites and ending in the 1990s after the Ojibwe fight to preserve their reservation in a manner similar to the 1973 Wounded Knee uprising. A *Publishers Weekly* reviewer compared LaDuke's use of history, myth, and character to the writings of Leslie Marmon Silko and Louise Erdrich. Debbie Bogenschutz, a reviewer in *Library Journal*, noted that LaDuke's characters find ways to rise above their obstacles and help each other. LaDuke's literary work reflects her activist agenda, which she described in the *Progressive* interview as an effort to convert society "from the synthetic reality of consumption and expendability to the natural reality of conservation and harmony."

LaDuke's book titled *All Our Relations: Native Struggles for Land and Life* is concerned with the plights of indigenous peoples and species during the past 150 years. Haunani-Kay Trask, a reviewer in

*Women's Review of Books*, commented that LaDuke wrote using "concise, journalistic prose," and described "the trauma of genocide, of removal, of the toxic invasion of Native nations" while also offering "nourishing moments as well: Native resistance and creativity, and through persevering efforts, a few successes, which become inspiring tales shaped by Natives like LaDuke herself."

#### BIOGRAPHICAL/CRITICAL SOURCES:

##### PERIODICALS

- Booklist*, November 1, 1997, p. 455.  
*Harper's Bazaar*, April, 1993, pp. 99-102.  
*Library Journal*, November 15, 1997, Debbie Bogenschutz, review of *Last Standing Woman*, p. 77.  
*People Weekly*, November 28, 1994, pp. 165-168.  
*Progressive*, October, 1995, Sonya Paul and Robert Perkinson, interview with Winona LaDuke, pp. 36-39.  
*Publishers Weekly*, April 26, 1991, p. 57; October 20, 1997, review of *Last Standing Woman*, pp. 56-58.  
*Whole Earth*, Winter, 1999, review of *All Our Relations*, p. 81.  
*Women's Review of Books*, June, 2000, Haunani-Kay Trask, "From Grief to Resistance," pp. 18-19.

##### OTHER

*Honor the Earth*, <http://www.honorearth.com> (July 31, 2000).\*

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#### LANGGUTH, A(rthur) J(ohn). 1933-

**PERSONAL:** Born July 11, 1933, in Minneapolis, MN; son of Arthur John and Doris Elizabeth (maiden name, Turnquist) Langguth. **Education:** Harvard University, A.B. (cum laude), 1955.

**ADDRESSES:** *Home*—1922 Whitley Ave., Los Angeles, CA 90068. *Office*—Annenberg School for Communication, University of Southern California, 102C University Park, Los Angeles, CA 90089-0001. *Agent*—Lynn Nesbit, Janklow & Nesbit, 445 Park Ave., New York, NY 10022-2606.

**CAREER:** Harvard University, Cambridge, MA, Shaw traveling fellow, 1955-56; Cowles Publications, reporter in Washington, DC, 1959; *Valley Times*, North Hollywood, CA, reporter, 1960-63; *New York Times*, New York, NY, reporter, 1963-65, bureau chief in Saigon, Vietnam, 1965; University of Southern California, Annenberg School for Communication, Los Angeles, professor of journalism. **Military service:** U.S. Army, 1956-58.

**MEMBER:** Author's Guild.

**AWARDS, HONORS:** Guggenheim fellow, 1976-77.

##### WRITINGS:

- Jesus Christs* (novel), Harper & Row (New York, NY), 1968.  
*Wedlock* (novel), Knopf (New York, NY), 1972.  
*Marksman* (novel), Harper & Row (New York, NY), 1974.  
*Macumba: White and Black Magic in Brazil*, Harper & Row (New York, NY), 1975.  
*Hidden Terrors: The Truth about U.S. Police Operations in Latin America*, Pantheon (New York, NY), 1978.  
*Saki: A Life of Hector Hugh Munro, with Six Short Stories Never before Collected*, Simon & Schuster (New York, NY), 1981.  
*Patriots: The Men Who Started the American Revolution* (Book-of-the-Month Club main selection), Simon & Schuster (New York, NY), 1988.  
(Editor) *Norman Corwin's Letters*, Barricade Books (New York, NY), 1994.  
*A Noise of War: Caesar, Pompey, Octavian, and the Struggle for Rome*, Simon & Schuster (New York, NY), 1994.  
*Our Vietnam: The War, 1954-1975*, Simon & Schuster (New York, NY), 2000.

Contributor to *New York Times Magazine*, *Washington Post Book World*, *Los Angeles Times Book Review*, and other publications.

**SIDELIGHTS:** A. J. Langguth served as the *New York Times* bureau chief in Saigon during the Vietnam War. He has written several books about war, including *Patriots: The Men Who Started the American Revolution*, *A Noise of War: Caesar, Pompey, Octavian, and the Struggle for Rome*, and *Our Vietnam: The War, 1954-1975*.