

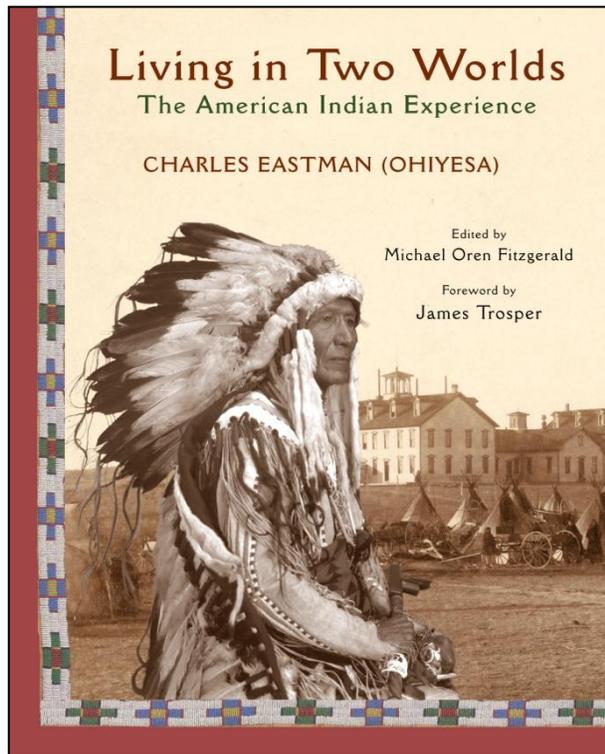
Winner of the 2011 IBPA Ben Franklin Award

# Living in Two Worlds

The American Indian Experience

by Charles Eastman (Ohiyesa); edited by Michael Oren Fitzgerald

Foreword by James Trosper



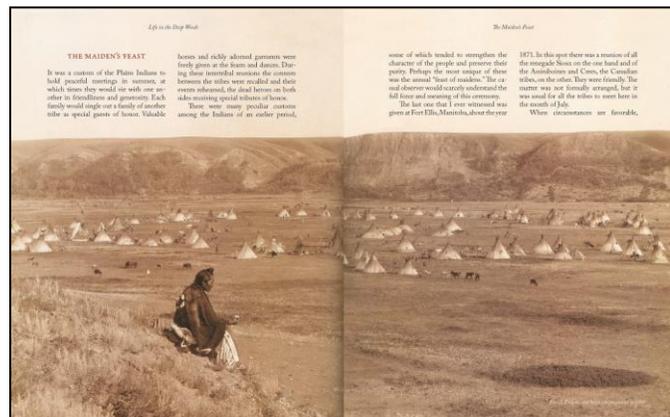
Fitzgerald's work focuses on Charles Eastman's compelling story of embracing the traditional cultural ideals of his nomadic ancestors while living in the modern industrialized world of his time. Born in a buffalo-hide tipi in 1858, Eastman was raised as a traditional Sioux Indian in his youth, but was catapulted into the dominant white society of his time, becoming a medical doctor who cared for wounded Indians after the 1890 massacre at Wounded Knee. He also helped to co-found the Boy Scouts of America in 1910. *Living in Two Worlds* has also been awarded the Prestigious Benjamin Franklin Award for the Multicultural category by Independent Book Publishers Association. This title was also won awards from the Midwest Independent Publishing Association.

## This Book Features:

- ❖ Selections from Charles Eastman's five most important books
- ❖ More than 275 color and black & white vintage photographs, 20 vignettes, a timeline, and 6 maps
- ❖ Nine interviews with contemporary American Indian leaders on their experience of "living in two worlds"
- ❖ Thought-provoking discussion questions and lists of free supplementary study materials

## Publication Details

- ❖ ISBN: 978-1-933316-76-5
- ❖ Pub Date: Jan 2010
- ❖ Price: \$24.95
- ❖ Trim Size: 8x10
- ❖ Page Count: 226 paperback



Sample Spread from *Living in Two Worlds*

World Wisdom



## Praise for *Living in Two Worlds* and Charles Eastman

“[This] is a powerful book and can be used effectively to teach young adults about the American Indian experience. The many photographs and illustrations add life to the narrative. The closing section of the book links the voices and experiences of contemporary American Indians to the journey that Eastman experienced, but brings it into modern times. Grappling with this book enables readers to go beyond the stereotypes that cloud a more meaningful encounter with American Indian culture.”

—**Richard Davies**, Culver Academies, author of *Swords at Culver*

“This is an excellent resource on the American Indian experience that meshes a broad chronological overview with a particular emphasis on personal stories and firsthand accounts. Eastman and Fitzgerald’s deep understanding of American Indian culture and history make for a comprehensive introduction that is well-organized and informative.”

—**Mark Bell**, Director of Off-Campus Programs and Humanities Teacher, St. Paul’s School

“[Eastman] did succeed in becoming an educated man, but what he came to realize is that if you lose your culture and traditions, you lose your identity not only as an Indian, but as a part of society. He learned that in the end it didn’t matter how educated he was if he was not helping his people.”

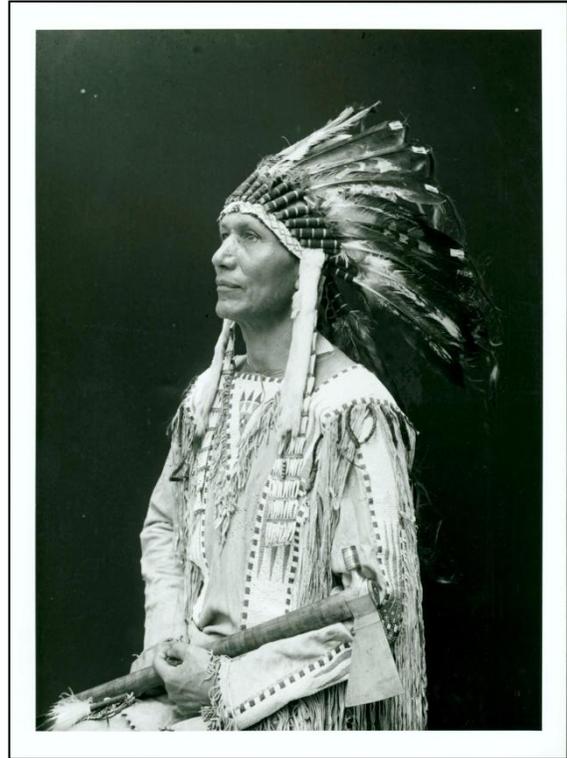
—**Adam Beach**, Native American actor, about his role as Charles Eastman for HBO films’ *Bury My Heart at Wounded Knee*

“While the book’s focus clearly is the life and writings of Ohiyesa, Fitzgerald has thoughtfully included additional commentary, about and by other American Indian persons, that serves to complement and support Ohiyesa’s message.”

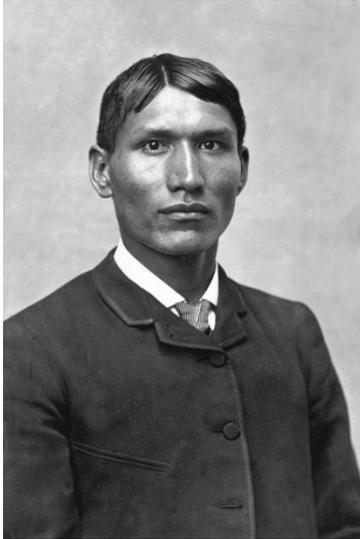
—**Judith Antell**, Director of American Indian Studies, University of Wyoming

“Ohiyesa (Charles Eastman) managed to preserve the teaching of his forefathers, teachings today’s world needs and thirsts for. It is a small miracle that these important spiritual teachings have been preserved for us.... Learning from Eastman is learning from the source.”

—**James Trosper**, Shoshone Medicine Man and Sun Dance Chief, and Trustee of the University of Wyoming



## About Charles Eastman

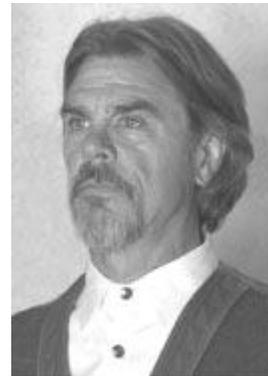


Ohiyesa (Charles Alexander Eastman) was born in a buffalo-hide tipi near Redwood Falls, Minnesota, in the winter of 1858. At the age of four, he became separated from his father, elder brothers, and only sister in the course of a violent struggle between the Sioux tribe and the American military. When Ohiyesa was fifteen, his father returned, having adopted the religion and customs of the white race. After a long period of reluctance, Ohiyesa cut his long hair, began to wear white man's clothing, and sought an education away from home. He adopted the name Charles Alexander Eastman, and spent a total of seventeen years in primary, preparatory, undergraduate college, and professional education until he graduated from Boston University with a degree in medicine in 1890. His first position was as a Government Physician for the Sioux, where he cared for the wounded Indians after the massacre at Wounded Knee.

Eastman published a total of 11 books from 1902 until 1918. In 1910 he helped to co-found the Boy Scouts of America with Ernest Thompson Seton. He was chosen to represent the American Indian at the Universal Races Congress in London the following year. At the 1933 Chicago World's Fair, Eastman was presented a special medal honoring the most distinguished achievements by an American Indian. He died on January 8, 1939 at the age of eighty.

## About The Editor

Michael Oren Fitzgerald is an author, editor, and publisher of books on world religions, sacred art, tradition, culture, and philosophy. He has composed over a dozen books that have received more than fifteen prestigious awards. Eight of his books and two documentary films produced by him are used in university classes. Fitzgerald is an acknowledged authority on the religion and culture of the Plains Indians and is also the adopted son of the late Thomas Yellowtail, one of the most honored American Indian spiritual leaders of the last century. Fitzgerald holds an Honor's Degree in Religious Studies from Indiana University, with Phi Beta Kappa and *Magna Cum Laude* distinctions, and a Doctor of Jurisprudence from Indiana University with *Cum Laude* distinction.



## About The Author of the Foreword

James Trosper is a respected voice on traditional Plains Indian spirituality. He is Medicine Man and Sun Dance chief of the Shoshone Tribe on the Wind River Indian Reservation in Fort Washakie, Wyoming. Mr. Trosper is a direct descendant of the great Eastern Shoshone chief, Washakie, and hails from a long line of Shoshone Sun Dance chiefs that includes John Trehero, the Sun Dance chief who brought the Shoshone Sun Dance to the Crow tribe.



# Sample Spreads from *Living in Two Worlds*

*Life in the Deep Woods*

**THE YOUNG BABE LOSES HIS MOTHER**

I was so unfortunate as to be the youngest of five children who, soon after I was born, were left motherless. I had to bear the humiliating name "Hakadah," meaning

*The Young Babe Loses his Mother*

the pitiful last," until I should earn a more dignified and appropriate name. The babe was done up as usual in a movable cradle made from an oak board two and a half feet long and one and a half feet wide. On one side of it was nailed with brass-headed tacks the richly-embroidered sack, which was open in front and laced up and down with buckskin strings. Over the arms of the infant was a wooden bow, the ends of which were firmly attached to the board, so that if the cradle should fall the child's head and face would be protected. On this bow were hung curious play-

Photo of Rosebud One, Hidatsa

Unknown Cheyenne

Unknown Hidatsa

Among the Sioux it was originally held that children should not be born into a family more often than once in three years, and no woman was expected to bear more than five children, for whom both masculine and feminine names were provided to indicate the order of their birth. —Charles Eastman

Page from the bilingual newspaper *Cherokee Phoenix*

1830: "THE INDIAN REMOVAL ACT" LEADS TO THE "TRAIL OF TEARS"

- Can a democracy become a tyranny against a minority when ruled by the greed of the majority?
- Is "truth" an objective fact, or does the majority in a democracy practically speaking create its own truth?

Pursuant to the "Indian Removal Act" of 1830, the U.S. government moved all the "Five Civilized Tribes" from their ancestral lands to Indian Territory in Oklahoma. In 1838, the military forcibly removed 16,000 Cherokee from their homes in what are now parts of Georgia, Tennessee, North Carolina and Alabama. The families were forced into "concentration camps,"

the first modern use of concentration camps to imprison an ethnic group. The Cherokee were then marched 1,000 miles to Indian Territory in Oklahoma. As many as 6,000 people, more than one-third of the entire tribe, died in the concentration camps, during and just after that forced march. The Cherokee remember their forced removal as the "Trail of Tears."

Robert Lindhouse, *The Trail of Tears*, 1942

Cherokee National Capitol Building, Tahlequah, Cherokee County