

the government institution, is, at least in the debates I have observed, represented by professionals who can't hide their attitude towards these private clinics and therefore act a bit arrogant. This behavior loses against Kai's rough rhetoric. Furthermore, professional secrecy prevents the government clinics from presenting clients who have been helped by them.

Within the health sector, and especially among those working with alcoholics, the craziness of places like Vangsaeter is very well known, but they seem to have given up fighting against them. The government has enough patients, as they have long waiting lists, so if Vangsaeter is there for some, and since they are successful in their PR, convincing the public (and many within the government) that they are doing well, they are left alone and even protected. The health administration at the national and at the county level does not accept the work of these clinics. But at the level of township, where there is extended authority in deciding on the use of their own money, they have hope in Vangsaeter and such. They are close to the problems with their alcoholics, and are in desperate need of doing something to help them and their families.

They act on this problem when they send their drunks to Vangsaeter. The local politicians

look at the TV debates, and they read the colorful press full of salvation testimony from alternative medicine and from Vangsaeter. No one asks for proof. The health sector does ask for evidence, but they are organized in a different department than social welfare, which is too busy to ask for quality as long as there are patients who are happy to go to places like Vangsaeter, and who furthermore promise to stop drinking if they are given the money to go.

Kai's concern is to have his straw into the government resources that are allocated by the local politicians. No one really knows if, and how many, are helped by his Minnesota Model. But according to van Wormer's paper he is willing to fight to protect his interests, even using methods we thought only could happen within the Mafia business like you have in America. □

Frode Storaas, Bergen, Norway
(Is a professor of Anthropology at University of Bergen)

Dear Editor,

I have read widely in the fields of medical history and "alternative" medicine for almost three decades. For the past several years I have taught an interdisciplinary general education course, "Alternative Me-

dia," which addresses how the communication arts have affected fields in the sciences and social sciences; one of my four model research modules in that course addresses the health arena. And so it was with great interest and delight that I read the Winter 1997 "Healing" issue of *Reflections: Narratives of Professional Helping* - The Special Editors for that issue, Nancy Rainville Oliver and Lyda Hill, are to be greatly commended.

During the middle decades of this century, the concept of what even constitutes scientific knowledge greatly narrowed, albeit mistakenly, in the minds of many people including most allopathic western medical practitioners. So it is little wonder that notions about what constitutes healing narrowed even moreso. The importance of the arts, the spiritual, and other arenas in the realm of healing were often denigrated, or at best, simply ignored. It is becoming increasingly imperative that awareness be focused —as the "Healing" issue of *Reflections* does via its narratives—on the continuum of healers who have been able to reach back in time, across cultures, and/or across disciplines to provide holistic and highly successful approaches to health. Happily, there is now a rapidly growing trend of interest in and use of alternative and holistic healing therapies amongst

the general awareness on the part of even many allopathically trained Medical doctors. The *Reflections* Special Editors have brought us a cutting edge look at healing.

I read with particular interest the "Reflections on Meadowlark" by Dr. Evans Loomis and the accompanying interview with Loomis by Nancy Oliver. I have long been aware of the marvelous healing experience that was Meadowlark. And I have been casually acquainted with Dr. Loomis. Oliver has made an especially

fine contribution in focusing attention on the work of this man, a pillar of the holistic healing the general public and a spreading awareness on the part of even many allopathically trained medical doctors. The *Reflections* Special Editors have brought us a cutting edge look at healing.

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that was Meadowlark. And I have been casually acquainted with Dr. Loomis. Oliver has made an especially fine contribution in focusing attention on the work of this man, a pillar of the holistic healing field. □

Dr. Saundra McMillan

(Is Associate Professor, Department of Film and Electronic Arts, Californial State University at Long Beach.)

There were several typos in Gila Cohen Davidovsky's "Finding Hope Among Shattered Dreams" (Vol. 3/#3, '97). On page 48, the last sentence should continue, "...are giant steps for such a traumatized community." Page two should read, "that evening I went into rapid labor." Also, Gila's name was misspelled in the table of contents.

We attribute the errors to changes in the typesetting routine and have chalked them off as learning experiences. We hope that this will not occur again. All of us including our marvelous authors and readers look forward to a more perfect presentation.

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