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**Applying the servant-leadership theory to a Native American woman executive.**

Michelle L. Jones

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CASE STUDY:  
  
APPLYING THE SERVANT-LEADERSHIP  
THEORY  
TO  
A NATIVE AMERICAN WOMAN EXECUTIVE

COLLOQUIM ON CONTEMPORARY LEADERSHIP THEORIES  
ML 580

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## Introduction

When contemplating the possibilities for a case study, it became apparent that when the project was completed, I would have invested a great deal of my personal time and energy into the venture. I determined that for a life-investment such as I was about to experience, I wanted to be able to learn something for myself. I also felt it would be important to study a subject and a person that I would find interesting, else I would not be able to sustain the tremendous effort it would entail to produce the study. I also knew that if I lost interest in the project, it would be inconceivable for me to write a paper that would hold anyone else's attention, particularly a teacher who would be reading twenty or thirty such projects. I began to inquire of a variety of people if they would be willing to participate.

How grateful I was when a woman that I had met only once before deigned to be my Subject. It was a risk for both of us. I was losing time and had started to panic. She had never officially met me, my having seen her only in the capacity as the emcee of a film festival in the Twin Cities. When I told her I was interested in learning about her leadership skills in comparison to the Servant-Leadership Theory, she agreed as she sees herself in the capacity of a Servant-Leader.

I wanted to learn what the challenges a Native American woman in an executive position of a non-profit organization faced. In the embodiment of one person, I had found three passions of my own: Native American studies, the arts (my bachelor's degree was in Theatre Arts), and women in leadership. I suspected challenges in the culture differences between Natives and non-Natives, in fund-raising for a non-profit organization, and between men and women. I found much more than expected.

## **Abstract**

At the time of my study, my Subject was the Director of a non-profit organization that exists to assist Native American artists in a variety of ways. The Group seeks to provide grants for artists, just as other artistic organizations do, but they go beyond that. The Group wants to assist the whole person, and so nurtures the soul as well as the artistic endeavors of the individual. Beyond this, the Group reaches out to the Native American community at large to help the people live amongst the dominant culture and retain their own culture and dignity. My Subject granted this study based on the hope that perhaps others within the various cultures within our society might come to understand that Native American people are a diverse and multi-faceted culture of people, having different tribal identities and different perceptions of life and living than other cultures represented in America today. It is not just “the red man” of stereotypical B-western movies played often times by white actors. There are hundreds of Native American tribes, each with their own distinct history, lifestyle, and structure. There are also ties that bind all the tribes together, the strongest of which is to maintain distinction as a culture different from all others, rather than becoming extinct and lost forever.

In addition to being fascinated by Native American culture, I was fascinated by the Servant-Leadership Theory as espoused by Robert Greenleaf. As I have pursued the Leadership Master’s Degree, I have found that this theory best illustrates what I deem to be the highest ideals of leadership. As a result of this study, I was able to learn a great deal more about the theory as Mr. Greenleaf (and now his followers) teach it. It strikes me as being a theory that can not only be practiced as a means of having harmony throughout all the facets of one’s life, but it can be honed and pursued and

perfected throughout a lifetime, allowing the practitioner of the theory to continue to grow and stretch and learn throughout one's own lifetime. It is a relatively new theory in terms of leadership theory, which surprised me. To me the principles upon which it is based are as old as time itself, and it seemed incredible to me that no one had structured it any earlier than Mr. Greenleaf. I was excited about the prospect of applying the theory to an active leader, and it turned out to be my key into her door.

I had anticipated that my Subject would need some warming-up time to me, both from the standpoint that we had not had contact with each other except for a couple of phone conversations prior to the interview itself. When I went for the interview, I knew she still would have the right and opportunity to say no to her participation, so I was anxious about that. I anticipated that should I be successful, that she would describe for me difficulties she had experienced in her career. I expected it to be divided more or less evenly between male/female difficulties in interactions and difficulties between the cultures of white people and Native American people. I anticipated difficulties in raising money for a non-profit artistic organization.

As it turned out, I had a bit of a surprise in all three main categories. About ninety-five percent of the difficulties my Subject experiences in her current position is in terms of the culture differences between whites and non-natives. She discussed differences between Natives and African-Americans, as well as an interesting cultural alliance along those lines also. She indicated some difficulties between herself and her male counterparts, but from angles I had not anticipated. There are male/female cultural differences within the Native-American culture, which I did not fully realize. There are also lines of respect for women within the culture that I was unaware of and

which I learned more about as I pursued the study.

While I had anticipated difficulties in raising money for its efforts, what the Subject described to me was far more complex than I realized. It is amazing the organization has survived at all, given the difficulties faced every day in terms of financial survival. I have not been personally involved within as small an organization as the Subject, though I had planned on pursuing starting such an organization. For me, this was a very enlightening experience. I am not as inclined to start my own organization now, and am leaning more towards aligning myself to an established organization. It takes a lot of energy and persistence to lead a new organization, all of which the Subject has in great abundance, and I see that I lack. I see as it as a valuable lesson to learn of my strengths AND weaknesses as a part of this program. I should be in a better position to actually succeed as a result.

All in all, I was rewarded in about half of my expectations, but was illuminated and educated in other directions than when my journey began in this venture. I have a greater respect and admiration for Native American people, beyond what I began with. This was perhaps the biggest surprise of all, as I had thought I was already grounded in that respect. That may prove the greatest gain of the entire experience.

### **Methodology for the Study**

In the last few years, I have developed an avid interest in Native American history and culture. When I began this Master's program, I was most interested in learning about women in leadership, since it seems to have a twist all it's own. I have been interested in the arts from my earliest childhood, and I pursued a Bachelor's degree in theatre arts.

When I embarked on this study, I was delighted to have as my Subject an individual that embodies all the above-named interests. I planned on interviewing her at her office, in order to have an opportunity to see what her own environment was like. My Subject is in a position where she needs to be accessible to the artistic community which she serves, both physically and emotionally. At the same time, she needs to be in an environment that would encourage visiting potential patrons to be financially sympathetic to her causes. By the same token, to have an office that is too formal and opulent would indicate poor choices in terms of financial distribution.

I was also cognizant of the fact that in order to analyze her leadership style, it would be advisable to get some information from her employees. The Subject only has three employees, so the challenge would be in obtaining information that would be useful, but could be accumulated in such a way as to assure anonymity for the respondents. I chose to develop a survey that I hoped would stress the working environment that the Subject had developed within her organization. I felt this would be the most informative in terms of determining her effectiveness as a leader.

Given that the audience for my study would almost certainly be composed of Americans of Western-European ancestry, I felt it would be necessary to give readers some information that could alleviate some of the cultural distance between my Subject and themselves. To have even a small amount of information in that regard would help the reader to understand that the actions and plans of a Native American might very well be different than that of a white person in the same position. This would affect all aspects of the leadership involved. I determined from the beginning that I wanted to present my Subject in the best possible light. When the Subject shared that the most pressing



reason she agreed to participate in my study was the possibility that others from outside her culture could come to appreciate Native American culture, I knew that my direction was sound.

### **Part One: The Concept of Servant-Leadership**

When one uses the phrase “Servant-Leadership” most people conjure up religious attributes in their search to give meaning to the phrase. Personally, I immediately think of Christian ideas, because I was raised in a home where the religion that was a part of our lives was a Christian religion. In general terms, Christianity can be defined as “the religion of those who accept Jesus Christ as God incarnate”<sup>1</sup>, and a Christian is someone who “...is [received] into the Christian Church by baptism.”<sup>2</sup> Jesus Christ was a person who lived thousands of years ago, and Christians have taken on His Name in order to signify that 1) they believe that He is the Messiah, or Son of God, and 2) that by being a “Christian” they are attempting to live their lives by the example He set. The interpretation of His life and teachings has caused the birth of hundreds, if not thousands of churches in the years since His death. One element that most Christians agree on in reference to His life was that He exemplified the principle of Servant-Leadership.

Shortly before His death by crucifixion, the King James Bible relates an incident that exemplifies Christ’s message to the world. It was at the occasion of the Last Supper, so-named because it was the Lord’s last meal before His death. It was actually to commemorate the Jewish observance of the Passover, when the Angel of Death “passed over” the Israelites and spared their firstborn from being killed by the plague that killed the firstborn of the Egyptians. The passage from John 13: 4-16 illuminates the event:

He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

For he knew who should betray him; therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done unto you?

Ye call me Master and Lord: and ye say well; for so I am.

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

For I have given you an example, that ye should do as I have done to you.

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.<sup>3</sup>

Thus the message to the Christian is that if the Lord Jesus Christ, the Son of God, debased Himself to wash the feet of His followers from the dirt of the road, then all must live a life of service to others. To be concerned about the welfare of others and to be attentive to their needs shows that the leader is humble (this being a positive attribute), and that he or she acknowledges that no matter how great their position, they have not lost sight of the fact that there is always someone greater and lesser than themselves. Within Christendom, there is also the sense that if one puts oneself out in

service to others, that there is a special sense of satisfaction from having helped someone else. Many hundreds of charitable organizations are associated with a wide variety of Christian churches, as a direct link to this attitude of service as taught by Jesus Christ. A phrase I have heard from Christian friends is: “There but for the grace of God go I.” This is indicative of the fact that fortunes can be won or lost in a day. If the Lord has blessed you with good health, a job, friends and loved ones, and sufficient money to pay bills, then it would be “the Christian thing to do” to be mindful of these gifts and blessings from God by helping those less fortunate than one’s self. After all, it is possible to be on both the receiving and on the giving end of the spectrum in a lifetime—perhaps several times over.

These same sentiments are also held to within Judaism. Within the Torah, or the Old Testament, the Lord God revealed many guidelines for life and living to the Israelites. Through many miracles from the Lord (the passing over by the Angel of Death being previously mentioned), and through the leadership of the Lord’s chosen prophet, Moses, the Israelites were led out of Egypt, and out of slavery. Moses led the Israelites to Mount Sinai, and it was on this holy mountain in the desert that the Lord gave Moses the Ten Commandments. They are rules to live one’s life by, and provide for respect to God, and for doing good to one’s fellow man, whether one’s own family or not. Not only did the Lord give these commandments, but He outlined many modes of behavior that provision for men and women to think and act kindly towards one another. This became known as “The Law”.

As the centuries have gone by since that time, it is only the descendants of the Tribe of Judah, known today as Jews, who are known to have survived out of the Twelve

Tribes of Israel. They still adhere to this code of conduct provided by the Lord (though they have long since ceased offering the animal sacrifices that were required in Moses' time). One of the greatest aspects of this law is that if a person has negative feelings towards another in their heart, they should resolve that prior to going to worship. As with their Christian brethren, Jewish people believe that not only will one be held accountable for one's actions, but also for one's words and thoughts as well.

There are many people in the world who do not associate themselves with an organized religion per se. However, there is still a basic ideal prevalent within many societies and organizations that adhere to codes and modes of behavior that center around the idea of service as a means of leadership. The Girl Scouts and Boy Scouts are two such examples. These organizations are prevalent throughout the United States as well as the world. Both have a motto of "doing a good deed for the day," and this encourages individual acts of kindness to others, as well as more involved group activities (such as service projects) that can be done by the whole troop within the community.

On a larger scale, the Preamble to the Constitution is based on the assumption that the State itself exists to service the people:

We the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America.

Thus, even the highest officials in our country—United States Senators, members of Congress, and even those members of the Executive Branch of Government (which includes the President of the United States), is seen as being in a position of Servant-

Leadership. The positions these people hold are so service-oriented, whether they view it that way or not, that the people whom they represent have a regular opportunity to show by their vote whether they approve of said service or not. This is in direct contrast to many (not all) other countries in the world, where a person inherits supreme executive power by virtue of their birth alone, or else by means of their ability to control military forces within their country, and thus be self-serving via fear and military power.

### **Part Two: The Theory of Servant-Leadership**

To read the book, Servant Leadership: A Journey Into the Nature of Legitimate Power and Greatness by Robert K. Greenleaf is to read of the wisdom gleaned from a man's fully-lived, long life. Mr. Greenleaf had a remarkable opportunity to have his life impacted by good role models and mentors at times in his life when he was young enough to change and old enough to realize that he could make a difference in the world based on his life's choices, and that to do so would make his own life rich and full. The book discusses his leadership theory, but it reads like a journal of his life. Thankfully, many of his stories are interesting, some even poignant, but there is much that he has written that could have been omitted as not pertaining to the subject matter. However, as a memoir of an elderly man who earnestly wants to pass on some of his knowledge and wisdom from his life's journey, it is acceptable.

One point I thought was particularly interesting was his opinion on religion. He said his theory could be applied to all large organizations, from Fortune 500 companies like American Telephone and Telegraph (A T & T) to colleges, to Foundations and to churches. It surprised me—given my own opinions regarding the relationship of this theory to religion that I have already shared—to discover “churches” so far down his list

of organizations. What surprised me further was his approach in applying his theory to churches. He states: “I will address this question as a student of organization, of how things get done, not as an educator or a theologian.”<sup>4</sup> I found this incredibly curious, given that 1) I personally see the Servant-Leadership Theory as being founded in religion, 2) it is evident that Mr. Greenleaf was a religious-minded man, as he quotes scriptures and religious-oriented stories on nearly every page of the work, and 3) he spends a great deal of time discussing his two mentors (one a Rabbi, one a college president) with strong emphasis on the religious foundation that was ultimately a significant feature of the men’s Servant-Leadership ethics.

After careful thought regarding this matter, and taking consideration of his gentle but persistent tone throughout the book, I conclude that Mr. Greenleaf approached the religious connection to the theory in an attitude of “political correctness” before such a colloquialism became fashionable as a movement. One of his applications of this theory itself is the idea that people must live a lifestyle that frees people from bureaucracy and thus be enabled to serve others so that all—the leader and the led—are benefited by reaching their optimum. He states: “One may govern one’s life by the law of the optimum (optimum being that pace and set of choices that give one the best performance over a lifespan)—bearing in mind that there are emergencies and the optimum includes carrying an unused reserve of energy in all periods of normal demand so that one has the resilience to cope with the emergency.”<sup>5</sup>

Mr. Greenleaf, the developer of Servant-Leadership as a theory, is himself an integral part of it. He deliberately set out to live his adult life in service to his fellow human being. He was unique in that he felt that service could be rendered by institutions

themselves, to the organization's customers as well as its employees. Though he hoped to impact the world with his theory, his hope was that if just one company would attempt to put this theory into practice, then not only would that company succeed, but it would lead the way for others and start a trend of service. He envisioned his theory this way: "Unless the quality of large institutions can be raised, not much can be done to improve the total society."<sup>6</sup>

What follows is the Servant-Leadership Theory as I gathered it from Mr. Greenleaf's book.

1. *A Servant-Leader has individual initiative.*

"A leader ventures to say: 'I will go; come with me!' A leader initiates, provides the ideas and structure, and takes the risk of failure along with the chance of success."<sup>7</sup>

2. *A Servant-Leader has a goal and a plan to meet the goal.*

"...the leader always knows what [the goal] is and can articulate it for any who are unsure. By clearly stating and restating the goal the leader gives certainty and purpose to others who may have difficulty in achieving it for themselves. The word goal is used here in the... sense of the... visionary concept..."<sup>8</sup>

3. *A Servant-Leader listens and understands.*

"...only a true natural servant automatically responds to any problem by listening first. ...Most of us at one time or another... would really like to communicate, really get through to a significant level of meaning in the hearer's experience. It can be terribly important. ...One must not be afraid of a little silence."<sup>9</sup>

4. *A Servant-Leader is aware of language.*

"Nothing is meaningful until it is related to the hearer's own experience.... As a

leader... one must have facility in tempting the hearer into that leap of communication that connects the verbal concept to the hearer's own experience.... One of the arts of communicating is to say just enough to facilitate that leap. Many attempts to communicate are nullified by saying too much."<sup>10</sup>

5. *A Servant-Leader knows when to withdraw.*

"The ability to withdraw and reorient oneself, if only for a moment, presumes that one has learned the art of systemic neglect, to sort out the more important from the less important—and the important from the urgent—and attend to the more important, even though there may be penalties and censure for the neglect of something else."<sup>11</sup>

6. *A Servant-Leader is accepting and empathetic.*

"The servant always accepts and empathizes, never rejects. The servant as leader always empathizes, always accepts the person but sometimes refuses to accept some of the person's effort or performance as good enough.... Acceptance of the person, though, requires a tolerance of imperfection."<sup>12</sup>

7. *A Servant-Leader must act on instinct and intuition.*

"The leader needs two intellectual abilities that are usually not formally addressed in an academic way: he needs to have a sense for the unknowable and be able to foresee the unforeseeable.... On an important decision one rarely has one hundred percent of the information needed for a good decision no matter how much one spends or how long one waits. And if one waits too long, one has a different problem and has to start all over. This is a terrible dilemma of the hesitant decision-maker.... The art of leadership rests, in part, on the ability to bridge that gap by intuition, that is, a judgement from the unconscious process. The person who is better at this than most



is likely to emerge the leader because of the ability to contribute something of great value.... Leaders, therefore, must be more creative than most; and creativity is largely discovery, a push into the uncharted and the unknown.”<sup>13</sup>

8. *A Servant-Leader has foresight.*

“One is at once, in every moment of time, historian, contemporary analyst, and prophet—not three separate roles. This is what the practicing leader is, every day of his life.... Required is that one live a sort of schizoid life. One is always at two levels of consciousness. One is in the real world—concerned, responsible, effective, value-oriented. One is also detached, riding above it.... Such a split enables one better to foresee the unforeseeable.”<sup>14</sup>

9. *A Servant-Leader is perceptive and aware.*

“The cultivation of awareness gives one the basis for detachment, the ability to stand aside and see oneself in perspective in the context of one’s own experience, amidst the ever present dangers, threats, and alarms.... Awareness is not a giver of solace—it is just the opposite. It is a disturber and an awakener. Able leaders are usually sharply awake and reasonably disturbed. They are not seekers after solace. They have their own inner serenity.... in the stress of real life situations one can compose oneself in a way that permits the creative process to operate.”<sup>15</sup>

10. *A Servant-Leader is persuasive.*

“Leaders work in wondrous ways. Some assume great institutional burdens, others quietly deal with one person at a time.... Leadership by persuasion has the virtue of change by conviction rather than coercion. Its advantages are obvious.”<sup>16</sup>

11. *A Servant-Leader takes one action at a time toward the goal.*

“Such are the wondrous ways in which leaders do their work—when they know who they are and resolve to be their own men and will accept making their way to their goal by one action at a time, with a lot of frustration along the way.”<sup>17</sup>

12. *A Servant-Leader conceptualizes.*

(The author relates the development of Folk High Schools in Denmark, and then draws conclusions.) “All of this, a truly remarkable social, political, and economic transformation, stemmed from one man’s conceptual leadership.... What he gave was his love for the peasants, his clear vision of what they must do for themselves, his long articulate dedication—some of it through very barren years—and his passionately communicated faith in the worth of these people and their strength to raise themselves—if only their spirit could be aroused.”<sup>18</sup>

13. *A Servant-Leader finds his role.*

(The author references the stories he’s shared of three different leaders from different periods of time.) “... each of whom invented a role that was uniquely appropriate for him as an individual, that drew heavily on his strengths and demanded little that was unnatural for him, and that was very right for the time and place he happened to be.”<sup>19</sup>

14. *A Servant-Leader heals.*

“Perhaps, as with the minister and the doctor, the servant-leader might also acknowledge that his own healing is his motivation. There is something subtle communicated to one who is being served and led if, implicit in the compact between servant-leader and led, is the understanding that the search for wholeness is something they share.”<sup>20</sup>

15. *A Servant-Leader has a sense of community.*

“Only community can give the healing love that is essential for health.... any human service where the one is served should be loved in the process requires community, a face-to-face group in which the liability of each for the other and all for one is unlimited, or as close to it as it is possible to get.... All that is needed to rebuild community as a viable form for large numbers of people is for enough servant-leaders to show the way, not by mass movements, but by each servant-leader demonstrating his own unlimited liability for a quite specific community-related group.”<sup>21</sup>

16. *A Servant-Leader uses power and authority constructively.*

“... power is used to create opportunity and alternatives so that individuals may choose and build autonomy.”<sup>22</sup>

17. *A Servant-Leader takes responsibility.*

“... the servant views any problem in the world as in here, inside oneself, not out there. And if a flaw in the world is to be remedied, to the servant the process of change starts in here, in the servant, not out there.... Joy is inward, it is generated inside. It is not found outside and brought in. It is for those who accept the world as it is, part good, part bad, and who identify with the good by adding a little island of serenity to it.”<sup>23</sup>

**Part Three: The Use of the Servant-Leadership Theory as it Relates to Subject Who  
Is a Native American Woman**

I first met my Subject when I attended a Film Festival. I was intrigued by her knowledge, her comfortable manner with people, and with her obvious interest and

dedication to increasing the opportunities for Native film makers for exposure to the artistic community. It was also obvious that she is dedicated to educating non-Natives about Native culture.

I arranged by phone to meet with my Subject at her downtown office. This was a risk for her, as we hadn't actually met yet. She was intrigued by my project, however, and said she was always interested in doing anything that would bring greater positive exposure to Native American issues. She left an escape route for herself, suggesting that after she met with me she would determine if she personally should assist me with the project, or if there would be someone else that could help me. She did assure me that one way or the other, I would have someone to work with. I found this to be very generous on her part, and I was relieved somewhat, as at this point in the term I was starting to panic as all other possible subjects had turned me down. We set our meeting for 10:00 a.m. on a Friday in November.

I came prepared to conduct an interview, though I had not been guaranteed one. I arrived quite early, since her office was in an area of town I had never been before and I wanted to allow myself plenty of time. I allowed myself an opportunity to walk around the neighborhood. I observed a variety of nationalities present in the people waiting at bus stops and walking along the sidewalk. There were Native Americans, people of Latin-American ancestry, and Asian-Americans. I observed a dog picked up by the pound, and a Native American woman passer-by assisted the female dogcatcher in this effort. I observed an elderly African-American man in a wheelchair venture forth to a store. I observed a Native-American woman about my age coming from a store and leave via her older white Olds Cutlass Sierra. She had long, straight black hair, and had a

Native American design on her black satin jacket. I walked around a building that had been a store, but which was now boarded up. While I was there, I observed a white man that was around my age that put stickers on the doors and windows of the building stating that the building was protected by a security system. A library was not scheduled to open for another hour, else I would have browsed its shelves. The houses in the vicinity were older and well kept, though there was one that was boarded up. There was a small building that had about ten to fifteen people in it. It was a “Goodwill” type store. There were notices on its door advising of hearings open to members of the community regarding a tribal court and the company who sells Arizona Teas regarding their use of the name and image of Chief Crazy Horse. I was grateful that the appointment finally came, as it was very cold, and having concluded my walk around the neighborhood, I had nothing else to hold to my interest.

I went into a couple different offices in the building before I located the office of my Subject. The hallways were reminiscent of a warehouse—gray concrete floors and brick walls painted white. I went through a set of steel doors, and came into her office. It was a long, wide room, with gray concrete floors that had areas of carpeting on them that helped define office areas. There were a few older, comfortable looking chairs, with a few magazines on an old table in the “waiting” area. My Subject was on the phone in an office area to my right when I first entered the space, and she rose to meet me. She had a warm smile, and shook my hand. She said she would just be a minute on the phone, and said I could sit in the waiting area. She offered me coffee, which I declined, because I don’t drink coffee.

In just two or three minutes, she invited me to come to her office, and she led the

way there. Her office had walls, but there was no real ceiling, as it was open to the top of the very high warehouse ceiling. Hers was the only enclosed office, the other three offices being defined solely by the arrangement of furniture and rugs. There was an older gentleman visiting with one of the young women in that woman's office. He wore a blue satin baseball jacket, worn jeans and tennis shoes. The tones of voices and occasional laughter was audible to me when I was with the Subject in her office.

My Subject asked me some in-depth questions concerning my case study. When I explained that I would be using the Servant-Leadership Theory to analyze her leadership style, she smiled broadly and said that that sounded like her and how she thinks of her work, so she (finally) agreed to participate in my study. I asked if she would want to make an actual appointment for the interview, or would she be willing to do it now. She was quite enthusiastic to conduct the interview immediately, so I produced my tape recorder and question list.

The first portion of the interview I was successful in taping. After a slight break—due to the Subject taking a phone call—I discovered that not only was I at the end of the tape, but I was unable to get the tape recorder to work again. I concluded the interview by taking notes, and then I called the Subject on two separate occasions to clarify some data. The interview itself is quoted verbatim in Appendix A, with previously used changes of names to preserve anonymity to the Subject. I have opted to use statements from the interview on a point-by-point basis with the Servant-Leadership points as outlined in part two of this paper.

1. *A Servant-Leader has individual initiative.*

The Subject decided that she wanted to attend college, but knew that she had to be

employed at the same time. She showed initiative by leaving home (at a rather early age) and following her dream. She has continued to pursue her ambitions, constantly seeing needs and filling them. She showed initiative when she developed the Film Festival and made it into an annual event, holding it at a prestigious location every year.

2. *A Servant-Leader has a goal and a plan to meet that goal.*

The Subject sensed a need in the Native American community for an arts program. She conducted a study (that took a year to conduct) to find out what the needs were and what people wanted. She determined that part of the funding problem artists were having came from such basic things as defining who was a Native American and who wasn't, and therefore who was eligible for grant money. Once she had data, she presented a proposal to the tribal and community leaders. She became instrumental in developing a program that not only provided grants for projects, but also developed programs that preserve and promote Native American artists. This program is still in place.

3. *A Servant-Leader listens and understands.*

I was fortunate enough to observe an exchange between the Subject and an older gentleman who was an artist. She was very respectful and understanding of his dignity. He came into her office to thank her for referring him to a shelter the previous evening. That could have been an awkward situation, particularly with an unknown outside observer there (myself). She did not talk down to him, and said she was there for him. She also offered her office as a place for him to store his art work if he needed it. She heard what he was saying, and she understood not only the

meaning but the context as well.

4. *A Servant-Leader is aware of language.*

This is definitely one of the Subject's strong points. In an attempt to show her that I was grasping a point she was making, I offered a comment. She was discussing the fact that today there are a lot of mixed blood Native Americans, and how that impacts the communities:

Subject: ... that we need to come up with some way to embrace those that are in-between... to bring 'em to the table.

Interviewer: Uh-hum.

S: So that they're not—floating. Y'know, that they have some... place....

I: ... voice.

S: No! It's not about voice.

I: Oh. OK.

S: That they have some... that they have some... because it's not that... we're not necessarily saying that they all have something they need to say.

Additionally, I grew to admire the Subject's gift with language. I had observed her as emcee for the Film Festival, which could be perceived as a "high stress" situation.

She was introducing the films to a large audience, and then later was in charge of announcing prize winners for the Festival. That was stressful in that the audience was more intimate, and she had to react to such situations as a recipient not being there to accept an award.



5. *A Servant-Leader knows when to withdraw.*

I was not really able to observe the Subject do this. She is able to laugh, however, and I personally believe that if a person can still laugh, sincerely and heartily as I noted it in this Subject's case, that the person must know a few techniques to keeping their sanity.

6. *A Servant-Leader is accepting and empathetic.*

In the observations made of the exchange between the older gentleman and the Subject, which I have already described, I feel that the Subject exhibited this principle.

7. *A Servant-Leader must act on intuition and instinct.*

The Subject does seem to be driven. She goes with her gut, but also puts facts and figures to it. She knows she has a good idea in trying to find a way to work more directly with artists again, but she is also practical enough to know that particularly with a family to support she needs to be able to have an income with that. So, she's working toward achieving that goal, but she isn't about to just quit tomorrow without having the new job in place.

8. *A Servant-Leader has foresight.*

This point states that the individual is simultaneously historian, contemporary analyst, and prophet. I would say this is most definitely true of this Subject. She is very familiar with history of many different tribes, and she quoted many facts in our conversation. She also referred to various governmental laws and acts of Congress with authority.

9. *A Servant-Leader is perceptive and aware.*

The Subject related an experience she had within a committee where the task at hand was to analyze various artists and decide who was going to obtain grants or not. She describes the incident as follows:

“... I think I’ve always tried to play a role in understanding decisions that are made and how they’re made so I was on a funding panel... I would go to these meetings where we would review proposals and, historically we had not had a lot of Native applicants. And so they had asked me to try and encourage more applicants... So, I really felt like I was reading these things based on a criteria that we had created collectively... saying... this is what this grant’s about. What we’re giving this money for. So we got to the table, we’re reading the grants, and we got to the point where we were actually awarding them money, and one woman made this comment about how we had already funded four Native projects and shouldn’t we—we were discussing one more—and shouldn’t we consider that before we make a decision. And I kind of ruffled my feathers and said, ‘Excuse me, ma’am, I do believe we’re making these decisions based on merit, not on color. So if this is in fact the case, then maybe my presence, my representation role here is not necessarily a valid role. I don’t want to be recognized as a Native person on here but I also don’t want the projects to be recognized purely for the color that they serve.... I left the meeting thinking, this person is a leader of our community, that’s on panel with me. This person was voted into office... and her position, and this is the kind of mentality she carries... so I was in a position where I had to realize that people didn’t necessarily see our value of who we were as Native people...”

This illustrates several things. First, it once again shows the Subject’s ability to manipulate the English language. Second, it indicates that the Subject is aware of how she is being perceived, and is cogniscent of the reactions of others. Third, she has the ability to “... have [her] own inner serenity.... in the stress of real life situations [she] can compose [herself] in a way that permits the creative process to

operate.” This is also an excellent example of the type of challenges she faces in her position. She was instructed to assist Native American artists, but yet when she is attempting to do so via board-membership, a fellow Native American threatens her objectivity in assigning grant money. The Subject was not aware of the numbers as was the other Native American board member.

10. *A Servant-Leader is persuasive.*

In continuing the previous example, the Subject stated: “Nevertheless, we did, in fact fund the programs, not necessarily based on my words, but based on the merit of the project.” I do think the Subject is selling herself short here. The Subject indicated to me that she currently spends “...most of my time fund-raising...” which translates to about ninety percent of her time. She also indicated to me a variety of jobs she has created for herself over the years: developing a statewide Native American week, developing her previous position into the one she has now, and so on. I also located a specific home page on the Internet, and she was mentioned as part of a National Native American cultural event. I do not believe it would be possible to have accomplished so much in the past, and to continue to do so, if a person wasn’t persuasive.

11. *A Servant-Leader takes one action at a time toward the goal.*

The Subject described to me how she has worked to get to where she is today. She has an avid interest in the arts, as well as in various cultures of Native Americans. She wanted to become involved in helping artists, and subsequently furthering the awareness of all Americans regarding Native American culture. She was also practical about it, as she had to raise four children. She engaged in a step by step

process to achieve her goal. She conducted a study that took a year, in order to determine the real needs of artists within Native American communities. (This was also done amidst some negative feedback: “And of course everybody’s got their idea of what you should do right off the bat... then of course there’s others that’ll tell you, ‘This isn’t gonna work. I don’t know what you’re trying to do here. Why are you doing this? This is kind of a waste of time. Are you getting money to do this? If you’re getting money to do this, that’s even more a waste of time. You really ought to consider that, y’know.”) When the study was complete, she went through channels to establish the current arts organization of which she is a part. She was appointed to a position (Program Director) within the new organization where she could work directly with artists, to help them develop and to get their works out to wider audiences. She did so well in that position that she was promoted to her current position in which she is in charge of the whole organization.

12. *A Servant-Leader conceptualizes.*

The difference between this and the previous point is that this is the vision that the Servant-Leader has. It is clear that this Subject lives and breathes to increase the awareness of others regarding Native American culture and history. This woman is extremely busy, even more so than I originally was aware of, but she took time out of her day and life to participate in my study because “I’ll do anything that will help promote people’s awareness of Native Americans.” (This was from a phone conversation we had.) I have recently learned that she is a member of local and national committees, in addition to all the duties she performs that have been previously mentioned. To continue to persevere through the long hours and the occasional

negative feedback from within and from without her community, requires a clear focus and vision on the part of the leader. I don't think that the Subject would have stayed involved with this organization this long if she had not had that concept of what it all means to her ever present in her mind.

13. *A Servant-Leader finds his role.*

The skills and talents that the Subject has, as well as her interests, make her the ideal person to be in this current position. She also is aware that this is true: "... it wasn't like I applied and I asked to do this work, they gave it to me and the same thing with running (the paper)... I wanted to be doing other things though I didn't have a choice in a lot of ways, because I was sort of, in essence, the ideal person." (This statement was made in the beginning of the interview. Based on the entire interview, I believe she really wanted to participate in her community this way, and she grew to fill the position and "make it her own" over time. I suspect that she was falling into female patterns of behavior of denying ambition and negating one's talents at first, until she felt more comfortable with me.)

14. *A Servant-Leader heals.*

This point involves the mutual healing of the leader as well as those that they serve. The Subject indicated humble beginnings: "I grew up in a log cabin. When I was twelve we got electricity. When I was sixteen we got running water and TV and I also left home that year." She also explained that she had to work while going to college. There were no jobs on the reservation at home, so if she was going to continue going to school she would have to leave home, which she did. She came to a major metropolitan area, which would have been a big change from life on the reservation. This is possibly what has driven her to be of help to others in her

community. Her sensitivity to the gentleman who came into her office is indicative of helping others to heal from life's hard road.

15. *A Servant-Leader has a sense of community.*

The dominant culture in America today is white, Western-European male based. This is not to say that most people in America are of this group. It means the established power structures originated with the ideals and historical background of that culture. When a person is not part of the dominant structure, the tendency is to cling to one's group, or sub-culture, as a means of maintaining identity. The Subject is a part of one of those sub-cultures, as has been mentioned, and so her cultural community is of paramount importance, and she has dedicated her life to broadening the scope and understanding between Native American cultures, as well as between Natives and non-Natives. Not only that, but on the smaller, immediate community-scale, she has reached out to those around her to promote understanding. In the hour and a half that she interfaced with me, a non-Native, she broadened my horizons, as well as impacted the unknown factor of whoever might come in contact with this case study report. She had spoken to a Native and was obviously working with him in trying to help him as an artist interface with people who would buy his work. She also spoke to a woman in the immediate neighborhood about a fund-raiser luncheon. The phone call she took was from a man (obviously of unknown origins from my vantage point) and she gave him information regarding her work. This sample is indicative of the tremendous community involvement she has.

16. *A Servant-Leader uses power and authority constructively.*

This is one of the things the Subject does best. She is a champion for artists specifically and for Native Americans in general, and it is clear that her whole being focuses on that drive. It would be very easy for a person in her position, especially after having held it for so many years, to become jaded or bitter regarding the misunderstandings and misconceptions that run rampant between the cultures. It was evident that she is human, that she does get frustrated and has to bite her tongue at times, but again her gift of patience and her drive to teach people on both sides of the equation is ultimately very valuable to all who have a chance to be impacted by her. My life's experience has taught me that with the majority of people, a one-on-one personal experience is required in order to understand that a person may have misjudged an idea or a person or a culture. An increase in knowledge, gently shared, invariably shows the person the incorrect information they were unaware that they had.

17. *A Servant-Leader takes responsibility.*

The Subject has seen some of the issues that need to be addressed, from the stand point of Native American artists, Native Americans, and the cultural inter-facing that exists on many different levels. She has held many positions in her career, and continues to take on more community-leadership roles in order to augment her service. She has not sat on her laurels and complained about the way things are, but rather she actively pursues solutions and change. When she has seen a need, she has found a way to get it filled.

## Survey Results

The main source of information for this case study naturally came from the Subject of the study itself. When I began my study, I fully anticipated that I would be able to interview or at least survey several of the Subject's employees as well. I wanted to do this to validate the Subject's perspective of herself. I was particularly interested in whether or not the Subject was accurate in her evaluation of herself. Was she approachable to her employees if they had questions or concerns about job duties? I was also curious as to what style of leadership the Subject maintained: Did she leave things to the last minute, dumping on the employees and expecting miracles? Did she allow her subordinates to make decisions regarding their work, or did she hover and have to have approval of every phone call and procedure? Was there trust between all parties? Was the Subject the kind of person that displayed an interest in employee's families and outside existence, or was she only interested in having them complete their work tasks with as little interference from their personal lives as possible?

Having been exposed in class to the FEEDBACK: An Ethical Behavior Perception Inventory survey, I deemed it appropriate to obtaining this type of information from the Subject's subordinates. It was already prepared, complete with information on how to analyze results. I was also intending to provide an opportunity for the employees to provide feedback beyond the parameters of the survey, assuring them anonymity, with the hope that this would stimulate free expression.

I was disconcerted to discover that the Subject only had three employees reporting to her, and one of those was only on an infrequent basis. Time was drawing short, so I decided that I would proceed. I reasoned that the information obtained from the study



of this particular Subject, a Native American woman in an executive position, was too valuable not to document, simply because I couldn't interview twenty-five to fifty employees like other students in my class. It also seemed to me that three people, two women and one man, would give a good overall view of whether or not the Subject's perception of herself was accurate.

The survey provides that while I the researcher am aware enough of the identity of respondents in order to know whether all surveys had been obtained, it also allows the persons to decline to participate. As a result, my very small sample size was reduced even further when one person declined to participate. This left only two of three surveys to analyze. Based on the parameters of the survey's own analysis requirements, I could not proceed with it, as three responses was a bare minimum. (Even with three responses I was going to be hard pressed to present an accurate portrayal of the Subject's employees impressions.)

Needless to say, I was disappointed in this fact, but I could not force someone to participate, not only from the ethical concerns of the study, but also I personally would not feel right about it. There are so many possibilities as to why a person would decline (not enough time, not knowing me at all, possible ramifications from within the confines of the company, to name but a few), that it is impossible to know the exact reason. I also felt it would be highly unethical to obtain the Subject's assistance in obtaining her employees assistance in this effort. The employees needed to have their right to participate voluntarily and there would be too great a risk that information so obtained would then be tainted. If a person still refused, the Subject would know this, and therefore the promised anonymity to the employee is eradicated. If the employee at first refuses (for

whatever reason), and then complies because the Subject has requested it, then whatever information is obtained from that employee cannot be valuable, because they would only be saying what they believe the Subject wants to hear.

Finally, I also had to consider the time element. I had been delayed in obtaining a Subject and there was no time to find another at this late date.

Considering all these factors, I decided to proceed with the case study. However, because of the limitations of outside views of the Subject, we must understand that she may not be completely accurate in her analysis of herself as a Leader, at least in terms of her immediate employees. It could be assumed that she might be fine with the short term contacts she may have with clients, and yet not able to handle the more personal and in depth contact that comes from the day to day existence with direct employees. It is worth considering the following comments she made in her interview:

I've gone through seven assistants. Part of that is because they're young and inexperienced (in working). I've tried to have a permanent person. I've had (name) from March (1997). She's the pulse. She answers the phone, answers mail, corrects information.

Why has she gone through so many assistants? Is it that the assistants are really poor workers, or is there perhaps a lack of communication between the Subject and the assistants? How many quit as opposed to being fired? If they quit, what were their reasons? Why are they "young and inexperienced" workers? Has the Subject attempted to get someone with an established work record, or is it simply too low of a salary? Was the Subject too critical of former employee's work, or perhaps not critical enough? These are all valid considerations, and I clarify for the reader that the answers to these questions will not be provided here, due to limitations already discussed. Two things

should be noted, however. First, this is a common and accepted limitation of case studies. Second, there is still much that can be gained from the data presented here, in terms of women's leadership, a Native American's approach to leadership, leadership challenges of a small, non-profit arts organization, and the challenges of divergent cultures within our society and the challenges that arise in the business world as a result.

#### **Part Four: Conclusion**

I had suspected many of the challenges that the Subject faces in her position. However, I had no idea the extent to which those challenges would be in each of the three areas I was investigating. I increased my knowledge at least by ten-fold in terms of the various tribal cultures, as well as how many tribes there are. I thought I knew quite a bit about the subject; now I know enough to have crossed the threshold to know there is a lot more to be learned. I discovered that while there are "the usual" hurdles in male/female relationships in business, there is an added dimension to it when dealing with tribes who are patrilineal versus matrilineal. I also saw that this particular non-profit arts organization truly survives day-to-day. I have been involved with other non-profit arts organizations, but while they have naturally had financial concerns, I've never seen an organization almost entirely dependent on outside sources, and heavily dependent on a particular person to see that the coffers are filled. This surprised me, and I have a lot of respect and admiration for the Subject and the organization for their perseverance.

The most unexpected—and the most welcome—result from this case study has been in the goals of my own life. I have considered various writing projects in the last few years, geared toward increasing the knowledge and appreciation of all Americans, possibly even a foreign audience, regarding Native Americans. I have put that desire to

the back recesses of my mind for quite some time now, as I was concerned about the fact that I am not a Native American myself. I have determined, as a result of this case study, that I will pursue this dream. I feel that I will learn a great deal, which will make my own life more rich in experience. I have also realized that as long as I show respect, and possibly have Native American mentors along the way, that it shouldn't be an overwhelming hurdle that I am only a sixteenth Osage Indian myself. For me, to have a solidifying of this personal goal has been the greatest result of this effort, particularly since it was so unexpected.

### **Recommendations**

The Subject is amazingly well adapted to the Servant-Leadership Theory, as I have demonstrated in this study. The only recommendation I would make to her is to either get more help, or else find a way to relieve some of the sustained stress in her job. Since the Subject has already decided to try to get a scholarship to go back to school, I feel she is already headed in the right direction before she reaches a time when the job gets too overwhelming to her. The only other thing I would suggest is that she take the time to participate in the selection process for a replacement for her. It seems that a great deal of this job involves the Subject's own personality, so her input would be invaluable. The important thing for the Subject would be for her to let go of the reins when the time comes, so that the new individual can make the job their own as the Subject has done.

### **Literature Review**

I was very surprised to learn that there is very little written about the Servant-Leadership Theory. In fact, I discovered there are really only two books on the subject. The developer of the theory had written both, yet one of these was posthumous. The

theory is based on his life experience, so it stands to reason that anything we have would be from him. It is simply unfortunate that there isn't more information available.

Keeping in mind these limitations, what follows is a review of the literature that I could find regarding the theory of Leadership that I have chosen for this study. It should also be noted, that while I searched extensively, I was not able to locate any previous studies that used the Servant-Leadership Theory of Leadership in application to an individual. It is considered a "new" theory, and since it is based on the writings of a single man, who is now deceased, it is conceivable that it may not gain much recognition in spite of the organization that bears Mr. Greenleaf's name, the Robert K. Greenleaf Center.

Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness

Author: Robert K. Greenleaf

This text is one of only two devoted to the Theory of Servant Leadership, making it essential to this case study. The book reads like the personal journal of Mr. Greenleaf's life. He shares many personal life experiences and viewpoints. Thankfully, I found his writing style engaging, but I doubt everyone would. A drawback to the book is that there is no set list or description of the theory itself—one must read the whole book and then piece the theory together. The author gives two examples of the theory in action by expounding on two of his most admired heroes in his life. This is acceptable, but it may have been more informative for the reader to have the theory applied to a historical figure as well to have a better learning experience. We are at the mercy of the author's memory and his ability to describe these two individuals in order to visualize the theory. Perhaps the most surprising—an intriguing—aspect of the book is Mr. Greenleaf's approach to

the institution as a means whereby the theory could be applied. He gives much discussion to Trustees of Foundations, which in my opinion is so specialized an occupation today as to be of little to no value to the modern reader. To ignore the second and third sections of the book is to get to the meat of the theory, recalling the previously mentioned cautions.

The Private Writings of Robert K. Greenleaf: Seeker and Servant—Reflections on Religious Leadership

Edited by Anne T. Fraker and Larry C. Spears

This is the second of two texts devoted to the theory of Servant-Leadership, and was not actually written by Mr. Greenleaf. The book came into existence after his death, by piecing together assorted essays written by him. There is a possibility, however remote, that perhaps Mr. Greenleaf did not write these essays, at least in the format in which they are presented here. Once that doubt is raised, one begins to question where his words stop and the opinions and viewpoints of those assembling these essays begin.

I found this book to be of moderate help in exploring the Leadership Theory. The book reads as if one is attending the lectures of a visiting professor. It is obvious from Mr. Greenleaf's own book that he was religiously minded, but since he did not stress religion in his publication, I question such a strong posthumous emphasis.

**Endnotes**

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<sup>1</sup> *The New Webster's Dictionary*. Danbury, CT: Lexicon Publications Inc., 1993. P. 69

<sup>2</sup> *Ibid.*, p. 69

<sup>3</sup> *The Holy Bible*, King James Version. Salt Lake City, UT: Corporation of the Church of Jesus Christ of Latter-day Saints, 1979. P. 1351

<sup>4</sup> Greenleaf, Robert K. *Servant Leadership: A Journey Into the Nature of Legitimate Power and Greatness*. New York/Mahwah, 1977. p. 225

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<sup>5</sup> Ibid., p. 19

<sup>6</sup> Ibid., p. 50

<sup>7</sup> Ibid., p. 15

<sup>8</sup> Ibid., p. 15

<sup>9</sup> Ibid., p. 17

<sup>10</sup> Ibid., p. 18

<sup>11</sup> Ibid., p. 19

<sup>12</sup> Ibid., pp. 20-21

<sup>13</sup> Ibid., pp. 21-23

<sup>14</sup> Ibid., pp. 25-26

<sup>15</sup> Ibid., pp. 27-28

<sup>16</sup> Ibid., pp. 29-30

<sup>17</sup> Ibid., pp. 31-32

<sup>18</sup> Ibid., pp. 33-34

<sup>19</sup> Ibid., p. 35

<sup>20</sup> Ibid., p. 36

<sup>21</sup> Ibid., pp. 37-39

<sup>22</sup> Ibid., pp. 41-42

<sup>23</sup> Ibid., p. 44

## Appendix A—The Interview

(It is important to note that this is the complete interview with the Subject verbatim, with minor changes in terms of names of people and organizations in order to ensure the anonymity of the Subject. Every effort was made to maintain the integrity of the Subject's own words.)

Interviewer: First, thank you very much for consenting to do this. Um, first of all I wanted to find out, um, how did you, uh, come into this position? Was it something that was like a goal of yours, or did it just kind of happen or...?

Subject: Well, it was a little bit of all of the above. Um, The Organization's work really started in (the eighties). I was, um, put in a position where I was asked to run the Paper over in, um, Franklin, across the street. So I always had a little space there and I was also at the same time I had been given full responsibility of incorporating the people of (the neighborhood). So I had a couple of different things that I was doing and I was sort of in a position where I really wasn't doing... those were things I was like, y'know, I was part of a task force. After the end of the task force of this, the neighborhood group stuff, I was appointed the... the point person to incorporate instead of people of (the neighborhood). So I wasn't, it wasn't like I applied and I asked to do this work, they gave it to me and the same thing with running (the Paper). It's like, hire us an editor, do the paper for a couple of months till we get an editor. So I was in a position where I wasn't, that's what I was doing. And I, I was in, I, I wanted to be doing other things though I didn't have a choice in a lot of ways, because I was sort of, in essence, the ideal person. At the same time I also I mean historically I think I've always tried to play a role in um, y'know, understanding decisions that are made and how they're made so I was on a



funding panel with the... a fund out of (name) called the community Art Fund, and from that I would go to these meetings where we would review proposals and, historically we had not had a lot of Native applicants. And so they had asked me to, y'know, try and encourage more applicants and people that were doing things, and certainly I was familiar, and I had been doing this. So this was sort of the first, well I wouldn't say the first round, but the round when we really put a lot of effort into it and I of course you got to remember my role is voluntary as a ... as a person doing these... these things. So, I really felt like I was reading these things based on (tape recorder falls down and I put it back up) um, based on a criteria that we had created collectively again, as saying y'know this is what this grant's about. What we're giving this money for. So we got to the table, we're reading the grants, and we got to the point where we were actually awarding them money, and one woman made this comment about how we had already funded four Native projects and shouldn't we... we were discussing one more, and should we, shouldn't we consider that before we make a decision. And I kind of ruffled my feathers and said, "Excuse me, ma'am, I do believe we're making these decisions based on merit, not on color. So if this is in fact the case, then maybe my presence, my, uh, representation role here is not necessarily a valid role. Y'know I don't want to be recognized as a Native person on here but I also don't want the projects to be recognized purely for the color that they serve. Um, and clearly merit is... uh... uh, an important value here and that's something we need to figure out how to embrace. If we're telling people one thing and they're giving us a valuable program and... and but they're not working with, they don't have all the right colors there or whatever, then y'know, there's some validity questions there. I said, and certainly, y'know, I mean, I was just frustrated.

Nevertheless, we did, in fact fund the programs, not necessarily based totally on my words, but based on the merit of the project. So from that I was very frustrated. I left the meeting y'know, I mean, decisions were done. I left the meeting thinking, this person is a leader of our community, that's on this panel with me. This person was voted into office and, and her position, and this is the kind of mentality she carries. Um, and so I was in a position where I had to realize that people didn't necessarily see our value of who we were as Native people and that no matter how much we were at the table, she didn't understand what in essence many of us bring with us, whether it's our proposals or y'know, our individual ideas and skills. So for me, it started from that point of talking to staff at (the Paper) and saying y'know, if you really are gonna continue to fund projects based on color or encourage that idea, then I think we need, y'know we really need to uh, re-think my role here and I actually challenge you, um, to look at the services you provide to our community collectively. Historically this organization, as (the Paper), had been around for a number of years, um, had very low participation by the Native community, and obviously it's, it's in, uh, y'know downtown (specific name of) the Courthouse, y'know, (specific name of building). It used to be the (specific name) of Courthouse. It used to be where, y'know people made decisions that affected Native people's lives, y'know, on a regular basis. So, you have to remember that our people aren't necessarily going to run over there and y'know, run right up and ask for help. So, and we also traditionally don't ask for help, especially with someone we don't necessarily trust. So in that situation I said, y'know you're never gonna service our community unless you make an effort. So from that they asked me and uh, the staff person of the (specific name) Art Fund to create some objectives... some... some... whatever. They,

they said, y'know, they gave him in essence the time and energy uh, for us to travel. So I got to go along as the "free ride" person, y'know, raising the questions. So for the next year... and in essence a lot of it on my own as well, um, I just spent the time, um, actually interviewing people, talking to them about what were the needs. And, historically I had run a program called which was uh, started off as being what was called ("specific celebration name") when I got to (the city) in (specific year). And from (year span) I changed it to ("specific celebration name"). I brought in a statewide flavor to it. Got more people, more issues to the table and from that... but I had been doing that again all volunteer without any money, just on the side. So, I was quite concerned about, y'know, all of this sort of cultural information I knew and had gathered from that organizing work. And there really wasn't an effort to carry it on. It's just sometimes, y'know, a committee came together it happened and if it didn't, it didn't happen. But I also had a young daughter at that point and I wasn't in a position to necessarily dedicate a lot of time to giving free volunteer work any more. Um, which is part of why (the Paper)... and then, y'know, appointed me and gave me money to make sure I would be there to do that I think as well. It's not like – I imagine, I'm only guessing. But, um, I think for myself that first year was just really going back around and opening any door I could and walking in and having a conversation about Native Arts and culture. Is there a need? What are concerns? How come you don't sell your art over there? Why... why don't you put your art up in that gallery? Um, y'know what are you doing with your artwork? Um, why don't you apply for grants? Y'know, just really generic kind of questions that, of people I knew and people I didn't know. Y'know that I would just talk to about: "We want to do this—what should we be doing?" And of course everybody's got their idea of what you

should do right off the bat. So, and then of course there's others that'll tell you, "This isn't gonna work. I don't know what you're trying to do here. Why are you doing this? This is kind of a waste of time. Are you getting money to do this? If you're getting money to do this, that's even more a waste of time. You really ought to consider that, y'know." And I would like, say, "Yeah, but it's just, y'know, at least it's nothing else that's documented," y'know, because I came from a background of saying, um, Chuck Ross used to always say, that y'know, "Document everything," y'know, so that was always made a big deal, we gotta document, y'know, our existence, what's ours, y'know, perspective, uh, vision – all of that – that's ours – I mean, what people are seeing of Native culture now is our documentation of [what] our grandfathers did for us. Y'know, so we're in the same boat... it's ... it didn't change, the responsibility still exists. Yet, the, the reality of the access and the ability to make that commitment doesn't, y'know what I'm saying? In terms of whatever you need, technology [etc]. You need someone to participate with you in order for your art to be seen in a lot of ways. Y'know, whether it's the gallery owner or the gift shop, the advertiser, y'know, the individual artist buying it or the person, y'know, it's about how do they get it? Y'know, how do they see it? So, I think for me it's a matter of trying to figure out all of those... all of those sort of things that everyone tells me and distill into something. Um, we applied for grants through (the Paper) to go out to do—after we did that year's worth of work—to say that there are in fact many issues and many concerns that we need to address. And what I raised early on was that I'm not saying I'm an expert on Native arts and culture or anything like that but I think that there's a perspective one must take when you're looking at a cultural, uh, fabric and an organization in particular in terms of how the art and culture touches out,

y'know, whether it's non-profit, um, social service organization, education, gallery owners. And then you've got all the different art disciplines, y'know, you've got performers, you've got writers, you've got, y'know, our medicine people, you've got visual artists, you've got people that learn in a school program. You've got people that just do it because they do it, y'know, from their own experience. So I, in essence, created... got the money to create that kind of task force, a task force that was sort of supposed to reflect our... our... society, our Native society. And so, y'know, that we had this sort of mix of things workin' with us, that we needed to look at—how those voices came to the table, to make... to remind us 'cuz even the social service people who always will do some kind of a little arts program think they're doing good but in that setting they learn that in essence, y'know, they're really not even, y'know, that... that it's... it's taking away from the wholeness of it at times and not necessarily intentionally y'know and... and their goodness is meant to be acknowledged, but not necessarily meant, um, to be a bad thing, but people just see that oh, it's just a one-time effort, kind of because that's what you get the money for. And the social service agency is able to say to the community, "Yeah, well, because we're a social service agency, we can only get that much money to do a one-time thing but at least we're doing something," y'know? So you have to acknowledge all of that information and you've brought that all to the table. But the initial piece for me was that when I started, um, doing the first report after that year's work I... I wrote up a report saying, "Here's all the things I had talked to people about," so that, in essence went into a tally sheet and what we ended up realizing were that we needed... we had all these major issues we needed to address in some manner which, um, I'm not saying we had to resolve 'em, but we had to create policy.

We had to create some understanding of ‘em, because... as an organizer, I didn’t wanna be in a position of creating this entity, and all these sort of definitions around something and then set it up and someone come in and they operate it their own way. Because there are concerns that needed to be addressed in our process that would sort of define what the organization should do or if it even should be an organization. So the questions were, um, ‘Who is Indian? What is Indian art? What does it mean to be working with sacred materials?’, and then ‘Is there a need for a Native arts organization?’ and, in essence, ‘How should that happen?’ So, for me, it was, a first year of trying to convince funders that there was validity behind what... the work I was doing. (Phone rings.) Because initially the... the first funding meetings, I thought that same kind of a ... smaller replication of that task force to this funding meeting. (Person outside office has answered phone and is talking.) And the funder came in and she said: “So, whadda ya mean, you mean you wanna work with people that do bead work?”, y’know.

I: Whoa, boy.

S: And so, of couse I, I was livid but I tried to be really calm, cool and collected.

(At this point in our interview, a man, appearing to be about 50 years old stopped in her office. He wanted to thank her for some assistance she had given him in finding a shelter to stay at across the street. She was encouraging to him, very supportive. “Well, I’m here for ya, just walk across... and if you’re worried about your art work over there, just bring it over here.” Laughter was shared between them. She offered a piece of partially burnt braided sweet grass to take with him, which he accepted. She treated him with dignity and respect, and he reciprocated in kind. “think good thoughts, OK?” was her parting comment to him. When he left her office, she continued the interview without missing a

beat.)

S: And so, for me, at that point it was bringing these people to the table who I didn't have to say anything, I mean, in my lividness they... they already knew that that's what I was doing, y'know... in... without even saying anything to them. Y'know, I didn't even, I mean, they know that's the message. So in their minds it was like a right away this funder was already saying "Your stuff is invalid."

I: Yeah. (Sounds of a computer being used were in the background.)

S: So everyone started, y'know, this... this social service person who had that experience said: "Well, let me tell ya something, y'know. Yeah, sometimes it is only beads because that's all you'll give us. Y'know, ya wanna give us beads so that you can take more land and more of our culture. Y'know, I mean just the statements they made and these were grandmothers, these were Elders, these were not, y'know, young whippersnapper-organizers. These were people that had experience going after money, um, preserving the culture, doing things with the culture that were clearly struggling with how funders were perceiving Native arts and culture. So I think for them it was a good, it was a good experience to give... to give them so that they could support the work I... I was trying to do. Because it was... it was like... there's... there's a... a crossover point here and I'm not sure when that crossover point exists but in some respects you have to remember that now in Native arts and culture the... the big... the big word way back when was always, "There is no word for 'art' in our culture." But there is a word for art in our culture in the sense that there are people that carve and there are people that sew and there are people that cook and there are people that (laugh) y'know what I mean, but there are words for art in everyone's culture and as it gets more, um, as it gets the support in whatever culture or

society you come from, it then becomes, it gravitates to another realm of... of respect.

Um... and isn't that an interesting concept?

I: Ah-hum.

S: 'Cuz in essence then, if I looked at it that way, I, y'know, whereas in the beginning I maybe had—oh, in addition to the task force I also created, um, we did a study. Y'know, in this society you need scientific figures to prove your existence, to validate your importance and your needs. So, we did a base-line study with... uh... uh... and we, in essence designed the program ourselves but we had the University, uh, (gives specific name of organization) design it into a computerized format so that it had all of the bells and whistles that anyone who looked at it would want which is y'know, (laugh) all of the variances in computer factoring and what not. So, certainly not made the... the... report more valid but um, I did that—by doing that survey I arranged to go into like, y'know, probably twenty different communities and do presentations and do these surveys to talk to people about what they needed. (Computer sounds in the background.) And from that we generated a list of other people's ideas that became this, y'know, the sort of the ground swell stuff we should be working on. So in the end we had a list of probably, forty different items of things that we should be, kinds of programs and things we should be doing that were already generated. And of course then the survey information only validated that piece of it. And so then you moved into, um, having this task force that you were working with who were still struggling with the questions of: 'Who is Indian? What is Indian art? What does it mean to be working with sacred materials?' So now we go back to those questions in the sense that our struggle began when, in doing that study, and, and all the work around it, um, we... we in essence brought all those questions with



us. We have to—struggle—with everyone’s perception around that. And very much extreme on both ends of it. Meaning that in Native arts—in Native culture the way its... um, the identity is defined is in... in a... in a... in essence legislated. Y’know, traditionally we had treaties where we said who we were ourselves. But as IRA governments came into play which is the Indian Reorganization Act, governments came into play, new... new levels of leadership were appointed again by the federal government. And I don’t wanna say necessarily always appointed but in that... in that realm. Y’know, the one that could speak the best English, or could write their name, or something would be in essence the person that might represent the tribe or might have a degree, or might not have a degree. Y’know you have all those extremes across the country of leadership. So, for us, a person that was Indian was, um, in essence affected by numerous pieces of legislation that affected their identity. Right after that you had, um, Indian Relocation Act. So the Relocation Act sent us all to the city. We inter-married. Now we were not enough of one Nation. So the Nation wouldn’t accept us as Native. So then you have the census. And the census didn’t even have us named as a population of people that were in essence different or have structured rights. So that just got changed in like the 1980 census. And I was on the team, the task force, that, I mean not the task force, but the, I was one of the tribal, the urban leaders, that was appointed to... to push that through. And what we, and our big goal was to get every Native person—now remember, because of relocation, we’re now Native and White, maybe, or Native and Black. So on this sheet they have these forms and if you check white, if your both mixed blood White and Indian and you check White first ‘cuz that’s what’s at the top, then you get counted as White, not Indian. So, we were saying to all, anybody that had any Native blood in them to just

check Indian. What's wrong with you? (laugh) I mean if that's where you operate from, that's your base, then that's what you should consider yourself whether you're enrolled or not. And so there was issues around that idea, right? But certainly, historically the census has been the thing that's set the tone for our existence in... in general. Meaning, who the populations of people are in this country. And, um, never is there anything under this like (laugh) immigrant population separated out, y'know, in which case we'd really be in a good place but we're not. And so in essence we're in a place where historically people have said we have vanished. We don't have an opinion, we don't exist for market figures, um, we don't exist when you're talking about 'man on the street' figures. Y'know, that we're... we're not a... a valid opinion-maker. Now today we have a little more impact because obviously it's been almost twenty years later since that time, and we have casinos where we have economic power. And of course in this country economic power is what makes you go somewhere. So in the meantime we go back to these questions, the questions of: 'Who is Indian?' is defined by many Nations in different ways. And we have to respect what that is. But there's also uh, services that are available through PHS hospitals, um, the housing services. There are programs around that are specifically designed for people that are connected to a tribe or a treaty-Native person. Right? So when you think about those programs, they're not necessarily anything great and luxurious 'cuz we're talkin' about PHS service—health service which isn't necessarily the most wonderful but it certainly is better than none. And so if you're a Native person or can prove Native descent or a grand—a Native grandmother takes her grandchild in, that child can get service there. And so in essence that arm of the federal government is acknowledging these people generically as Native and not necessarily questioning

their tribal enrollment rights. So, ya gotta look at all the different services that are provided in other ways that, where those programs have figured out how to give money to descendants, y'know, and have acknowledged that, that Native connection. So that stuff has evolved over time but, what I'm saying is that that stuff needed to be taken into consideration. And obviously everyone would say that the only way you could really be Indian is if you're an enrolled member of a Nation, while if the Nation has rules that, that don't, that y'know, politically you're not getting along, you're family doesn't get along with the family in power, or y'know, the... the... people on the... the grandmothers on the... on the list that are getting to decide who membership is when you put your application in, y'know, might not like your grandmother (laugh), y'know, I mean there's any number of things that could happen. And the whole issue of degrees of blood. Like if I have, y'know, if you have a... a fourth... uh... uh... Dakota member who's a fourth Sioux, and a Ojibwa member who's um... a fourth Sioux AND the rest are all... is Ojibwa, and that other fourth person's Sioux is also Navajo, and maybe... White, or maybe Black. And then you bring them all together. Well, that... no Nation will accept 'em because they're not enough of one blood quantum piece to fit the one quarter blood requirement at that point. So there's a lot of issues around that so we came up... but in addition to that, and actually in essence prior to all of that, um, we have to remember that when we first made the connection we made a Great Law of Peace. And in that Great Law of Peace that the Iroquois Nation had with people in that side of the world, it was said that—and it was actually understood that—there would be no more treaties. That that would be the treaty of the land. That would supercede all treaties in that it would say that we were all the same people, that, um, our—our family of Native people were from the top to the bottom,

y'know, from Nome [Alaska] to Antarctica, and that we had to—they had to accept that coming to this land. That anyone they came across was our people, and they needed to respect that. And that from that point on there would be no more treaties to negotiate any piece of anything. That it was understood it was our land and this was where we were going to live and yes, we'd share it with them. Y'know, and the Great Law of Peace was really defined quite well to say that we would live parallel. And of course that all changed. But in the same factor, we still made a commitment to what that—our side of the deal. We're still the same people, right?

I: Yeah.

S: So—in that struggle, y'know, obviously it's a—it's what you might call a philosophical belief. And so, y'know, it doesn't have the total validation. But, we're in a time when, in essence this sort of renaissance in having these conversations about this stuff—that we need to come up with some way to embrace those that are in-between... to bring 'em to the table.

I: Uh-hum.

S: So that they're not—floating. Y'know, that they have some... place...

I: ... voice.

S: No! It's not about voice.

I: Oh. OK.

S: That they have some... that they have some... because it's not that... we're not necessarily saying that they all have something they need to say. That... that they're getting...

I: Hmm... OK.

S: 'Cuz remember now, too, we know that the less... the more farther you're removed

From the tree the less you know about... what the tree can feed you. Right?

I: Good point.

S: So we need to figure out how to... um, not disregard them, but... embrace them so that they learn. So they get the experience. So they learn the culture. Something... and I'm not saying that everybody's all of a sudden an artist. We need to keep track of 'em. (laugh)

I: OK. OK.

S: They're the wild cards. They're the wild cards that are um... I don't know what you want to say. And I don't want to say we need to keep track of them like they're bad guys which is sometimes they...

I: No. No. Yeah (to indicate I understand her point).

S: So now you have that question somewhat resolved. That's the policy we set up around it, was to acknowledge all the different definitions of what is an Indian and in essence embrace them so we would recognize what was, what is, and what we're dealing with. That I think might concern some people. Because some people are, you have to remember, are still on the other side saying, very extremely, "Only enrolled member." Right? Well, we're not a tribal entity. We're a non-profit, incorporated entity. So we could define for ourselves who we considered membership in that realm, in terms of how we provided service. Entirely up to that individual in terms of things that they had put themselves into as a Native person—enrolled or not enrolled. Y'know, that's their... that's gonna be their experience. That's what they're gonna have to resolve. And we'll be there to hear it out, or to document it, or to acknowledge it or to recognize it. Y'know, and many times like, if you have a person from [the] Navajo Nation... [Let's] see... you have a Navajo Nation man who marries a Pueblo woman. The Navajo Nation is matrilineal so

it... and the Pueblos are patrilineal. So now the woman of the Pueblo cannot necessarily have recognition unless it's through her father. So the fathers die and now it's her. Well, she doesn't have the same level of recognition in the Pueblo 'cuz she's not a man, she's a female.

I: Yeah.

S: So, her children, and this Navajo man that she marries' children... and remember now... it's because it's matrilineal he... he doesn't have any say when his mother passes. That property goes to her daughters, right?

I: Yeah, right.

S: So, now, he doesn't have any say so pretty soon you have two full-blood Native people Who have children who have no place to go.

I: Right.

S: In their... in the world's mind. Y'know obviously they have all kinds of places to go. But now, that... those two in blending might create a political stance about it. And not ever want to be enrolled. Actually dis-enroll themselves. And say, "Well, if that's the way my Nation feels about my family (dismissive hand gesture). We don't have to be (enrolled to be recognized)," right? So there's a lot of realms of things that can happen that you have to be really... conscientious of going into this kind of stuff. But also understanding culture and the way it operates.

I: Yes, I think that's good.

S: 'Cuz it's very much affected by legislation.

I: Well, yeah... and... and... I'm glad you brought that point up, too, is that um, I think there's a lot of tendency by some people to think of well, it's all Native Americans. It's

like, no, each separate tribe has its... its own culture, really.

S: Ah-huh.

I: And y'know as you were saying, y'know, one might have a matriarchal society, another patriarchal... and then tons of stuff within that...

S: Ah-huh, ah-huh.

I: It totally makes it unique.

S: So now you move into the question of: 'What is Indian art?' Well, let's get real. We are still raising the question of 'Who is Indian?' Right? So is that anything made by a Native person? Well... maybe not. Y'know. Maybe so. But then we have the issue of legislation that was created around the Indian Arts and Craft Act [of] 1934 said: "OK, only Indians that made art with this stamp could make art. Now if you're a Native person that couldn't afford that stamp, your art work wasn't considered Native even though you were. Right?

I: Oh [good grief]!

S: So there was, um, advertising laws around it that you couldn't... y'know... if a ... if a... store was gonna sell your work it had to say 'Indian-Made' in it. Y'know... on it, somewhere. And it had to have that stamp of approval that you would get from the Interior Department saying you were in fact even an acknowledged artist. So now on the other side of the coin in 1991 they bring up the issue of that legislation was good, but it didn't impact anybody that was exploiting our culture, so shouldn't we change it so that they have to be enrolled members and have this card so that we can in fact legislate... not only in the legislating of it... we can, y'know, attack them legally and then we can get retribution. Well, on one hand that might have been a good idea for them, but I feel like they

didn't spend enough time talkin' to the communities and people like us who were saying, "Wait a minute... our lives are already so legislated—why don't we be smart about this and do a class action? We know the people that are exploiting our culture... put a list together, do a class action from all the Nations that that's happening to and... and scare these guys outta the water so they'll quit doin' it. Y'know.

I: That'd be good—yeah.

S: Well, we didn't change that. No. We changed the legislation so that... yeah, there's a... there's a fight now but the fight is between Natives. Y'know. If I get in this gallery and you get in this gallery and you can prove you're Native and I can't prove I'm Native, y'know, then who's at fault, right? Well you can sue me and I have to pay. But, the problem is now that the museums and the... and the galleries are aware of that, and... and the legal element of it, so they're not even gonna bother to do a Native show any more, because they... they don't know how to decipher if you're a Native or not, right?

I: Yeah.

S: So you have those things also going against us and so for me I'm never happy with any piece of legislation that's come down the pike but I've had to live with the results and it's primarily because of that, y'know, but at the same time I understand how there's some validity behind creating legislation so you [can] have a conversation about it, y'know, but it doesn't necessarily resolve it, um, and obviously it's whoever speaks the loudest in that situation many times, y'know (laugh). So for me, um (phone rings) that work impacted the whole question of, y'know, 'What is Indian art?'. Because now you get back to (phone rings) well, this gallery wants to show Indian art. Well, this guy is no real member of anything, but he makes Indian art—what does that tell ya? (phone rings) Y'know? So



the question of who is Indian art is just saying that we wanted to work with people... Native people who acknowledge our cultural traditions... we're not, um, making mechanical... y'know, Elvis' on black velvet, although I laugh about that because there actually are Native artists who do it [make velvet Elvis paintings] and have such a thing about it that it isn't so bad (both laugh) but it was a problem initially, y'know? I mean you don't want to necessarily exploit your culture—you want to do things that are in fact embracing what your culture is about.

I: Yeah.

S: Right? And then the whole question of people working with sacred materials. I had had the experience in 1984 convening a national gathering in Pipestone to give thanks for all the types of minerals that had been taken. So I was a part of these very serious issues of discussing the whole question of... of our bloodlines. And, it's understood that the pipestone is in fact, uh... uh... one of our Nations of people that sacrificed themselves so we could live. So we would have that gift—that stone to work with, y'know. And that historically, there was this like huge cliff... it was probably, y'know, I suppose a couple of miles high and that was all pipestone. And today you go there and it's a big pit. It's no longer the hill. Y'know, and these are drawings that were rendered probably in the early.. the late 1700's, early 1800's. So, just within a hundred years, we're down to a big hole. And the question becomes... 'Where's all those pipes?' ... y'know. And we have rules and criterias around our pipes and a training and a... and an understanding that comes from carrying that. That's blood of the People you're carrying. So that means you're carrying a Nation in... in your hand, y'know, that you're bringing together when your asking it to help you. So whether it's a President you gave it to or the Japanese business man or what-

ever, does he know his responsibility in relationship to us? Y'know... that servitude.

I: Right.

S: Does he understand that... that role?

I: Does he appreciate it?

S: No, it didn't matter if he appreciated it 'cuz he can have all the appreciation he wants of it. It doesn't mean he knows how to implicate the role. 'Cuz ya see... I... I mean I appreciate fine art, but I might not know enough to... that that art hung in the sun is gonna bleach, y'know.

I: I see.

S: I can appreciate the beauty of it, but whoops—I didn't know the power of the sun. Lost my picture. Y'know?

I: Yeah. I see.

S: So you see it's... it's... you... and so you have to have that training. Y'know? You have to have that knowledge base. So you get to the point where, um, in giving that thanksgiving ceremony and everything else, we... in essence were told that y'know, we needed to hold our pipekeepers accountable. They were the ones responsible. Whoever they were. They were the ones that were going to keep us connected. They were the ones that knew the knowledge and were the ones that had to ensure that other people understood it and interpreted it right, 'cuz they were the ones that were supposed to protect that pipestone area, y'know?

I: Yeah.

S: So, um, whether its prayers or whatnot. And there's a long story that goes behind all of this, but it's like... um, y'know, I'm trying to capsulize it in some way. Um, so moving

past that what we decided was that it wasn't fair for us a bunch of people sitting around a table trying to have this discussion, and knowing all these extremes, in that people, Native people, were in fact making pipes and selling them, um, that... that wasn't fair of us to say that was like right or wrong. But what we did acknowledge that each of our Nations had a process for learning that stuff. And so every Nation has some Elder in the family that will in essence give you the validity, give you the permission, give you the teachings, whatever it might be, to ensure that. And if you were in fact meant to get it, you would... you would... instinctually come to that place. So we created a criteria about when your working with sacred material that says, if your choosing to make pipes and if your working... or whatever! Say you... you might be making sand paintings from the Southwest. Whatever you're doing. We have to acknowledge whatever Nation you come from... if it's a sacred tradition of your Nation, then we have to acknowledge that that's your Nation's decision to decide. But what we're saying is that you tell... you tell us that your Nation supports us. You don't tell us generically. You tell us on a piece of paper. You show us that this Elder—you give that Elder's name that taught you, that gave you that credibility.

I: Yeah.

S: Because we're not here to say: "You can't." We're here to say: "If your Grandmother said that's important to do and you've been given permission to do it then you should do it and you should have the support in doing it." Y'know.

I: Uh-huh.

S: So we weren't... like... trying to change the rules. We were just trying to create a process to understand how the rules worked. And of course in the end we said, "Yeah,

there was a need for a Native Arts Organization.” And... what was that going to be? Y’know? And clearly, we had... realized we had a grants program. We had... uh... uh... services to the artists, and we had services to the field. These things were like enormous the amount of work we were attempting to do. But you gotta remember when I was doing the initial process of... um... interviewing everybody and doing the survey, I was also doing what I call the documentation process. From that, I started hiring professional photographers to come in, photograph artists’ work, take slides, sit down with them, develop their artistic resume’s So we had the beginning of the work for creating this directory. And letting people claim for themselves, but also understanding that in our culture we wouldn’t necessarily talk about ourselves. Someone else had to do that for us... give us that honor.

I: Ok.

S: So by our interviewing them we created... we acknowledged the gifts that they had and so that put us... y’know... again... in a... in a... kind of cultural-landing place.

I: Uh-huh.

S: And so now you’ve moved back all of this stuff. You’ve agreed to do this organization We created a structure for it. Um... that task force, in relinquishing this work... um... we did a feast to the community. We said here’s our report. Here’s what we’ve accomplished Um... you tell us... you know... you know now. Is it good or bad? (Her assistant interrupts us, says there’s a man on line one that wants to talk to her. The assistant says it’s regarding some information that the caller wants about (the Paper). She wants to know if Subject wants her to take a message. Subject asks: “Who is it?” Assistant says: “I didn’t get his name.” Subject picks up the phone and says: “This is (gives first name).

Can I help you?" At this point, I leave her office to give her privacy for her phone conversation, but I also want to check to see if I need to put in a new cassette tape in my tape recorder. I inadvertently hit the tiny pause button on the recorder, so even though I have put in a brand new tape I frustrate myself because I can't get the tape to work because the pause button is on. I then take some notes, but I cut the interview short because I am not good at shorthand and I'm scared to death I'm going to misquote her or somehow misrepresent her.)

I: How did you come to this organization?

S: After I was done with the task force, I was appointed onto a board for Native American issues. It consisted of a mix of people from all over the state, and a couple people on the board wanted me on it with them. I tried to balance my own discipline with the interfacing of the differences between males and females, and also the differences between the sexes in conjunction with different tribal cultures. From [working on] that [board], a position was created, and it was assumed that I would get it. It was set up at first as a temporary position to set up some standards for Native American art and artist representation. I started that in 1992. I've been doing it for a long time now. I'm actually trying to get some fellowships so I can do something else. I'd like to represent some artists. Through this you can give away work. I need to put costs around this. I've also thought about going back to school.

I: What exactly is your title?

S: I am the Executive Director of (the Paper). I was the Program Director at first. It was an egotarian role. I worked side by side with another Lakota—a man. We had a cultural clash, because he wasn't used to a woman raising a lot of questions. He wasn't approving

of a woman directing him. Things changed after two years. The work laid out in the initial job description that got created (the position created for her) was described as “the slave to everybody.”

I: What does your job involve? What do you find yourself doing most of the time? What’s a typical day like?

S: I spend most of my time fund-raising, though it does come in spurts. I’d say about ninety percent of my time is spent just keeping this place running. I would really like to spend more time with the artists, because that’s how I started. But I will make time for them as often as I can. I spend a lot of time on legal and accounting stuff. It frustrates me to do all this these other things. As far as a ‘typical’ day—don’t really have one. It’s whatever happens that day. Today I have to break down an art show that’s over now. I’d like to do another time study, but I don’t have time. I’d like to create a better format—log everything that comes in, like phone calls. It just varies from day to day. I’ve gone through seven assistants. Part of that is because they’re young and inexperienced (in working). I’ve tried to have a permanent person. I’ve had (name) from March (1997). She’s the pulse. She answers the phone, answers mail, corrects information.

I: How did you get involved in the (specific name) Film Festival?

S: I believed that people can do it if they get the time and place. (Gives year) was the first Film Festival. In (gives year) the organization became incorporated. (Gives name of specific individual) created a process, and he created new ideas. Native Americans can have a new perspective on film (be perceived in a new way). We recognize them as storytellers. This is (just) using a new medium. We want a National and International scope—we reach out for everyone’s story. We try to increase the public interest.

Learning the connection from Central and South America. They live without treaties. Legally they don't have a lot of rights. They gain a reputation with the film festival. We have a knowledge base with it. Many artists only stick with one medium. "I get to tell people they exist." (Note: If an artist submits a film, and it gets selected to be a part of the festival, it's as if she has acknowledged the director's existence as well as the subject he/she has filmed.) I care about where they're going with their work.

I: What about family?

S: In 1992, when I began this job, I was pregnant with my baby. I had a four year old daughter that I brought to work. My kids developed their activist/artist sensibilities. For the first seven or eight months I brought my daughter to the office. She stayed with my Mom for about six months. Her aunt raised her also for about two-two and a half years. She's in day care for the first time this year. She's a beautiful daughter. She's in Special Ed—she's not as social. The 'labeling' is different (at home and in the Native community versus at school). They have lived in the (specific name) neighborhood, but this past year moved to the (specific name) neighborhood. Bought our first house in July of 1996. It's huge! I grew up in a log cabin. When I was twelve we got electricity. When I was sixteen we got running water and TV. I also left home that year. (At this point a woman stepped in. Said they were having a fund-raiser down the street today where they were going to be selling tacos. She invited Subject to come; Subject said she would.)

I: What would you say are the positive and negative aspects of your job?

S: (after a few minutes thought) On the positive side, I have gained a wealth of knowledge that I wouldn't have gotten anywhere else... from all the other artists. I can tell others about the Nations of people. I've learned the protocols about our communications

(and can teach others about it). It's positive that there are Nations of people that remember them (their heritage). They remember their ties to the earth, that they're here to make life beautiful, not to just take up space. On the negative side, there are still people that no matter how much cultural values... that you're not 'packaging' it for them. They want to steal, package, and sell it. They think I'm 'withholding' information—that I somehow keep secrets regarding our culture. We have goddesses in our mythology and in our philosophies. Like the story of Buffalo Calf Woman. They wonder why we don't teach it. They wonder why I don't help them in getting the artists to write down why they do the art they do. Like that's what we're here to resolve. And you can't shake people. Like, where do you get OFF asking me these kinds of things, y'know?

Notes: The Subject mentioned in passing that she was mentioned in a book (and gave the name of the book and the author), but she wasn't too pleased with it. "It makes me sound hokey." As I was leaving, a woman friend dropped by to show the Subject her newborn baby. In a follow-up phone call that I made to her, she said she grew up in North Dakota on the reservation with the Spear Lake Nation. She was part of the Sioux Nation. She went to Devil's Lake college there, but there were no jobs and she needed to be working while going to school. She came to the Twin Cities so she could go to school and get employment. I asked a follow-up question about her marital status. She said she considers herself "Married-Divorced-Widowed."



## Appendix B—The Questions for the Interview

When I made arrangements to meet with the Subject, it was not definite that she would allow herself to be the Subject for my study. However, I felt it would be best to come prepared with my interview questions in case the interview would develop, which is what actually occurred. My goal was if the opportunity for an actual interview presented itself, I wanted to have her be at ease as soon as possible, so that she would share with me freely, without being prompted by sterile questions. I felt I would learn more that way. The interview was an interesting process, in that the Subject was more than delighted to discuss her life and her career and history and all manner of subjects. The thrilling aspect for me was that my goal was achieved, in that her thoughts and conversation flowed easily, and I simply allowed her to freely express herself. I recall that I asked the first question, and then basically allowed her to continue from there. I was delighted, as such an exchange is usually reserved for long-established friendships, as opposed to an exchange between two people who were had just introduced themselves to each other. I was surprised that in her sharing, she actually touched on many of the things that I had thought to discuss. I wanted her to share what she felt comfortable in sharing with me, as I knew that there was a cultural distance between us. I respected her need to limit her interaction with me on that basis if she felt it was necessary. As our time continued, I also made a judgement call on some of the questions, deeming them inappropriate for this particular Subject. Towards the end of our time together, I took the opportunity to ask more specific questions from my prepared list. In the end, I was satisfied that even if I had not asked all questions on my list, we had explored the questions that I felt were most valuable. What follows are my prepared questions.

1. How did you arrive at this position within the organization? (Moved up the ladder? Appointed?)
2. What is your salary? What are the perks in the position?
3. What impact does your salary have in relation to your wanting to continue in this position? (Essential? Important? Of equal importance to how I like the job? I love the job so much I'd work here for free?)
4. What would be an "average" day for you?
  - Arrival time
  - Mail
  - Phone calls
  - Meetings
    - With colleagues
    - With superiors
    - With staff
    - With clients
5. What is the biggest goal for you on a daily/weekly/monthly/annual basis? (example: raise a certain dollar amount within the year, etc.)
6. What is your greatest achievement so far this year? During your career?
7. What is your greatest disappointment so far this year? During your career?
8. What is your most successful method of achieving cooperation from:
  - Colleagues
  - Superiors
  - Staff
  - Clients
  - Others
9. What is the greatest lesson you've learned in this position?
10. What impact does this job have on your family life?
11. Would you encourage others to work here? Why or why not?
12. Would you like to see your child or other relations work here? Why or why not?

13. How would you describe your role in the organization:

- Mainly supportive of others?
- Crucial in any way?
- Instigator?

14. Do you think you make a difference in the lives of those around you within the organization? In the community at large? How would you describe your impact?

15. Do you feel there is a lot more you could/should be doing? If so, what would that be?

16. What are some goals you have for next year? For the next five years?

17. Is there something that you feel once it's accomplished, your work here is done?

18. Can you see yourself having a greater impact in some other

- Position in this company?
- Position in some other company?

19. What's easy about your job? Difficult?

20. Do you see this as a job or a career?

21. What advice would you/will you give to your successor?

22. What do you think has prepared you the most for this position?

- Specific life experience(s)
- Specific previous work experience(s)
- Family
- College/Other training

23. What do you think would have prepared you even more for this position? (ref back To Q. 22)

24. Do you feel free to take an afternoon or day off occasionally to "smell the roses"?

Why or why not?

25. If the sky was the limit and money were no object, what singular thing would be the greatest help in making your job easier on a day to day basis?

(example: having a fax machine if not presently owned, an assistant or an additional assistant, a corporate sponsor, etc.)

26. What's the most rewarding thing about your job? The most negative?

## Appendix C—A Brief Synopsis of Native American History

When white men and women from Europe first appeared on the eastern coasts of this continent, they discovered that there were already people living here. (See Appendix E for a partial list of Native American tribes.) They were very different from the Europeans, and it was a culture shock for both groups of people. The Europeans were unaware that there were more than five hundred Nations of Indians living here when they first arrived, each with its own language and culture. Neither group had cultural experience to deal with people so different from themselves. Not only were there obvious cultural differences, but "... every culture has it's own hidden, unique form of unconscious culture."<sup>1</sup> We learn as we grow what certain gestures mean, what is appropriate public and private behavior, etc. This means that even if a person goes to the trouble of learning a second language, there will still be much required to learn the subtleties of interaction with a different culture. Since these are relatively new discoveries, it is not surprising that both Native Americans and Europeans were often caught in a web of confusion with one another. I give an example:

"... John Smith and Christopher Newport, the master of the Virginia colony's supply ship, [presented] a crown to Wahunsonacock. To the Indian leader, the strange coronation was a ceremonial recognition by the English of his power as head of the Powhatan Confederacy, but for the colonists, the crowning signified the submission of the Indian 'king' to their own monarch, James I of England."<sup>2</sup>

There were some people (as there are always people on both sides of the coin) who had an appreciation for the wisdom and knowledge that Native Americans could share with us. One such person was Benjamin Franklin. He learned of an organization of Native Americans where several tribes had united themselves together. The organization

was called “The League of the Hodenosaunee.”

“Surrounded in large part by Algonquin-speaking peoples, the five nations of the Hodenosaunee, or Iroquis—the Mohawks, Oneidas, Onondagas, Cayugas, and Senacas—lived side by side in long parallel bands of territory running north-south in the valleys and along the lakes of what is now upper New York State. By A.D. 1000, they had been well established for centuries.... The clans lived in large bark-covered longhouses, barrel roofed, like the Quonset huts of World War II, and extending up to two hundred feet in length and twenty-five feet in width.... They envisioned the combined territory of the five nations as a gigantic longhouse that stretched 250 miles across the present-day state of New York. The Great Longhouse’s central aisle was the Hodenosaunee Trail... between the different members of the League. The eastern end of the domain was guarded by the Mohawks, who were declared the Keepers of the Eastern Door. The Senecas watched over the western door, and the Onondagas, located at the center, were Keepers of the Fire for all five member nations of the Great Longhouse.”<sup>3</sup>

The League banded together in times of war, kept their hunting grounds in Balance, and inter-married between tribes to keep the ties strong. They developed The Great Law of Peace (see Appendix G) and “Strict rules of procedure and courtesy were followed in the Grand Council of the Hodenosaunee, and interruption of a speaker was not allowed.”<sup>4</sup> In time, the Tuscaroras joined the League, so the League was sometimes referred to as the Six Nations. All of these elements earned the League the admiration of Benjamin Franklin. “It would be a strange thing if Six Nations of ignorant savages should be capable of forming a scheme for such a union, and be able to execute it in such a manner as that it has subsisted ages and appears indissoluble; and yet that a like union should be impracticable for ten or a dozen English colonies, to whom it is more necessary and must be more advantageous, and who cannot be supposed to want an equal understanding of their interests.”<sup>5</sup> Franklin’s attempt to unite the colonies at this time was

unsuccessful, but he persevered with the idea. He also included some of the League's ideas of government in his draft of the Articles of Confederation.

This was just the beginning of misunderstandings between cultures:

“From the moment the first white settler stepped onto the shores of North America in the late 16<sup>th</sup> century, the Indians' days were numbered. For the next three centuries these Native Americans suffered from the inexorable push to the west by wave after wave of settlers who saw the Indians as simply being ‘in the way’.

“In their rush to fulfill what they saw as their ‘Manifest Destiny’ to develop the country, the newcomers used every effort to rid themselves of the indigenous population. In the early 1800's the newborn USA began pushing the Indians west of the Missouri, offering to compensate them with lands beyond the river—though soon these, too, were invaded. If the Indians resisted, then the government employed force instead; and the resultant ‘Indian Wars’ raged across the continent for more than a century.

“With their obsessional westward urge, many settlers found it convenient to think of Indians as cold-hearted savages standing in the way of progress.... In 1830 Congress passed the Indian Removal Act, by which tribes might be forcibly removed from homelands to reservations thousands of miles away. Compensation in the form of annual payments were offered, but these frequently failed to materialise. With little chance against the continual onslaught of federal troops, by the 1880's the Indians were almost totally subjugated. The 19 million unfenced acres that had been theirs to roam half a century earlier had now dwindled to a scattering of enclosed reservations across the face of the West.”<sup>6</sup>

One of the tribes, the Cherokee Nation, even attempted to go through legal channels afforded them by the new nation's Supreme Court. John Ross, the Principle Chief of the Cherokee Nation at the time, spent most of his presidency traveling back and forth to Washington, speaking with members of Congress and even President Jackson, but ultimately with no success. The Supreme Court ruled against the Cherokee Nation, and things deteriorated from there. A division in the Cherokee Nation itself developed over how to resolve the issue: peacably and legally, violent opposition, and acceptance of

the removal process.

“The following year [1835], [Major] Ridge traveled to Washington and negotiated a treaty with the government, selling the Cherokees’ lands for five million dollars. When he returned home, the National Council unanimously rejected the treaty. Nevertheless, the Ridge faction met secretly in New Echota, although they knew the consequences, signed it.... Despite Ross’s angry protests, the United States Senate ratified the New Echota treaty, which gave the Cherokees three years to give up their country and move west. During those years, Ross campaigned tirelessly, but without success, to have the treaty annulled.... Finally, in the summer of 1838, General Winfield Scott, who did not relish his assignment, arrived in Georgia with seven thousand troops and orders to remove the Cherokees by any means necessary.”<sup>7</sup>

When the removal actually began, there were so many lives lost in the journey to the West that the Cherokee refer to this passage of their history as “The Trail of Tears.” Ross was able to gain permission to lead the removal instead of the army, and he organized the Nation into thirteen parties (ironically, the same number of original colonies). Ross and his wife were in the last group—he wanted to make sure he had everyone—and his wife was one of the thousands that died from the grueling six-month trip. “It is estimated that of the eighteen thousand Cherokees who were rounded up for the trip, approximately four thousand died in stockades or on the journey.”<sup>8</sup> The Removal Act also impacted Nations in the North but had little impact on tribes in the East. There were also some tribes that evaded or resisted removal, and most of these remain in the Southern part of the United States.

It would have been enough to have been banished to the far reaches of the land that once was completely theirs. This was not the end of the story, however.

“The nations that were removed to the Indian Territory in the 1830’s were soon torn apart again by the Civil War. Forced to take sides, some of the tribes raised troops for the South, and



some for the North. The Cherokees, Creeks, and Seminoles had men fighting on both sides. Federal and Confederate armies overran the Indian Territory, shattering the prosperity that had begun to develop. When the war ended, Stand Watie, a Cherokee cavalry leader, was the last Confederate general to surrender.

In the following years, the Indians' lands in the territory were reduced, tribal councils outlawed, and the Indian Territory opened to white settlements. In 1907, with its white population far exceeding that of the Indians, the land which the government had exchanged with the tribes for their homelands in the South, to be theirs alone for "as long as the grass grows and the rivers run," became part of the new state of Oklahoma."<sup>9</sup>

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<sup>1</sup> Hall, Edward T. *Beyond Culture*. New York: Doubleday, 1976, 1981. p.2

<sup>2</sup> Josephy, Jr., Alvin M. *500 Nations: An Illustrated History of the North American Indians*. New York: Alfred A. Knopf, Inc., 1994. p. 201

<sup>3</sup> *Ibid.*, pp. 44-45, 49-50

<sup>4</sup> *Ibid.*, p. 253

<sup>5</sup> *Ibid.*, pp. 251-252

<sup>6</sup> *Reader's Digest When, Where, Why & How it Happened: History's Most Dramatic Events... And How They Changed the World*. The United States of America: The Reader's Digest Association, Inc., 1993. p. 272

<sup>7</sup> Josephy, Jr., pp. 328-331

<sup>8</sup> *Ibid.*, p. 331

<sup>9</sup> *Ibid.*, p. 333

## Appendix D—Web Site Information

For those who have access to the Internet, a wealth of information is available on every topic. What follows is a list of sites dedicated to Native Americans and Native American issues. Since this case study revolves around Native American arts, there are also sites that reflect that interest as well. These are all excellent sites, filled with so much information that it would take months to review everything that is listed. However, this list is intended to be merely a starting place for those interested in exploring the topics covered in this paper in a more in-depth fashion.

1. <http://members.aol.com/summername/index.html> Author's e-mail: [summername@aol.com](mailto:summername@aol.com)

Title: Karin's Favorite Native American Links Page

There are dozens of links on this homepage to Native American sites. The author of this page was quite enthusiastic and helpful to me as I was researching her site for the finishing touches of information needed for this study.

2. <http://www.plumsite.com/shea/native.html> Author's e-mail: [sheag@oz.net](mailto:sheag@oz.net)

Title: Shea's Native Place

Has several interesting topics, such as Native artists, publications, and links to Native American sites involving language and history.

3. <http://www.Choctaw.com> Author's e-mail: [robert@compucover.com](mailto:robert@compucover.com)

Title: Native American Indian Websites

Gives histories of various tribes, provides a tribal directory, links to Native American Publications and artwork, tips on Native American genealogy, and even legends and stories passed from generation to generation within certain tribes. This author was also responsive to my request for assistance.

4. <http://hanksville.phast.umass.edu/misc/Naresources.html>

Author's e-mail: [kstrom@hanksville.phast.umass.edu](mailto:kstrom@hanksville.phast.umass.edu)

Houses a variety of subjects, but is mainly an extremely extensive listing of Native American art and artists. An assortment of links is presented here as well.

5. <http://www.olec.edu/reference.html> Author's e-mail: [tbrave@olec.edu](mailto:tbrave@olec.edu)

A list of reference links for the Ogalala Sioux Tribe, as well as assorted Native American topics. Suggested link: Tribal government of the Ogalala Sioux tribe.

6. <http://www.lakhota.com/>

Title: Sioux Heritage

Shares much of the living Lakota culture, language (complete with recordings of Native speaker), and many other items of interest.

7. <http://www.artnatam.com> Author's e-mail: [jkostura@artnatam.com](mailto:jkostura@artnatam.com)

Title: Native American Fine Art Exhibit

Features art work from various artists, and denotes the artists by tribe.

7. <http://www.heard.org>

Title: The Heard Museum – Native Cultures and Art

A wonderful site exhibiting native artwork from the Museum located in Phoenix.

8. <http://www.scsn.net/users/pgowder/dancing.htm>

Title: Native American Pow Wow Dancing

Everything you ever wanted to know about Pow Wows—what they are, where they are, what clothes are worn and why, Pow Wow etiquette and even a few Pow Wow songs that you can listen to.

9. <http://www.intertribal.net/index.htm>

Title: Intertribal Net

A variety of topics and services geared toward Native Americans, but informational for all. Suggested topic on the site: "Native American Tribes." Lists a variety of tribes and topics of interest for each.

10. <http://www.cookingpost.com>

Title: American Indian Foods Cooking Post

For those who really want to immerse themselves in the topic, this site features a variety of cuisine from the Pueblo of Santa Ana, specializing in Native and Southwestern dishes. Photos accompany recipes and products. The address and a toll-free number are provided for those yet cautious of ordering the site's products online.

11. <http://www.ableza.org>

Title: Ableza: A Native Arts and Film Institute

"Ableza is a Native American Arts and Film Institute dedicated to promoting, preserving and protecting traditional and contemporary arts by Native American peoples." Features artist profiles, an online book store, traditional stories and an art gallery.

12. <http://www.guidon.com/indian.html>

Title: Guidon Books—Native American Indian Books

A variety of books on individual tribes, Native American arts and crafts, Native religions and culture, and books of historical interest.

Appendix E  
Alphabetical  
Listing of Native  
American Nations

(Tribes that show an additional tribal identity in parentheses is the name the tribe had for themselves.)

1. Abenaki
2. Acoma
3. Acueran
4. Adirondack
5. Aleut
6. Algonquin
7. Alibamu
8. Anasazi
9. Apache
10. Apalachee
11. Arapaho
12. Arikara  
(Arikaree, Ree)
13. Assiniboin (Stoney)
14. Atakapa
15. Bannock
16. Biloxi
17. Blackfeet
18. Caddo
19. Cahuilla-Luiseno
20. Cayuga
21. Catawba
22. Chaui
23. Chemehuevi
24. Cherokee
25. Cheyenne
26. Chickasaw
27. Chickahominy
28. Chinook
29. Chippewa (Ojibwa)
30. Choctaw
31. Chowanocs
32. Chumash
- \* Mahican  
the correct spelling.

33. Colville
34. Comanche
35. Conoy
36. Costanoan
37. Cree
38. Creek
39. Crow
40. Dakota
41. Delaware (Lenape)
42. Erie
43. Eskimo (Inuit)
44. Flatheads (Salish)
45. Gros Ventre (Astina)
46. Hattera
47. Hidatsa
48. Hohwoju
49. Hoopa
50. Hopi
51. Hunkpapa Lakota
52. Hupa
53. Huron (Wyandot)
54. Illinois
55. Iowa
56. Iroquois
57. Kamia
58. Kansa (Kaw)
59. Karok
60. Kato
61. Kichai
62. Kickapoo
63. Kiowa
64. Kitkehahki
65. Klamath
66. Klickitat
67. Koasati
68. Kutenai
69. Lakota
70. Mahican \*
71. Maidu
72. Mandan
73. Maricopa
74. Massachuset
75. Menominee
76. Mesquakie
77. Miami
78. Micmac
79. Miniconjou
80. Missouri
81. Miwok
82. Mobile
83. Modac
84. Mohawks
85. Mohegan
86. Mojave
87. Molala
88. Montagnai
89. Munsee
90. Muskogee
91. Nanticoke
92. Narragansett
93. Natchez
94. Navajo
95. Neutral
96. Nez Perce  
(Nee Me Poo)
97. Nipissing
98. Oglala Sioux
99. Omaha
100. Oneida
101. Onondaga
102. Osage
103. Oto
104. Ottawa
105. Paiute
106. Pakanoket
107. Palouse
108. Papago
109. Passamaquoddy
110. Pawnee
111. Pend d' Oreille  
(Kalispel)
112. Pennacook
113. Penobscot
114. Pequot
115. Petun
116. Piegan
117. Pima
118. Pitahauerat
119. Podunk
120. Pomo
121. Ponca
122. Potawatomi

123. Potomac
124. Powhatan
125. Pueblo (Nimi)
126. Quapaw
127. Sauk
128. Secotan
129. Seminole
130. Seneca
131. Shasta
132. Shawnee
133. Shoshoni
134. Sioux
135. Sisseton
136. Skidi
137. Spokane
138. Susquehanna
139. Taensa
140. Tawakoni
141. Tlingit
142. Tolowa

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Appendix F—The Great Law of Peace

(An excerpt from the Great Law of Peace of the  
League of the Hodenosaunee,  
Or Iroquois)

Whenever the statesmen of the League shall assemble for the purpose of holding a Council, the Onondaga statesmen shall open it by expressing their gratitude to their cousin statesmen, and greeting them, and they shall make an address and offer thanks to the earth where men dwell, to the streams of water, the pools and the lakes, to the maize and the fruits, to the medicinal herbs and trees, to the forest trees for their usefulness, and to the animals that serve as food and give their pelts for clothing, to the great winds and to the lesser winds, to the Thunderers; to the Sun, the mighty warrior; to the moon, to the messengers of the Creator who reveal his wishes, and to the Great Creator who dwells in the heavens above who gives all the things useful to men, and who is the source and the ruler of health and life.

Then shall the Onondaga statesmen declare the Council open.... All the business... shall be conducted by the two combined bodies of the Confederate statesmen. First the question shall be passed upon by the Mohawk and Seneca statesmen, then it shall be discussed and passed by the Oneida and Cayuga statesmen. Their decision shall then be referred to the Onondaga statesmen, the Firekeepers, for final judgement.