stronger ties to her Native traditions than most relocated Indians, she stated that "there was always and forever a persistent longing to go home" (Mankiller 73). Emboldened by the strong leaders of the Red Power Movement, Mankiller no longer felt any obligation to remain unhappily married in San Francisco; in 1974 she divorced from Hugo. Three years later she and her daughters returned to her small hometown in rural Oklahoma, and it was there that Mankiller entered into tribal politics (Mankiller 212-214).

While the activism of the Red Power Movement gave Mankiller the strength to win her battle for independence and motivated her to return to Oklahoma and enter into tribal politics, it also inspired "urban Indians, who managed a life beyond the bottles of cheap wine cruelly named Thunderbird, and who were far angrier than the student brigades of Alcatraz [to] continue down the protest road" (Smith and Warrior 111). Under the radical and sometimes militant leadership of Red Power activists, such as Russell Means, Indian activists pursued lofty ideological goals and generated both positive and negative publicity for Native American tribes. Wilma Mankiller learned from the movement's errors and developed a style of leadership emphasizing the use of peaceful methods to achieve smaller, more realistic goals.

The Impact of Indian Activism under the Influence of Russell Means on the Leadership Style of Chief Mankiller

Russell Means was considered to be an extremely passionate man who stood by his convictions even if it meant being on the losing end of a barroom brawl (Smith and Warrior 133). It was his fiery disposition that made Means an ideal leader for the American Indian Movement (AIM), a Native activist group comprised of mostly radical youths who favored direct action and public protests over the older generation's reliance upon bureaucratic negotiations and political lobbying (Smith and Warrior 124-125). However, under the leadership of Russell Means, AIM operations were poorly planned and many peaceful displays often spiraled into violent unmanageable riots. As a result, AIM earned a reputation as being nothing more than a band of over-zealous, militant thugs (Smith and Warrior 168). Means embraced the group's militant reputation, and in 1973

he played a principal role in plotting the Indian takeover of Wounded Knee, a small village on the Pine Ridge Reservation in South Dakota. The occupation lasted seventy-two days and resulted in the deaths of both protestors and FBI agents (Smith and Warrior 199-200). It was Mean's belief that militant and often shocking actions were the only way to draw national attention to the plight of the Indians, and in his mind, national attention was a necessary ingredient for the movement's success.

Like Mankiller, Russell Means spent a brief portion of his childhood on a reservation before his family relocated to California. However, unlike Mankiller, who was introverted, Means' bold personality allowed him to easily adapt to an inner city lifestyle filled with drugs, alcohol, and violence. When Means' antics became too much for his mother, she sent him to live with relatives on an Indian reservation in Nebraska. However, time away from the city did not produce the same effect on Russell Means as Mankiller's visits to her grandmother's ranch, and he returned to the city where he sold heroin and marijuana to his high school class mates (Smith and Warrior 133).

It may be hard to imagine how a massive caravan of young Native Americans could be so easily persuaded to follow the lead of a former junkie and engage in daring and often violent political acts. However, those who knew Russell Means often commented on his irresistible charm and motivational speaking style. After years of feeling ashamed of their heritage, Means was said to make many Indian youths feel a renewed sense of pride and self-worth. Prominent scholars such as Vine Deloria Jr. believe that because of his ability to unite and uplift the spirits of so many Native American people, Russell Means is remembered as a great Indian leader rather than a disorganized rebel (Smith and Warrior 273).

Mean's charm did not have a blinding effect upon Wilma Mankiller. The occupation at Wounded Knee made her aware of the shortcomings of militant action and national publicity; therefore, Mankiller advocated a return to pacifist grassroots activism (Mankiller 205). However in contrast to the traditional generation that frustrated Means and the members of AIM, Mankiller did not sit idly by and wait for the federal government to grant her wishes. During her years spent working at the Bay Area Indian Center, Mankiller became