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**KILI Radio: The Voice of the Lakota Nation
A Teaching Case Study in Tribal Management
for Oglala Lakota College
by
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KILI RADIO: THE VOICE OF THE LAKOTA NATION

In the summer of 1990, the staff and Board of Directors of KILI Radio faced a crisis. Rumors and doubts about the financial status of this non-profit enterprise had circulated for weeks and staff salaries had been suspended on July 6, but it was not until mid-month that the fears of those involved were officially confirmed. At a July 12 meeting concerning the station's direct mail campaign, Business Manager Carol Brown Eyes disclosed that a sizable debt existed on the books, and that more bills were flowing in with every mail delivery. As they added up, the numbers told a grim tale: KILI's debts totaled over \$170,000. This situation merited serious consideration of a shut-down.

Later in the summer, the station did cease operations for two days, so that members of the staff and Board of Directors could meet together to discuss KILI's future. As they reviewed the record of the past, two questions were primary in their minds: What was the background of the crisis? And if KILI was to remain on the air, what policies might they adopt to guide the station's continued operations?

Paha Sapa¹ II

The single largest contributor to KILI's debt was the financial failure of *Paha Sapa II*, a concert held in Rapid City in June 1990. The event was intended to be the first in an annual series of follow-up concerts to *Paha Sapa I*, which had earned \$23,000 for the station in the previous year.

Certainly, a large portion of this initial success was due to the active support of nationally-prominent singer Willie Nelson. Nelson and the other big-name acts recruited with his help donated their services to the event, so that *Paha Sapa I* could be run as a benefit concert. But success also stemmed from the commitment and support of two communities. Rapid City interests met some concert expenses (for example, advertising and programs), and members of each of the co-sponsoring reservation groups (KILI Radio,

¹ *Paha Sapa* is the Lakota phrase for "Black Hills". Geographically, these consist of the mountainous area of western South Dakota and eastern Wyoming. Since times past, this area has played a central role in Lakota spirituality. The Sioux tribes of South Dakota have waged a long legal battle to regain this religiously-significant area from the state; however, the case remains unresolved.

This case was written by Miriam R. Jorgensen and Karl Eschbach for use at Oglala Lakota College. It was prepared under the direction of Professors Stephen Cornell and Joseph Kalt, co-directors of the Harvard Project on American Indian Economic Development, and with special editing advice from Manley Begay. Support was provided by the Kellogg Foundation through the Managers as Warriors curriculum development project directed by the Research Institute at Oglala Lakota College. The case was designed for class discussion rather than to illustrate either effective or ineffective handling of a managerial and administrative situation. Neither is it intended as an administrative report, so certain facts may have been altered.

Oglala Lakota College and the Wellness Coalition^{2,3}) volunteered time and organizational effort to help make the event run smoothly.

In planning *Paha Sapa II* the sponsoring organizations desired to build upon the legacy of the first concert, not only because of its fundraising potential, but also because of the valuable experience volunteers received. Tribal members were gaining skills in a broad range of areas -- from marketing and community outreach to stage management and event planning -- all through their work on the concert and exposure to the highly professional music industry. Unfortunately, building on the first concert proved difficult. From the earliest planning stages of the second concert, there was disagreement between the concerned parties about how to proceed. The biggest dispute was over location. One argument supported an August concert in Sioux Falls -- a city nearly 300 miles from the Pine Ridge Reservation; the opposing argument advocated another concert in June in the Rapid City area. (See Map A in Exhibit 1.)

Fundraiser Mark Tilsen was the primary organizational force behind *Paha Sapa I*. Tilsen was not a tribal member, but as a core constituent of KILI's founding group, had been intimately involved with the radio station from its inception. He had served as the station's first development director, and later, as an independent contractor, he was responsible for running KILI's direct mail fundraising campaign. Clearly, his commitment to the station and knowledge of fundraising made him an invaluable part of the concert team. Equally important, Tilsen's then-active involvement in organizing benefit concerts gave him contacts with many recognized musicians.

While working on the production crew of the spring 1990 Farm Aid concert, Tilsen secured a commitment from Nelson to perform another *Paha Sapa* show. Shortly thereafter, he was able to gain commitments to benefit performances from several other acts. The complication was that if prominent entertainers were to donate their services and contribute to production costs, the concert would have to be held at the convenience of the performers. According to the schedules of the musicians with whom Tilsen had talked, a June concert date would not be possible. August was on the tentative agenda.

So was the city of Sioux Falls. Tilsen believed he could organize an extremely profitable concert in that city. Besides a basic feeling in the industry that Sioux Falls was more of a "concert town" than Rapid City, Tilsen had procured support from various Sioux Falls civic and commercial interests (which would provide arena space and office accommodations), and the South Dakota Public Television Network had agreed to state-wide television coverage the event.

² The Wellness Coalition is a reservation organization for the promotion of family health, particularly freedom from substance abuse.

³ The co-sponsoring organizations split the proceeds of *Paha Sapa I* as follows: KILI Radio (1/2), Oglala Lakota College (1/4), and the Wellness Coalition (1/4).

Tilsen reported these developments at an early May 1990 meeting of the concert steering committee. Formally, this group was comprised of two representatives from each of the sponsoring organizations. Committee member and station manager Wilson Two Lance did not attend the meeting, but at least one KILI staff representative was there. Because it was closer to the reservation, some of those present at the steering committee meeting preferred that the concert be held in Rapid City; however, after listening to Tilsen, all present decided to support his plans for a Sioux Falls concert.

At this point, real controversy erupted. Because of KILI's position as primary recipient of concert proceeds, KILI's stance on the location and timing issue was critical -- and Station Manager Two Lance strongly disagreed with the decision for an August concert in Sioux Falls. Two Lance based his view on consideration for tribal members and his personal appreciation of South Dakota's "Year of Reconciliation".⁴ First, Two Lance rightly believed that a Rapid City concert would be more accessible for tribal members, as the city was only 90 minutes from most reservation population centers. He also argued that the phrase "We can do it ourselves" meant just that. Finally, he believed that holding a concert which both non-Indians *and* Indians could attend would bring the two populations closer together, in accordance with the true spirit of "reconciliation" between the two peoples. Hence, Two Lance announced that contrary to the decision of the steering committee, *Paha Sapa II* would take place in Crazy Horse Park (outside Rapid City) in June.

Tilsen tried to dissuade Two Lance from this position by reiterating the gains he had made with both the performers and city of Sioux Falls. Yet the appeal was unsuccessful, and the Station Manager held firm to his beliefs and his commitment to a Rapid City area event. Unfortunately, this decision meant that most of the performers who had agreed to an August concert, including Willie Nelson, could not participate, as they had already booked the June date. Commitments from Sioux Falls interests were also invalidated, and it proved impossible to obtain similar support in Rapid City. At this time, Oglala Lakota College and the Wellness Coalition withdrew from co-sponsorship of the concert, since their participation had depended on the confidence which their representatives had in the plans being made for Sioux Falls. Karleen Hunter, a volunteer from Oglala Lakota College stated, "I believe we can do it ourselves too, but that doesn't have to mean that we can do it ourselves *now*."

In the midst of these changes, the Two Lance plan advanced. Because most promises of donated participation and financial support had evaporated, the concert changed its organizational focus quite dramatically and became a commercial concert. In other words, KILI Radio made commitments to pay for all aspects of the concert -- performers, concert site, and promotional material -- in hope that the investment would return a profit. Two Lance had become the primary concert organizer, so most of these plans were undertaken in isolation of other decision-makers. In particular, conversations which occurred after the concert indicated that it was not clear whether members of the KILI Board of Directors even knew of the decision to run a concert with such heavy up-front expenses.

⁴ In memorial of Wounded Knee 1890 and in an effort to promote racial harmony, South Dakota Governor George Mickelson, declared 1990 to be the "Year of Reconciliation" between Indian and non-Indian residents of South Dakota.

The June 30, 1990 concert proved to be a disaster. Only about 300 tickets were sold. The lead act, Restless Heart, withdrew from participation when cash flow problems at KILI delayed the promised final payment. There were several logistical problems, including the non-delivery of concert programs. The loss sustained from the concert was estimated at more than \$70,000.

Other Financial Difficulties

The station had other financial problems as well. In addition to the concert, KILI anticipated that its bingo operation would be a second principle funding source for the fiscal year. Yet it failed to deliver the \$84,000 in revenue it had been projected to raise.

Given the experience of the previous fiscal year, many at KILI believed this was a reasonable estimate of bingo's income generation potential. In 1988-89, KILI's bingo manager had undertaken studies of the bingo market to determine the most appropriate location and game format. Then, he secured what appeared to be a stable arrangement for a bingo hall; the site (the former Lakota Studios building) was easily accessible from the communities of Mission, Porcupine, Wounded Knee, Pine Ridge and Oglala. (See Map B in Exhibit 1.) In its first months, the operation developed a good reputation on the reservation and was known to earn as much as \$1700 on a good night. In a mere four months of operation in early 1990, bingo raised over \$30,000 for the radio station.

Unfortunately, bingo problems developed during 1989-90. The operation's obvious profitability motivated leaders in the Manderson District to establish a game of their own, which ran in competition with KILI bingo. This necessarily decreased attendance at KILI's game. More devastating, however, was the station's loss of its bingo hall. Personal considerations and the pressure of a competitive bid led the owner of Lakota Studios to re-let his building to the Manderson District bingo organizers. KILI's only recourse was to switch to a roving bingo, which operated at a different school gymnasium each week. The new situation changed manpower needs, confused the public as to game dates, and overall, resulted in a significant bingo income shortfall for the station.

As income needs became more severe, the station developed an on-going operating deficit. This included a \$40,000 debt to the First National Bank of Gordon, in Gordon, Nebraska. Since KILI's income had always been irregular, the station had formerly established a credit line with the bank in order to meet immediate cash flow obligations. But during the first half of 1990, the station spent its credit limit -- even after it became apparent that money to pay the debts was not simply delayed, but would not come in at all. The station also amassed other debts in the form of unpaid bills, particularly bills for concert expenses. And as noted previously, after July 6, the station was unable to pay its staff members their regular salaries.

It was apparent to close observers that KILI's governing board was not adequately informed about the crisis into which the station had fallen. The Board held its first post-concert meeting on July 17th, at which time board members were asked to approve a request for a bank loan. The Board did not, however, ask any questions about how the problems had developed. Rather, financial difficulties were treated as "business as usual", even though the amount of indebtedness probably did not permit such a relaxed attitude. In fact,

no action was taken by the Board at this meeting to further address the station's increasingly tenuous financial situation. One station staff member, later reflecting on this fact, said, "If this was a real board, we would have been seriously reprimanded, or even suspended [for allowing such a situation to develop]."

Within a few days, a letter from Tilsen reported the magnitude of the crisis. He suggested that there should be a substantial restructuring of both board and staff operations and relations. On August 1, the Board met again. This time, the impact of the financial crisis was finally made clear, and some preliminary decisive actions were taken. The board members present voted to request the resignation of their chairman, Roy Stone, who had not attended the meeting. They also decided to go off the air for two days so that all of those involved with the station -- board members and staff personnel -- could meet together to consider what might be done. This meeting was set for August 22, at which time the Board was to decide on a full response to the crisis.

Mission and Accomplishments of KILI Radio

Despite financial crisis, it is a tremendous achievement that KILI Radio managed even to get on the air, much less stay on for over seven years before such severe problems developed. Many Indian radio stations had gone on -- and off -- the air in less time. Yet KILI managed to survive, providing reliable service to the Lakota people. A review of the founders' goals and the station's history reveals some of the factors which may have led both to the station's continued survival, and to some of the problems which occurred in 1990.

KILI Radio was born in the aftermath of the 1973 Wounded Knee confrontation. In 1977-78, some members of the Dakota American Indian Movement (AIM) convened discussion groups to address various political and social needs on the Pine Ridge reservation. Since many participants felt that inadequate access to reliable and efficient forms of communication had been a major problem during the uprising, one group committed to study the ways in which communication on the reservation might be improved.

Their investigation confirmed that there was often no way for information about events on the reservation to become known to the Lakota people. The tribal government had recently attempted the development of television broadcast capacity, but with the need for highly trained technical personnel and a dearth of televisions, this attempt was soon abandoned. Other parties were exploring the possibility of a community newspaper⁵. Ideas for a Citizens Band (CB) radio or telephone network were also explored and even tried for a time; again, limited accessibility was a roadblock to truly effective communication with even these simple approaches. For example, an AIM survey at the time estimated that only 1700 telephones were available on the reservation to serve a population of nearly 20,000. The study group felt that these considerations argued for an exploration of radio: Not only did most households possess radios, but the medium was believed appropriate because of the strong oral tradition among the Lakota.

⁵ The *Lakota Times* was founded during this approximate time period as well. It is a prominent, independent and Indian-owned newspaper which primarily serves the Pine Ridge Reservation.

After this initial decision, the road ahead was a long one. One very important and immediate follow-on decision was the question of authority -- under what authority would the station operate? Some of the founders wanted to base the authority of tribal members to operate a broadcast radio station on treaty rights. While this stance reflected the political commitments of many of the founders, two pressures eventually led the core organizing group to seek formal authorization from the Federal Communication Commission (FCC) of the United States government. First, because the Tribe was not a signer of international telecommunications agreements that would permit it, under international law, to license a broadcast station, it was not clear that the authority of U.S. government-Sioux Nation treaties was sufficient. Second, knowledge that a station licensed by the FCC could apply for grant assistance from federal government agencies was also convincing.

Deciding to work with the FCC, and by extension, the tribal government, led to a host of further considerations. For instance, when the founders of KILI applied for a planning grant from the Federal Public Telecommunication Facilities Program (to support the community needs assessment required for a FCC license and some engineering work), they discovered that the Tribe had already received such a grant.⁶ The agency would give another grant only if the tribal government agreed to close out its grant and report that it was not planning to build a station. After some negotiation, the Tribe did so, and further, used the remaining grant funds to collaborate with KILI on the required community needs assessment survey.

Besides requiring a needs survey, the FCC mandates that a station have control of its broadcast site. Because reservation land is owned by the Tribe as a whole, such legal site control was difficult to arrange. Eventually, the Tribe agreed to grant the station a 99-year lease on their selected property and the right to build a broadcast facility upon it -- as long as the FCC agreed to the arrangement and the plan met no opposition from the community.

The FCC was soon convinced, but community approval took more time. The location chosen for the station and broadcast tower was Porcupine Butte (see Map B, Exhibit 1), a site which an engineering study had shown to be one of the best places on the reservation for a transmitter. The Butte's location in the Porcupine District, where there was a core of support for both AIM and the concept of a radio station, was also a plus. However, because Porcupine Butte possessed special spiritual significance, questions arose about the appropriateness of building on this site.

Seeking to resolve this concern, the organizing group requested that ceremonies be performed to determine whether or not the station should be built on Porcupine Butte. From these, spiritual leaders discerned that the station could be located on the Butte, but only if certain conditions were met. The station was put under obligation to respect the spiritual significance of its place by continuing to sponsor ceremonies. Founders also had to agree that the station would not serve the self-interest of particular individuals or groups, and instead serve the entire tribal community. When the tower was finally erected, an eagle

⁶ The Tribe received this grant in association with their exploration of television broadcast capacity.

feather was placed at the top to seal these commitments. Even the station's call letters reflect this spirit; in Lakota, the word "*kili*" means "good and special".

A promise to serve the community was also a condition of federal grant assistance. There was a requirement that, in addition to its own governing board, the station establish a Community Advisory Board (CAB) to stay informed of the needs of the people in its service area. The station created a community board with two representatives from each of the reservation's nine districts.

These various influences converged to insure that although the station grew out of AIM, it would not be an "AIM operation". The United States government (especially the FCC), the tribal government, the people of Porcupine District, elders and spiritual leaders, and, ultimately, the Lakota people, had to agree that the station could go on the air, and the founders had to agree to serve all of those from whom they received support. For these reasons, and as a result of the beliefs of the founders themselves, the maintenance of traditional spiritual values, use of the Lakota language, and a commitment to community service were the primary goals which KILI endeavored to meet.⁷

Those associated with KILI radio are proud of their accomplishments. For instance, one founder described the exhilaration of the staff when their initial test broadcasts led to a sudden barrage of phone calls from around the reservation. They realized that many people must have had their radios already tuned to the station frequency, anticipating the first broadcast of a Lakota controlled station. More comprehensively, station affiliates believe that they have helped maintain the use of the Lakota language by broadcasting programs in Lakota, a particular help to those who prefer to speak and listen in the language. They believe that they have helped make people aware of political issues and governmental deliberations, from district council meetings to action on the Bradley bill.⁸ They believe they serve a practical community need to convey information about local events, weather conditions, and school closings.⁹ And they believe that they have an appeal which reaches far beyond those people who originally supported an AIM radio station. One staff member summed up this appeal by saying, "Everyone likes KILI radio. Some people always get mad about some of the programs we air. But, you know, *they get mad because they listen to it.*"

Governing Structure I - Organization, Board and Membership

KILI Radio operates under regulations of the FCC and of the Corporation for Public Broadcasting. These entities have classified KILI as a Class C Public Radio station, a designation which commits the station to programming eighteen hours a day, seven days a

⁷ The station's official documents state, "The mission of KILI is to unite and empower the Lakota people through public radio program service that is involved in community life and celebrates that life through education, enrichment, entertainment and information."

⁸ The so-called Bradley bill was a U.S. Senate bill of the late 1980s, sponsored by Senator Bill Bradley (D-N.J.), which provided for the return of a sizable portion of the Black Hills to the Lakota people.

⁹ Besides the three daily local news shows and a full schedule of other regular presentations, the station broadcasts an average of 40 public service announcements per day, in both English and Lakota.

week. KILI is further committed by reason of its classification to maintaining a paid staff of at least five persons.

KILI Radio is owned by Lakota Communications, Inc. This is a non-profit corporation organized under the laws of the State of South Dakota, for the express purpose of providing mass communications, via its 100,000 watt transmission tower, to the Indian people of the Pine Ridge Reservation. Six booster towers, also owned by Lakota Communications, Inc., allow Indian people in a five state area to tune in to KILI.

Because KILI was founded during a very difficult time on the reservation (not long after the occupation of Wounded Knee and the violent clashes among reservation factions and federal agents in the community of Oglala¹⁰), the founders were concerned that forces within the Tribe, the state government, and in Washington D.C. might try to keep the station from broadcasting or control what was broadcast. They felt that in order to fulfill their mission, they had to establish a governing structure for Lakota Communications which would ensure the relative independence of the station from these entities.

The founders thus created a "closed board" system for its governing directors. That is, while anyone in the community can become a member of the KILI corporate unit and make nominations to the Board of Directors, the closed structure gives the Board itself sole authority to elect other board members. When KILI's Articles of Incorporation and By-Laws were drafted, organizers felt this was the best way to guarantee that KILI would not be controlled by detrimental political interests. (Exhibit 2 contains excerpts from these documents which detail some of these rules.)

Board members are elected to one-year terms of office. However, it is up to the Board to determine how many terms an individual member may serve. In general, board members have served for several terms in succession. In fact, some outsiders say there is an attitude among board members that they are elected for life, or until they choose to resign.

As mentioned previously, federal rules mandate that the Lakota Communications Board of Directors be complemented with a community advisory board. The CAB, however, has no legal rights or specific responsibilities, except to advise. Historically, the advisory board has played a small role, and in recent years, it has ceased to function.

KILI's constitution calls for an annual meeting of the corporation's members -- essentially anyone who demonstrates an interest in and involvement with the station.¹¹ The Board is to report to the members on the operations of the station and learn what members wish for KILI to do. Yet regardless of this input, the Board of Directors has full authority to set policy for the station. Thus the membership's role, like that of the CAB, is largely advisory. Indeed, annual meetings of the general membership of the corporation have been rare.

¹⁰ See Peter Matthiessen, *In the Spirit of Crazy Horse* (Viking Press, 1991).

¹¹ For more precise definitions and meeting information, see Exhibit 2, Articles IV and VIII of the Articles of Incorporation for Lakota Communications and Articles III and IV of the By-Laws.

Governing Structure II - Operating Staff

Before the 1990 financial crisis, the station was operated by a full-time staff of twelve; this staff was assisted by some part-time and special contract employees, as well as a number of volunteers. KILI's chief operating officer is the station manager. Other members of the station's executive staff are the program director (who is responsible for the content of the station's programming), the development director (who oversees fundraising efforts), and the business manager.

It has been the expectation of many associated with KILI that the station manager and program director be tribal members with respect for traditional Lakota values, and if possible, be Lakota speakers: Individuals with such characteristics might naturally preserve and maintain the founders' commitments to a Lakota-controlled community radio station.

Board - Staff Relations

The first station manager, Dale Means, assumed his duties prior to the first KILI broadcast and served until 1986. Means was not only part of the team which had founded KILI, but a board member as well.¹² In fulfilling these various roles, he was known to keep the Board closely informed about all activities at the station. Overall, the Board and Means were in agreement about the way in which KILI was run.

After Means left the station, the relationship between the Board and the staff became less clear. In the absence of any written rules detailing the responsibilities of the station manager or of the Board, no one quite knew where the job of one began and the other ended. At times, board members were criticized for interfering in the day-to-day operations of the station. Principals rarely knew where their authority began and at what point it let up. Yet no clear routines for board-staff communication were developed; in particular, the group did not establish a regularized reporting system through which to share operating and financial status information. Commented one staff member, "It was known that the Board was to set policy. It was just not clear what this meant."

Certainly, part of the difficulty arose because, after Means left, the Board experienced difficulty in finding suitable station managers. Hobart Yankton was appointed to the position after Means, but he soon became a controversial figure. One board member resigned because she did not feel she could work with Yankton. After approximately two years, the Board requested that Yankton himself resign. He was followed by a succession of interim managers while the search for a suitable permanent manager was undertaken. Business manager Carol Brown Eyes served as station manager for one month in mid-1989, and then Board Chairman Roy Stone served until the year's end.

By late 1989, the search for a new manager had yielded four applicants. Mr. Two Lance, who managed the station during the early stages of the 1990 financial crisis, was selected from this pool. He came to the position with five years of work experience at KILI, during which time he had learned the requirements of many positions at the station. Among

¹² Many of the core organizers actually became board members. Members of the start-up board included, among others: Severt Young Bear, Nellie Red Owl, Bruce Ellison, Joanne Tall, and Dale Means.

the others things which commended his selection were the facts that he was the grandson of a board member and that he was a Lakota speaker. Board members eventually decided that in order to keep the station true to its goals, this latter characteristic was an absolute requirement for any permanent station manager. Given these work experience and cultural qualifications, the Board believed that Mr. Two Lance was the best candidate for the job.

Financial Needs and Sources of Funding

Keeping true to its goals has been one difficult challenge for the board and staff of KILI Radio. Insuring a steady stream of funding to meet the annual budget has been another. When KILI began broadcasting in 1983, its budget was approximately \$200,000; the projected budget for the 1989-90 fiscal year was \$350,000. KILI founders, and now the KILI Board, were and are constantly faced with the task of raising large amounts of money every year, to meet cash flow requirements as they arise.

Grants are an important source of funding for any non-commercial station. In general, grant monies are available from foundations and from several agencies of the federal government. KILI has received many grants over the years. The largest of these have come from the Corporation for Public Broadcasting and are intended to contribute toward operating expenses; these are grants to which KILI is entitled, as are all public radio stations. Notable among the other grants KILI has received were gifts from Pacifica, another minority broadcasting corporation, which provided equipment and training for the staff of the young station.

In the early eighties, a feeling developed among some board members and executive officers of the staff that the station should not become too grant dependent. For one thing, these individuals recognized that grants are more often given for start-up, and less often for regular operation. Thus, a "grant-seeking" policy might be more useful in the early years of a project than in later ones, and certainly should not be relied upon to keep vital operations going. Another feeling supporting the move to a more or less "grant-free" status was the sense that if KILI were to think of grants as a primary source of funding, particularly large grants from a few sources, it would always be potentially subject to the political control of the funders. Besides having to fear a particular funder's loss of interest in the station, this possibility smacked of the kind of control that the station's founders had been so eager to avoid.

Thus by 1990, KILI had, for the sake of independence, chosen to limit its pursuit of grant funds and to refuse financial support from the Tribal Council or from usual federal sources (such as the BIA). In the midst of the financial crisis, however, the Tribal Council made an offer to give financial assistance. Justifying previous concerns about control, this offer was made with several strings attached: that KILI withdraw from its bingo operation, that the station discontinue the controversial "Porcupine Women's Organization"¹³

¹³ The Porcupine Women's Organization is a vocal advocacy group whose general purpose is to support traditional Lakota values in politics and community affairs. The organization has played a "watch-dog" role in several recent debates on the reservation, including the long-discussed *Mni Wiconi* federal water project. The group requested air time to run a program and was granted an hour each week. When covering issues, they often use a "Meet the Press" type format for interviews with political and community leaders. As with almost any broadcast which addresses political

broadcast, and that the Board fire non-Indian staff member Tom Casey. Thus, one more decision which the Board would have to make in the upcoming weeks was to whether to accept this support, together with the potential loss of control it implied.

Ordinarily, listener donations also form an important part of a community radio station's funding base. While this is true for KILI, the station's development directors have always acknowledged that this source will never be primary -- KILI faces the difficulty that its listening audience has a high rate of unemployment and low average income, so the population has less "spare cash" to contribute to public radio than would be true elsewhere.

Therefore, KILI's annual nation-wide direct mail solicitation has been its largest and most stable source of funds. KILI is most unusual in the strength of its support from a group of donors *who are not within its broadcast range*. To date, some 23,000 non-listeners have given money to KILI, including 10,000 repeat donors. In fiscal year 1990, the station projected an income of \$100,000 from direct mail donations.

The support KILI receives from within its listening area is raised through merchandising efforts, fundraising appeals, and advertising. The corporation's most ambitious attempt to raise funds locally was with KILI bingo.

Because of the limited potential of on-reservation fundraising and the Board's concern about the disadvantages of grants, KILI has tried to maintain a broad base of support. During a recent fiscal year, the station projected income from as many as 22 different sources. (Exhibit 3 shows the funding source projections for fiscal year 1989-90 and also details operating appropriations.)

What is to be Done? Organizing for the Long Term

As it confronted KILI Radio's substantial indebtedness, the Board of Directors faced two problems. The most immediate concerned the station's finances. The options were several: Should they accept tribal funds, despite the potential manipulation to which that might subject KILI? Should they appeal to their direct mail supporters with honesty, even though there was no guarantee that such a fundraising drive would solve their problems? Should they attempt negotiations with their creditors? Should they declare bankruptcy and shut down, bowing to the pressure placed on the station by their debt and the FCC requirements? Should they attempt some combination of the first three options, or something else completely?

The second problem was contingent on the first and perhaps even more difficult. If the station remained in operation, the key players had to sort out exactly what had gone wrong at KILI, evaluating the events and developments which had led to the financial crisis. Subsequently, the Board had to decide what might be done to ensure that such a crisis would not be repeated.

issues, the show has become controversial.

There were a variety of points of view among board members about what to do next. Some felt strongly that the root problem was KILI's departure from its spiritual foundation in Lakota values. They argued that many of those now associated with the station were not sincere and had allowed self-interest to stand in the way of KILI's mission. Further, they held that KILI was no longer well-grounded in ceremony, as it had been at the peak of its success. Proponents of this viewpoint saw the financial trouble as somewhat incidental to this broader spiritual concern.

Another key issue in determining what went wrong was determining who was at fault, the Board or the staff. On one hand, it was the staff which had spent money that KILI did not have. It was the staff that made questionable decisions about *Paha Sapa II* and bingo. And it was the staff that had failed to regularly equate actual income with revenue projections. To some players, these observations suggested that the executive staff should simply be replaced.

On the other hand, it could be asserted that the problem was with the Board itself. The Board had ultimate responsibility for KILI's ability to pay its bills. What had it done to make sure that the staff was budgeting responsibly? Why were board members not more actively involved in the planning of *Paha Sapa II*, to prevent the fiasco? Why did neither staff, nor board, know who was responsible for what decision?

On August 22 and 23, KILI staff members closed the station, so that all employees could meet with the Board. Then, the entire group could work together on a course of action. All of these issues and questions weighed heavily on their minds as they approached the discussion table.

SOUTH DAKOTA - Metropolitan Statistical Area, Counties, and Selected Places

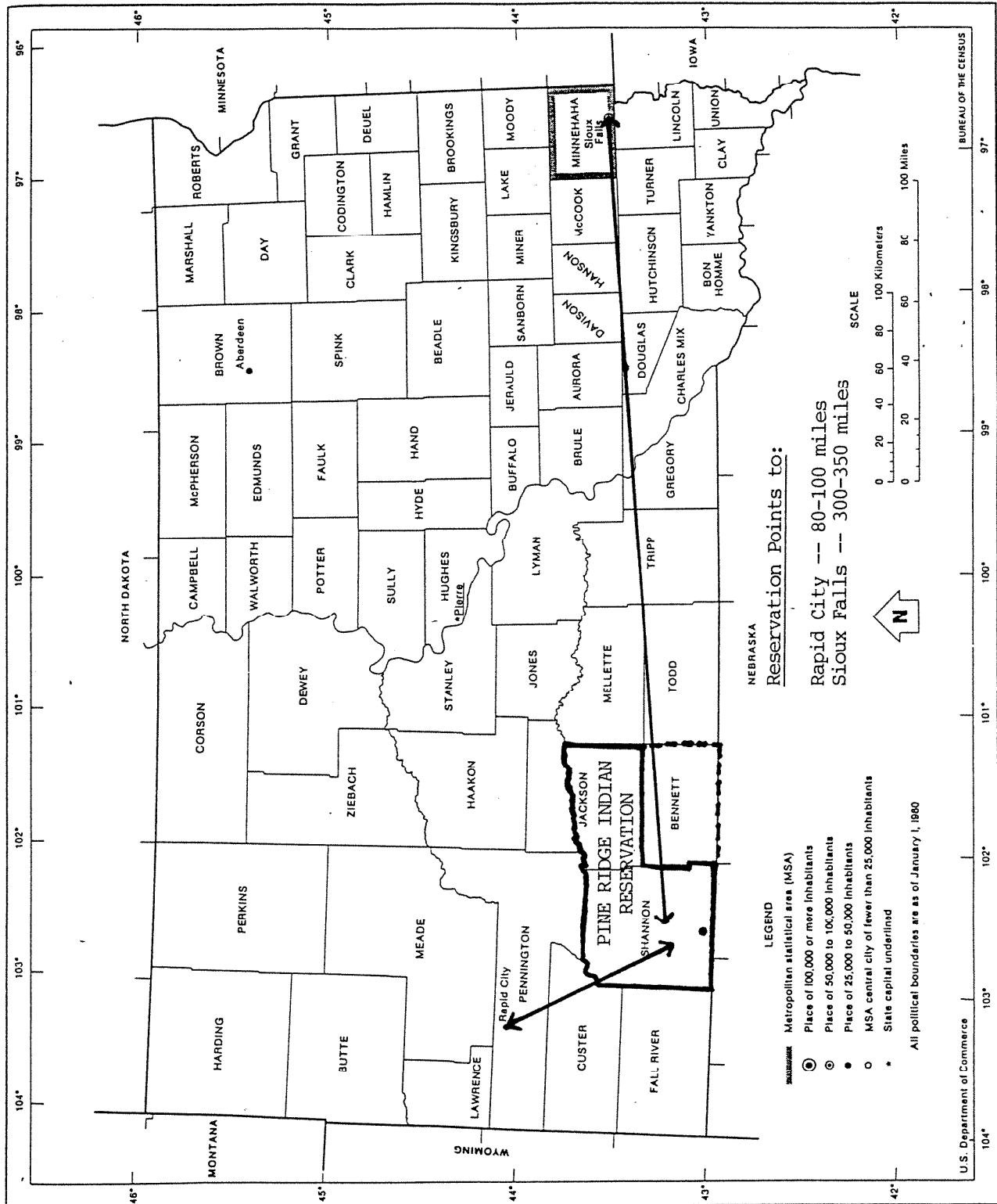
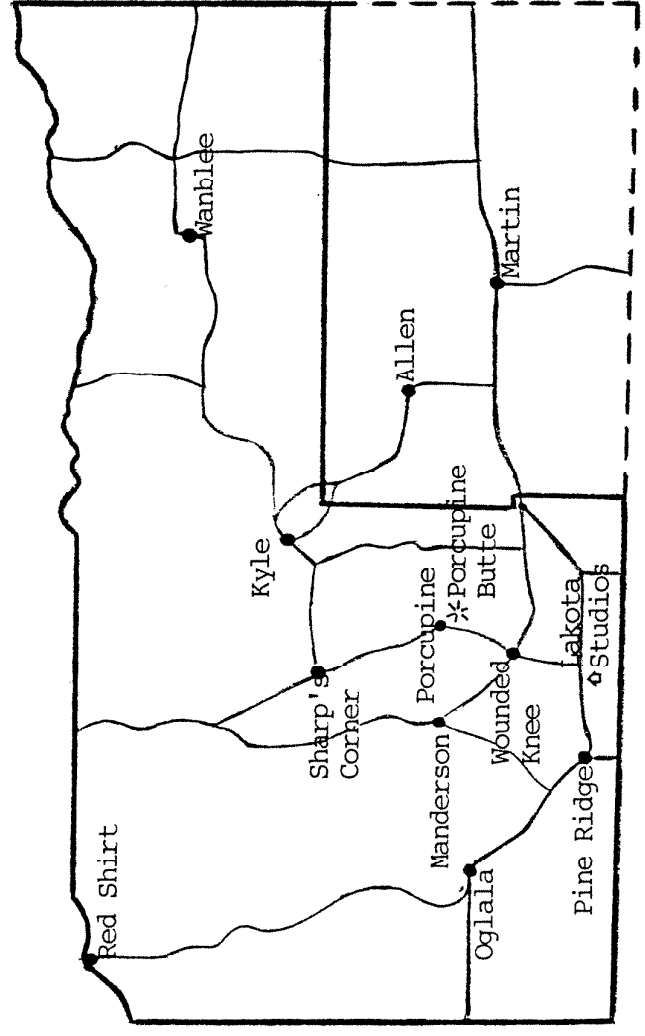


EXHIBIT 1 (page 1 of 2)
MAP A

EXHIBIT 1 (page 2 of 2)
MAP B

PINE RIDGE INDIAN RESERVATION

Scale: One inch = 16 miles



Extracts from the

ARTICLES OF INCORPORATION: LAKOTA COMMUNICATIONS

We, the undersigned, for the purpose of forming a non-profit corporation under and pursuant to the provisions of SDCL 47-22, do hereby associate ourselves together in a body corporate and adopt the following Articles of Incorporation.

Article III: Purpose

3.1 The corporation is organized to establish mass communication on the Pine Ridge Reservation, to disseminate information to the public on issues concerning the Indian people through the use of all types of media.

3.2 The corporation is organized exclusively for charitable, educational, religious, and scientific purposes, included, for such purposes, the making of distributions to organizations that qualify as exempt organizations under Section 501(c)(3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue law).

Article IV: Membership

4.1 The General Membership of the corporation shall consist of those residents of the Pine Ridge Indian Reservation who demonstrate an interest in and involvement with the objectives of the corporation who register with the corporation under such procedures as are adopted by the Board of Directors.

4.2 The supporting Membership of the corporation shall consist of any and all individuals who demonstrate an interest in and involvement with the objectives of the corporation who are voted such membership by the Board of Directors.

Article VI: Management

6.1 The management of the corporation shall be vested in a Board of Directors numbering seven individuals.

6.3 The tenure in office of the aforesaid first Board of Directors shall be until their successors are elected and qualified as provided hereinafter.

6.5 The tenure in office of individuals serving on the Board of Directors after the initial Board shall be one year or until their respective successors are elected and qualified.

6.6 Any vacancies which occur on the Board may be filled by majority vote of the existing Board.

Article VIII: Annual Meeting

8.1 The annual meeting of the General Membership of the corporation shall be held at such location on the Pine Ridge Indian Reservation as specified by the Board of Directors or by the Executive Committee, and at a time as specified by them upon reasonable notice to all directors and members.

Article XI: By-Laws

11.1 The Board of Directors of the corporation may enact such By-Laws for the administration and regulation of its affairs, not inconsistent with the Articles herein or applicable law, as it deems appropriate, by an absolute majority vote of then serving Directors at any duly called Board of Directors meeting...

Article XIII: Restrictions

13.4 No substantial part of the activities of the corporation shall be the carrying on of propaganda, or otherwise attempting to influence legislation, and the corporation shall not participate in, or intervene in (including the publishing or distribution of statements), any political campaign on behalf of any candidate for public office.

Article XIV: Amendment

14.1 These Articles may be amended in the manner authorized by law at the time of amendment.

Executed in duplicate on the 7th day of May, 1980.

Extracts from the

BY-LAWS OF LAKOTA COMMUNICATIONS, INC.

Article II: Board of Directors

SECTION 1. General Powers. The affairs of the Corporation shall be managed by its Board of Directors. Directors need not be residents of the State of South Dakota or members of the Corporation, except that at least one member of the Board shall be a resident of the State of South Dakota.

SECTION 2. Election, Number, Tenure and Qualifications. The number of Directors shall be seven (7). Directors shall be elected at the annual meeting of the Board of Directors by a majority vote of the current Board. Each Director shall hold office until the next annual meeting of the Board of Directors and until a successor shall have been elected and qualified. Directors are eligible to succeed themselves.

SECTION 3. Regular Meetings. A regular annual meeting of the Board of Directors shall be held without other notice than by this by-law, immediately after, and at the same place as the annual meeting of members. The Board of Directors may provide, by resolution, the time and place either within or without the State of South Dakota, for the holding of additional regular meetings of the Board without other notice than such resolution.

SECTION 6. Quorum. A majority of the Board of Directors shall constitute a quorum for the transaction of business at any meeting of the Board; but if less than a majority of the Directors are present at said meeting, a majority of the Directors present may adjourn the meeting from time to time without further notice.

SECTION 8. Vacancies. Any vacancy occurring in the Board of Directors and any directorship to be filled by reason of an increase in the number of directors may be filled by the affirmative vote of the majority of the remaining Directors, though less than a quorum of the Board of directors. The Director elected to fill a vacancy shall be elected for the unexpired term of the predecessor in office. "Any directorship to be filled by reason of an increase in the number of directors may be filled by the Board of Directors for a term of office continuing until the next election of directors.

Article III: Members

SECTION 1. Classes of Members. The Corporation shall have two (2) classes of members.

SECTION 2. Qualifications of Members. The Board of Directors shall have the power to establish the conditions of membership, dues,

and assessments levied upon members. Such membership qualification will be established by an affirmative vote of a majority of the Directors.

SECTION 3. Election of Members. Members shall be voted in by the Board of Directors. An affirmative vote of a majority of Directors shall be required for membership.

SECTION 4. Voting Rights. Members shall have voting rights on such matters as may be brought before them upon resolution of the Board of Directors. Each members shall be entitled to one vote on each matter submitted to a vote of members.

SECTION 5. Termination of Membership. The Board of Directors, by affirmative vote of a majority of all the members of the Board, may suspend or expel a member for cause after an appropriate hearing...

Article IV: Meetings of Members

SECTION 1. Annual Meeting. An annual meeting of the members shall be held for the purpose of the transaction of such business as may come before the meeting at such time and date in June and at such place on the Pine Ridge Indian Reservation as the Board of Directors shall resolve. If the day fixed for the annual meeting shall be a legal holiday in the State of South Dakota, such meeting shall be held on the next succeeding business day.

SECTION 2. Special Meetings. Special meetings of the members may be called by the President of the Board of Directors.

Article IX: Contracts, Checks, Deposits & Funds

SECTION 1. Contracts. The Board of Directors may authorize any officer or officers, agent or agents of the Corporation, in addition to the officers so authorized by these by-laws, to enter into any contract or execute and deliver any instrument in the name of and on behalf of the Corporation, and such authority may be general or confined to specific instances.

Article XI: Books and Records

The Corporation shall keep correct and complete books and records of account and shall also keep minutes of the proceedings of meetings of the membership, Board of Directors, and committees having any of the authority of the Board of Directors, and shall keep at its registered or principal office a record giving the names and addresses of the members. All books and records of the Corporation may be inspected by any member, or the agent or attorney thereof, for any proper purpose at any reasonable time.

Article XV: Amendments to By-Laws

These by-laws may be altered, amended or repealed and new by-laws may be adopted by a majority of the Directors then in office at any regular meeting or at any special meeting if at least ten days' written notice is given of intention to alter, amend or repeal or to adopt new by-laws at such meeting.

These By-Laws were adopted by vote of the Board of Directors at a duly called meeting held on February 13, 1983, a quorum being present, by vote of 4 in favor and 0 against.

KILI: Fiscal Year 1989-90

PROJECTED REVENUES BY INCOME SOURCE

=====

Non-discretionary Sources

CPB/CSG*	\$ 58588
CPB/NPPAG*	25949
Grants Pending	0
Grants Proposed	7200
Carry-Over	0

Subtotal	\$ 91737

Discretionary Sources

Direct Mail	\$100000
Dance Machine	5000
National Friends	16000
KILI Marathon	8000
Merchandising	5000
Program Underwriting**	25000
Sports Underwriting	7500
Bingo	84000
Contributions	0
Special Projects	15500

Subtotal	\$266000
	=====
TOTAL	\$357737

* CPB is an abbreviation for the Corporation for Public Broadcasting. This is an assured annual funding source for KILI.

** The term "underwriting" refers to advertising or sponsorship of a program or sports event.

OPERATING APPROPRIATIONS: FY 1989-90

Overall budget and allowable expenditures by category for each area described:

DESCRIPTION	OVERALL BUDGET	BUSINESS ADMIN	DEVELOPHEN	PROGRAMMING	PRODUCTION	OPERATIONS	L.N.B.S.	NEWS
STATION MGR	\$20000.00	\$20000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
PROGRAM DIR.	\$18200.00	\$0.00	\$0.00	\$18200.00	\$0.00	\$0.00	\$0.00	\$0.00
DEV. DIRECTOR	\$16000.00	\$0.00	\$16000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
BUSINESS MGR.	\$19500.00	\$19500.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
NEWS DIR.	\$10400.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$10400.00
DIR. MAIL/PROGRA	\$20000.00	\$16000.00	\$0.00	\$4000.00	\$0.00	\$0.00	\$0.00	\$0.00
ASST. BUS. MGR	\$12000.00	\$12000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
RECEPTIONIST	\$8320.00	\$8320.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
PROD. COORDINATO	\$13500.00	\$0.00	\$0.00	\$0.00	\$13500.00	\$0.00	\$0.00	\$0.00
MUSIC DIRECTOR	\$7800.00	\$0.00	\$0.00	\$7800.00	\$0.00	\$0.00	\$0.00	\$0.00
PROGRAM/PROD	\$5200.00	\$0.00	\$0.00	\$5200.00	\$0.00	\$0.00	\$0.00	\$0.00
PROGRAM/PROD	\$5200.00	\$0.00	\$0.00	\$5200.00	\$0.00	\$0.00	\$0.00	\$0.00
DJ PROC. FUND	\$12500.00	\$0.00	\$0.00	\$12500.00	\$0.00	\$0.00	\$0.00	\$0.00
OPER. ENGINEER	\$10400.00	\$0.00	\$0.00	\$0.00	\$0.00	\$10400.00	\$0.00	\$0.00
FRINGE @15%	\$26853.00	\$11373.00	\$2400.00	\$7935.00	\$2025.00	\$1560.00	\$0.00	\$1560.00
SUB-TOTAL	\$205873.00	\$87193.00	\$18400.00	\$60835.00	\$15525.00	\$11960.00	\$0.00	\$11960.00
	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
CONSULTANTS	\$3000.00	\$3000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
ENGINEERING	\$6000.00	\$6000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
LEGAL FEES	\$3000.00	\$3000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
INSURANCE	\$5000.00	\$5000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
AUDIT	\$6000.00	\$6000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
SUB-TOTAL	\$23000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
EQUIP-TECH	\$8500.00	\$2500.00	\$0.00	\$1000.00	\$0.00	\$5000.00	\$0.00	\$0.00
EQUIP-OFFICE	\$2000.00	\$1000.00	\$0.00	\$1000.00	\$500.00	\$0.00	\$0.00	\$0.00
R/M-BLCG	\$2200.00	\$2200.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
R/M-EQUIP	\$8500.00	\$500.00	\$0.00	\$3000.00	\$0.00	\$1500.00	\$3500.00	\$0.00
SUB-TOTAL	\$21200.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
ELECTRICITY	\$19200.00	\$17000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$2200.00	\$0.00
TELEPHONE	\$10000.00	\$10000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
LAND LEASE	\$89.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
SUB-TOTAL	\$29289.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
TRAVEL-LOCAL	\$6500.00	\$1500.00	\$0.00	\$1000.00	\$1000.00	\$1500.00	\$500.00	\$1000.00
TRAVEL-OFF	\$9200.00	\$5300.00	\$4500.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
TRAINING	\$10000.00	\$5000.00	\$0.00	\$5000.00	\$0.00	\$0.00	\$0.00	\$0.00
SUB-TOTAL	\$26300.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
MEMBERSHIP DUES	\$1000.00	\$1000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
PUBS/SUBS	\$1700.00	\$0.00	\$0.00	\$439.00	\$1261.00	\$0.00	\$0.00	\$0.00
SATELLITE SERV.	\$14575.00	\$0.00	\$0.00	\$14575.00	\$0.00	\$0.00	\$0.00	\$0.00
A/P SERVICE	\$5200.00	\$0.00	\$0.00	\$0.00	\$5200.00	\$0.00	\$0.00	\$0.00
SUB-TOTAL	\$22475.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
PRINTING/PROMOT	\$6000.00	\$6000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
OFFICE SUPPLIES	\$5900.00	\$3000.00	\$0.00	\$500.00	\$500.00	\$500.00	\$700.00	\$700.00
POSTAGE	\$2000.00	\$2000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
COPIER INSTALL.	\$3500.00	\$3500.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
COPIER EXPENSE	\$1500.00	\$1500.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
MUSIC ACQUISIT	\$5700.00	\$0.00	\$0.00	\$5700.00	\$0.00	\$0.00	\$0.00	\$0.00
SUB-TOTAL	\$24600.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
BOARD EXPENSE	\$1500.00	\$1500.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
OPEN HOUSE	\$2000.00	\$2000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
SUB-TOTAL	\$3500.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
PENALT/INTEREST	\$1500.00	\$1500.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
MISC.	\$500.00	\$500.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
SUB-TOTAL	\$1500.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
GRAND TOTAL	\$357737.00	\$264886.00	\$22900.00	\$153384.00	\$39511.00	\$32420.00	\$6900.00	\$13366.00

Malcolm Wiener Center for Social Policy

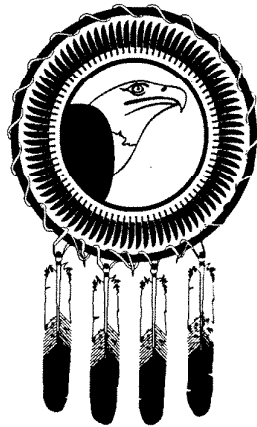
*How Can the White Mountain Apache Tribe
Attract, Produce, and Retain Quality Tribal Managers?*

by

Teresa Maturino and Elaine Trevino

PRS96-6

April 1996



Harvard Project on
American Indian Economic Development

John F. Kennedy School of Government
Harvard University

The views expressed in this paper are those of the author(s) and do not necessarily reflect those of past and present sponsors of the Harvard Project on American Indian Economic Development, the Malcolm Wiener Center for Social Policy, the John F. Kennedy School of Government, or Harvard University. Reports to tribes in this series are currently supported by the Christian A. Johnson Endeavor Foundation. The Harvard Project is directed by Professors Stephen Cornell (Udall Center for Studies in Public Policy, University of Arizona), Joseph P. Kalt (John F. Kennedy School of Government, Harvard University) and Dr. Manley Begay (John F. Kennedy School of Government, Harvard University). For further information and reproduction permission, contact Dr. Begay at (617) 495-1338.

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EXECUTIVE SUMMARY

I. INTRODUCTION

The successful development of the White Mountain Apache Tribe's business enterprises and human service organizations, today, challenges Tribal leaders and managers to establish a management system that will produce the professional expertise needed to operate and develop tribal organizations. For the past two decades, the Tribe has experienced substantial socioeconomic progress, however, it has also suffered significant financial losses. When *Basha's*, a private company, bought the Tribe's major grocery store, there was a "significant material amount" of unaccounted debt and a much larger amount was uncollected in "accounts receivable." Evidently, the Tribe was not providing the management expertise required to operate the store as a profitable enterprise.

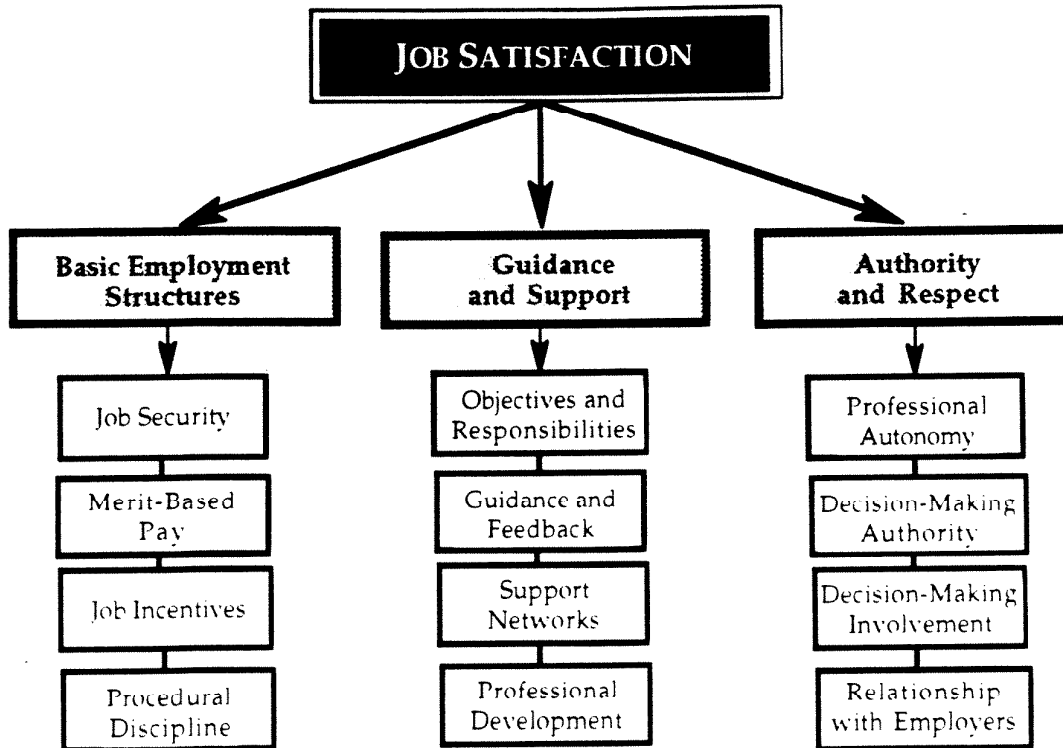
Purpose of the Report

The purpose of this report is to reveal the essential job components needed for the White Mountain Apache Tribe (WMAT) to attract, produce, and retain quality managers and to highlight the cultural and political issues that influence the environment of Apache tribal management.

II. FINDINGS

Four findings resulted from more than forty interviews with tribal managers, leaders, and community members, as well as a review of management literature.

- A) **Essential job components that promote job satisfaction and help attract, produce, and retain tribal managers need to be strengthened.**
Twelve components have been identified under three categories: 1) basic employment structures, 2) guidance and support, and 3) authority and respect.



- B) **A common and deeper concern for Apache managers is the ability to be both an effective manager and a respected community member.** When traditional Apache values are intermixed with managers' job responsibilities, it creates a conflict between meeting the goals of the organizations and complying with traditional and informal social norms.
- C) **Tribal Government's multi-level, multi-purpose function to oversee all tribal organizations is perceived to produce high political involvement in management.** Given that there is no clear distinction between the political and managerial responsibilities of Tribal Government, tribal managers tend to view Tribal Government involvement in the organizations' operations as *unnecessary* political involvement in managers' responsibilities.
- D) **The distinction between tribal *macro* and *micro* management is not clear.** There has not been a clear delegation of authority and tasks which distinguish the responsibilities of the Tribal Government (as the managerial body of **all** tribal organization) and the responsibilities of tribal managers (as managers of **individual** organizations); or, in some cases, to determine management responsibilities that must be shared by both Tribal Government and organization managers.

CONCLUSION

Two conclusions were derived from these findings. First, it is evident that the WMAT has made great strides in establishing the framework for a professional management system, yet

many of the job components from this framework are either not in place or not fully developed. Second, the lack of clearly defined roles of organization managers can create conflicts between the managers and their political and familial relations.

RECOMMENDATIONS

Based on the conclusions of this report, recommendations to the Tribal Government are offered in two distinct parts.

- 1) The following job components that may attract, produce, and retain quality tribal managers need to be implemented or strengthened.

Basic Employment Structures	Guidance and Support	Authority and Respect
<ul style="list-style-type: none"> • Job Contracts • Hiring and Firing Procedures • Merit-Based Pay • Job Incentives • Performance Evaluations • Grievance Procedures • Employee Orientation • Conflict-Resolution Group 	<ul style="list-style-type: none"> • Training Programs • Entry-Level Positions • Job Descriptions • Clear Communication Policy • Managers Commission 	<ul style="list-style-type: none"> • Professional Autonomy • Statutory Support • Decision-Making Involvement • Board of Directors • Direct Communication with Leadership

- 2) The professional role of tribal managers and the political role of Tribal Government, in management decisions, should be documented in a formal and enforceable management policy.

The Personnel and the Treasurer's Office should be charged with the responsibility and granted the professional autonomy to guide the management development of tribal organizations.

Tribal Government and tribal managers have played a fundamental role in the development of tribal organizations and in shaping the environment of tribal management. As the Tribe moves into the next stage of development, there is tremendous potential to implement basic mechanisms to promote job satisfaction for quality tribal managers and to strengthen the professional role of tribal managers. The recommendations in this report offer Tribal Government and tribal managers an array of options which begin to address and discuss the development of a successful and professional tribal management system.

INTRODUCTION

The successful development of the White Mountain Apache Tribe's business enterprises and human service organizations, today, challenges Tribal leaders and managers to establish a management system that will produce the professional expertise needed to develop and operate tribal organizations. The White Mountain Apaches own and manage one of the most successful saw mills in the US, one of the best ski areas in the state of Arizona, and a successful, profit-making casino.¹ For the past two decades, the Tribe has experienced substantial socioeconomic progress, however, it has also suffered significant financial losses.

In the fall of 1995, the Tribe's only major grocery store was sold to a private company, *Basha's*. Under tribal management, the store was finding it difficult to remain profitable. When *Basha's* bought the store, there was a "significant material amount" of unaccounted debt and a much larger amount was uncollected in "accounts receivable." Apparently, the Tribe was not providing the management expertise and sophistication required to operate the store as a profitable enterprise. Nevertheless, the grocery store sell-out highlights the need to examine the management system of the Tribe in order to understand what Tribal Government can do to attract, produce, and retain quality tribal managers.

Examining the management environment

The purpose of this report is to examine the current tribal management job components in place and to highlight the cultural and political issues that influence the environment of Apache tribal management. The report first presents some background on the Tribe's socioeconomic development. Then, the research begins by asking, *how can the WMAT attract, produce and retain quality tribal managers?*² More specifically, how can the Tribal

¹O'Hara, Charles P. "The Impact of Indian Gaming on a Tribal Economy And Economic Development Strategy: The White Mountain Experience." in *Economic Development Review*, 1995.

²The term "tribal manager" refers to the primary managers (general and operation) of organizations owned by the WMAT. In reference to the WMAT, the term is used interchangeably with "managers."

Government, as the primary employer, create an environment and implement mechanisms which promote the job satisfaction of tribal managers, and thereby, encourage them to be more effective in operating tribal organizations?

The first step to address the research question is to understand the basic job criteria needed to promote job satisfaction for managers. Based on the interviews conducted with White Mountain Apache managers and a management literature review, section A (under Findings) builds a model that illustrates some of the essential job components needed to create an environment that will attract, produce, and retain quality managers. The research on the first question, however, directs the analysis to three broader and perhaps more serious issues concerning the organizational structure of tribal management. These are:

- the cultural values and norms which seem to be in conflict with the management systems in place,
- the perception that the level of political involvement within management is too high, and
- the unclear distinction between Tribal Government's (*macro*) and organization managers' (*micro*) management responsibilities.

Each of these issues is given its own analysis within sections B, C, and D of the findings.²

While providing an extensive analysis for each issue is not within the breadth of this report, each section highlights the main reasons for addressing the concerns as they pertain to tribal management.

Following the review of tribal management concerns, the report turns to outline its recommendations on establishing a framework that promotes job satisfaction for tribal managers and on the Tribal Government's need to establish formal institutions which may enhance and guide the management development of tribal organizations.

²Arguably, these issues could be condensed to fit one of the basic job components within the model provided in section A. However, the authors of this report believe that each issue deserves its own analysis based on the importance of the concern expressed by nearly all interviewees and the difficulty in addressing both cultural and political issues affecting tribal management.

BACKGROUND

The WMAT owns and manages ten enterprises, including the Fort Apache Timber Company, the Sunrise ski area and Hon-Dah Casino (see Appendix B). The Tribal Council and the Chairman's Office also oversee the reservation's human service departments, which provide support services in education, health, public media, and employment. By investing its resources in the development of economic enterprises and social organizations, the WMAT has become less dependent on US economic assistance than most Native American tribes. In 1995, the Tribe received \$16.8 million in US Government grants, which represented about 20% of the total Tribal revenues.⁴ The Tribe's successful socioeconomic development, however, continues to be challenged by the needs of a rapidly growing population.

A Growing Population Relies on Quality Management

The Tribe's current population rate suggests that, in the next decade, the WMAT will be challenged to meet the socioeconomic needs of an ever larger and young Apache population. In 1990, the US Census estimated that approximately 50% of tribal members were 18 years of age or younger, and the annual population growth rate was estimated at 3.3%.⁵ By 1994, the estimated enrollment of WMAT tribal members was 12,000.⁶ If the current population growth rate continues, by the year 2004, the tribal population will increase to about 16,000.

The rapid growth of the tribal population will demand extensive education, employment, social welfare, and economic planning on the part of the Tribal Government and tribal managers. The progress of future generations of Apaches greatly depends on the success of current tribal organizations. Thus, it is important that Tribal Government begin to invest time and resources in managers and in a management system that will produce efficient and successful tribal organizations.

⁴Source: WMAT Planning Office and Treasurer's Office.

⁵O'Hara, Charles P.

⁶Arizona Statistical Review, 1994.

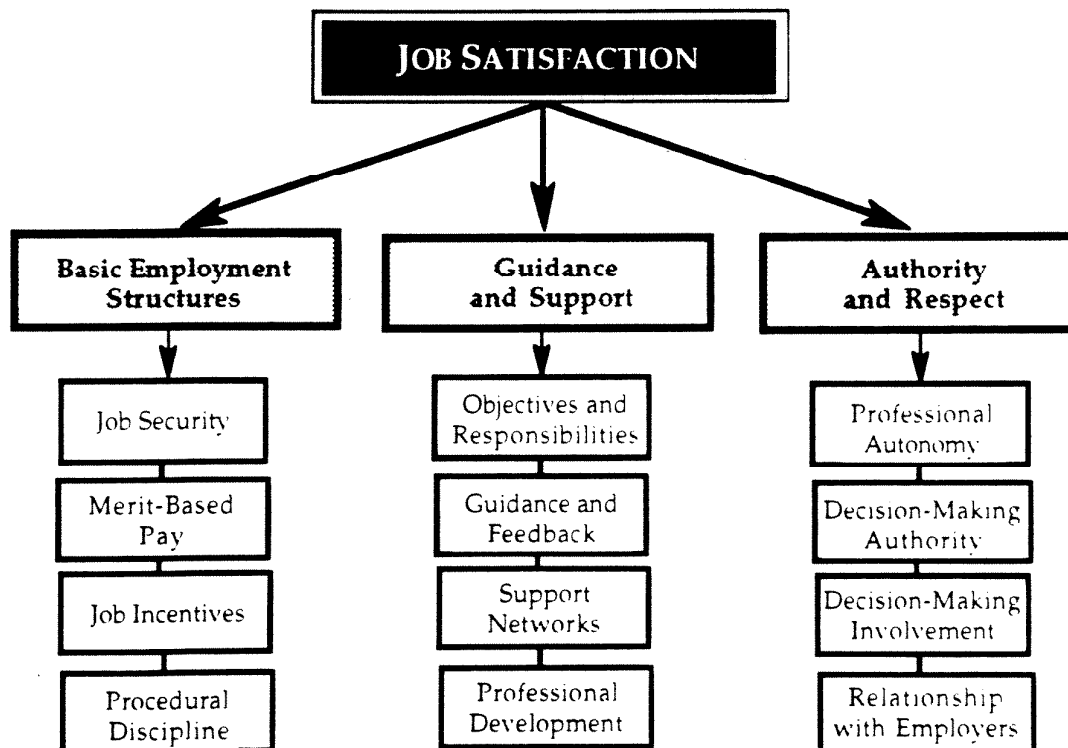
FINDINGS

This report separates the findings into the following four categories.

- Section A builds a model of the essential job components that are needed to attract, produce, and retain quality managers. The criteria outlined for each job component are based on the interviews conducted with tribal managers, on an extensive literature review, and, partly, on common sense. Following a brief overview of each job component, is the comparison of the relevant finding of the WMAT management system.
- Section B outlines the main differences between the values embedded in traditional and current organizational structures of the White Mountain Apache and how these differences still pose conflicts for Apache managers to be effective managers and respected Apache community members.
- Section C illustrates the perception of and potential for high political involvement in the decisions of tribal managers. Given that the roles of Tribal Government, as Tribal Leaders and higher level managers have not yet been clearly defined, tribal managers believe that there is unnecessary political involvement with their authority of responsibilities.
- Section D finds that *macro* and *micro* management responsibilities are not clearly delegated between Tribal Government and organization managers, and it expands on the implications of not outlining the responsibilities at these two levels of management.

A. Job Satisfaction Components Need to be Strengthened

A simple and direct way to understand how to attract, produce, and retain quality tribal managers is to understand the essential employment factors that promote job satisfaction for managers. This section examines twelve basic employment components which promote job satisfaction for managers across different types of organizations. The report separates these job components into the three categories which address the primary question: 1) basic employment structures *to attract* managers; 2) guidance and support *to produce* quality managers; and 3) authority and respect *to retain* these managers. After a brief overview of each job component, the report presents the relevant finding of the White Mountain Apache Tribe.



BASIC EMPLOYMENT STRUCTURES

Job Security

Job security for managers is the freedom from constant fear of losing their jobs. Company shutdowns, revenue losses, improper job conduct, and unfair firing procedures are reasons for which managers can lose their jobs.

With so many factors threatening managers' employment, managers expect a commitment of job security from their employers.

Job contracts and standard firing procedures are two common mechanisms by which organizations can provide job security for their managers. Organizations can issue enforceable job contracts which demonstrate the employers' commitment and agreement to provide the managers with stable employment. They can also establish standard firing procedures which give managers a fair opportunity to defend their employment. Whatever the mechanisms chosen, they must be designed in accordance with the cultural environment of the organizations in order for them to have the desired impact on managers' sense of job security.

The White Mountain Apache Tribe

There is a strong consensus among those interviewed that management positions are obtained through political appointment. Past perceptions and experiences with new government administrations have led several tribal managers to believe that keeping their job depends on whom they support at each political election.

JOB SECURITY	
General Systems	WMAT Systems
<ul style="list-style-type: none"> • Enforceable job contracts are granted to managers. • Standard hiring and firing procedures are enforced by the employers. 	<ul style="list-style-type: none"> • Of the twenty one tribal managers interviewed, only two reported to have job contracts on file. • Tribal Government has not established a standard process for hiring and firing managers.

**Merit-Based
Pay**

Managers desire to be paid based on what they deserve. Professional experience, time with the organization, educational attainment, job performance, and personal integrity are qualifications often used to determine managers' pay level. Managers who exemplify the qualifications needed and desired by the organization usually receive the highest pay.

There are several ways by which employers can establish a merit-based pay system. One method is to design a basic pay schedule which matches wages and salaries with different combinations of education levels and job experience. For example, a pay schedule may outline the increases in pay associated with the time the managers have spent with the organization. yet based on his/her education level, each manager starts with a different salary. Employers also use performance evaluations to determine each manager's contribution to the organization and, then, base wage changes on the quality of the manager's performance. The importance of establishing a merit-based pay system is to reward managers for those qualifications which allow them to enhance the progress of the organizations.

The White Mountain Apache Tribe

Hon-Dah Casino and the Fort Apache Timber Company are the only two organizations known to have established a consistent, merit-based pay system. The lack of a formal pay system for tribal managers increases the possibility for the Tribal Government to overpay under-qualified managers and to underpay qualified managers. Since Tribal Government does not conduct routine performance evaluations of managers, it may pay managers more or less than what they deserve.

Several interviewees expressed that it is difficult for Tribal Government to establish a merit-based pay system for cultural reasons. They pointed out that Apaches who begin to earn more than others, regardless of the work they do, are looked down upon by other Apaches. This poses for Tribal Government the challenge to design a formal pay system which rewards hard work and is consistent with Apache cultural norms.

MERIT-BASED PAY	
General Systems	WMAT Systems
<ul style="list-style-type: none"> • A formal and consistent pay system, based on qualifications, is accepted and established. • Routine performance evaluations to determine qualifications and contributions to the organization are conducted. 	<ul style="list-style-type: none"> • Tribal Government has not established a formal and consistent pay system which pays managers according to their qualifications. • Routine performance evaluations of managers are not conducted.

**Job
Incentives**

Job incentives motivate managers to perform better on the job. Incentives consistent with the organizational culture and values of the managers are most effective in motivating managers to perform better. Job incentives benefit both the managers and the organization, since rewards motivate managers to perform better work and better performance from the manager means better outcomes for the organization.

Pay raises, monetary bonuses, and recognition awards are examples of common job incentive strategies used by both private and public organizations. Pay raises are usually based on a merit-based pay system that increases managers' salaries as their performance improves. Monetary bonuses are awarded periodically when managers' achieve or exceed expected goals. Unlike pay raises, monetary bonuses are not continual and can be less costly to the organization. Recognition awards, such as a public letter of praise from the employer, demonstrate that the employers value the contribution the managers' make to the organizations. Incentive strategies, however, are only effective when managers find value in them. Hence, employers must carefully design job incentives to match those values which motivate managers.

The White Mountain Apache Tribe

All tribal managers interviewed stated that job incentives would certainly motivate both employees and managers to enhance their work performance. Many were also concerned that Apache managers may not respond to incentives, since personal achievements may result in contempt from other Apaches.

JOB INCENTIVES	
General Systems	WMAT Systems
<ul style="list-style-type: none"> • A system of bonuses and rewards is in place to appreciate managers' hard work. • Employers' know which types of incentives managers value most. 	<ul style="list-style-type: none"> • Tribal Government has not established a formal incentive system for managers. • Most managers have never received a monetary reward or public recognition for their achievements.

Procedural Discipline

Managers enjoy working in an environment where procedures and regulations are adhered to by the employers, other managers, and the employees. Procedural discipline provides an efficient (less time-consuming) way for managers to understand and to control the different actions that take place within their work environment.

Adherence to procedures promotes efficiency in addressing job-related employee problems because managers can invest their time in resolving the problem instead of verifying the facts. One way of establishing procedural discipline is to enforce the use of documentation between employees, managers, and employers. When employees are allowed to address employment grievances without any supporting documentation, they are more likely to bypass the entire system of formal procedures (why do more work than seems necessary).

In order to promote procedural discipline, employers and managers must be familiar with the regulations in place, must ensure that the regulations in place are consistent with the organizations' cultural norms, and must ensure that the procedures are revised periodically.

The White Mountain Apache Tribe

A common issue across tribal organizations is that job-related problems are not well documented. According to the interviews, this is primarily a cultural reason because most tribal members are not accustomed to writing and documenting incidence reports and grievances. Instead, tribal members have more confidence in addressing problems by going directly to those in power and providing an oral account. This means that the current grievance procedures, based primarily on documentation, may be inconsistent with Apache cultural norms.

PROCEDURAL DISCIPLINE	
General Systems	WMAT Systems
<ul style="list-style-type: none"> • Employment policies and procedures are tailored to the cultural environment of the organizations. • Employers, managers, and employees are familiar with employment policies and procedures in place. • Policies and procedures are revised periodically. • There is a well established system of documentation for employment grievances; and employers and managers are effective in enforcing documentation. 	<ul style="list-style-type: none"> • Current employment grievance procedures are not particularly relevant to kinship problems arising within tribal organizations. • Only those employees and managers hired directly through the Personnel Office receive formal orientation on tribal employment policies and procedures. • Employees who receive orientation on grievance procedures, usually receive it only once throughout their work experience with the Tribe. • Grievance procedures have been in place since 1978. • Many interviewees believe that managers and Tribal Government do not stand firm and enforce formal policies and procedures.

The job components in this section outline the basic employment structures that managers would look for or expect in obtaining a management position. The following section, *guidance and support*, outlines job components which help produce higher quality managers.

GUIDANCE AND SUPPORT

Clear Objectives and Responsibilities

Clearly defined objectives and responsibilities of managers are an important part of a well-functioning organization.

Objectives offer managers direction to guide the organization.

They also offer a basis from which to evaluate the organizations' and the managers' performances. Managers who thoroughly understand the objectives and purpose of their organization are better able to identify operational and procedural problems.

A clearly outlined job description, which includes measurable tasks, is one mechanism by which employers effectively communicate to managers job responsibilities. Well documented responsibilities help managers concentrate on carrying-out the organizations objectives more effectively, and they also provide a basis for managers to assess their own performance.

Likewise, clear communication and understanding of job responsibilities and organizational objectives allow employers to hold managers accountable to organizational performance.

The White Mountain Apache Tribe

Many managers stated that written, detailed job descriptions or clearly communicated job responsibilities would provide them with guidance when making management decisions.

This way, managers know exactly what Tribal Government holds them accountable to.

CLEAR OBJECTIVES AND RESPONSIBILITIES	
General Systems	WMAT Systems
<ul style="list-style-type: none"> • Organization objectives and purpose statement are clearly outlined. • Job descriptions are clear and include measurable tasks. • Employers hold managers accountable to tasks outlined in job descriptions and mutually agreed upon. 	<ul style="list-style-type: none"> • Several managers stated that the purpose of each organization is not clear. • Most managers believe their job descriptions are not clear or not consistent with Tribal Government's expectations. • Among those interviewed, there is a strong perception that not all managers are held equally accountable.

**Guidance and
Feedback**

While managers are responsible for meeting the organizations' objectives, employers are responsible for providing direction and feedback on organizational performance. As the primary leaders of the organizations, employers are ultimately responsible and affected by the performance of the organizations.

Employers need to provide guidance on where they expect the organization to go and feedback on how they would like it to get there. While the direction of the organization may seem obvious to the employers, by discussing it with managers, the employers diminish the potential for misunderstandings between them and the managers. Direction and feedback also give managers a sense of support from their employers. While meeting the bottom-line is the managers' responsibility, the employers' attention to how these goals are achieved can make the ultimate difference. As employers provide direction, they also become aware of the managers' responsibilities and hardships. Constant feedback and direction avoids negative outcomes, keeps the organizations focused, and provides an element of professional support for the managers.

The White Mountain Apache Tribe

In the Third Quarter Financial Report, FY 95-96, ten of the thirteen listed enterprises did not meet the bottom-line. According to those interviewed, Tribal Government demonstrated its disappointment in these results via Apache Radio. Perhaps there were cultural or practical reasons for choosing this form of communication. However, almost all managers expressed that they strongly prefer to receive negative criticism directly and confidentially, whether it be individually or as a group.

GUIDANCE AND FEEDBACK	
General Systems	WMAT Systems
<ul style="list-style-type: none"> • Employers meet on a regular basis with all managers. • Employers provide written or oral criticism to managers individually. • At the end each performance or financial report, employers respond to the results and provide advice based performance results. • Employers pay regular and/or scheduled visits to the organizations. 	<ul style="list-style-type: none"> • Managers meet sporadically with Tribal Government. • The <u>Quarter Financial Report</u> is the main form of communication between Tribal Government and enterprises; and human service department managers have no consistent means by which to meet with Tribal Government. • Managers assume they are doing well when they do not receive feedback from Tribal Government. • Tribal Government infrequently visits organizations; primarily those that are most remote from tribal headquarters.

Support Networks

Mutual support and collaboration among managers across organizations strengthens managers' professional capacities. Support networks afford managers the opportunity to learn and benefit from other managers' experiences and expertise.

The sharing of experiences and strategies among managers not only fosters trust among them but also builds a network of professionals who collaboratively work towards the development of the different organizations. For example, managers who meet periodically can discuss common concerns, and the, strategically and collaboratively think about how to resolve the problems facing each organization. This familiarizes managers with the operations, resources, and concerns of other organizations. Evidently, network support creates a teamwork environment where managers turn to one another for assistance instead of competing for the same resources.

The White Mountain Apache Tribe

From the interviews, it is evident that tribal managers compete amongst one another for employees, material resources, and Tribal Government's support, yet many managers also share common ideas on how tribal organizations can work together more cooperatively. If competition increases between tribal organizations, it may become more difficult to build productive team work among tribal managers.

SUPPORT NETWORKS AMONG MANAGERS	
General Systems	WMAT Systems
<ul style="list-style-type: none"> • Managers meet periodically as an organized group of professionals. • Managers discuss common concerns as a team in order to resolve organizational problems. • Managers learn through the operations, resources, and experiences of other managers. 	<ul style="list-style-type: none"> • Managers discuss common job problems in an informal basis and with selective colleagues. • Managers do not meet formally nor periodically to discuss common problems, nor do they seek the the advice of other professional tribal managers. • Managers criticize each other, even though they are not closely familiar with the operations and resources of other managers

Professional Development

Training keeps managers on top of their professional careers and keeps organizations competitive within their industry. Continual training in finance techniques, human resources, clientele service, and operation strategies allows managers to become more effective and productive in carrying out their responsibilities. Hence, it is crucial for employers to invest in the professional training of the managers.

Like with most aspects of an organization, training is most effective when it is shaped to the particular needs of the organizations and the managers. Resources are quickly wasted in generic training workshops which are too vague to have any meaningful impact on the managers' development. So it is salient for employers to evaluate the quality of training available to their

managers and to avoid training which does not address the particular expertise required to manage their organizations.

The White Mountain Apache Tribe

Within most of the organizations' budgets, there are allocated funds for training. However, there is no criteria by which to determine how these funds are to be expended or to assess the benefits from each training expense. Yet, based on the investment made to create the assistant managerial position at Hon-Dah casino, it is clear that Tribal Government recognizes the value in training and mentorship. The casino's assistant manager's close training has proven to be quite successful. Unfortunately, no other organization seems to have a similar mechanism in place to provide managerial training.

PROFESSIONAL DEVELOPMENT	
General Systems	WMAT Systems
<ul style="list-style-type: none"> • Mentorship and internship programs designed for the organizations' needs are established. • Managers are encouraged to gain experience from comparable, "outside" organizations. • Employers have established mechanisms by which to assess the training and development of managers. 	<ul style="list-style-type: none"> • Only one tribal organization has a formal mentorship system in place. • Most Apache managers have no experience with outside organizations which operate similar to their own. • Tribal Government has allocated funds for managers training. However there is no system nor reward mechanisms to assess and encourage further training. • No entry-level position for inexperienced college graduates.

The support and guidance that managers receive from their employers may offer the most direct means of individual professional development. Employers who provide guidance and support are better able to direct the focus of their organizations by helping the managers themselves, become more independent and knowledgeable about their responsibilities. The following section, *authority and respect*, analyzes the criteria needed to retain quality managers

AUTHORITY AND RESPECT

Professional Autonomy

Professional autonomy encourages managers to take initiative and to assume responsibility. Granting managers autonomy to carry-out their responsibilities demonstrates the employers' confidence in the managers' ability to fulfill responsibilities. This instills in managers a greater sense of independence in performance of the organization, and grants more respect to the managerial position. Non-quantifiable effects such as independence and respect have a positive impact on the managers' performance.

Managers value the freedom to determine the problems on which to work and the methods they will use to work on them. Management theory differentiates between these two types of autonomy as strategic and operational. *Strategic autonomy* is the planning of organizational goals, and *operational autonomy* is the freedom to choose how to meet the goals that have been set. However, setting goals and choosing how to achieve them are closely interdependent. For example, employers often assume the autonomy to plan organizational goals and allow managers to choose how they plan to meet these goals. Yet, if employers and managers do not communicate their objectives, managers may find that the goals planned by the employers are beyond their capacities. Thus, it is important for employers and managers to determine the appropriate level professional autonomy needed for managers to operate effectively.

The White Mountain Apache Tribe

There is no clear evidence to demonstrate the level of professional autonomy that is actually granted to tribal managers. The perception among those interviewed, primarily Apaches, is that Tribal Government does not grant managers a wide scope of autonomy because they have little confidence in the capabilities of many tribal managers. On the other hand, some interviewees stated that tribal managers do not like to exercise autonomy, yet it is unclear whether this lack of initiative has to do with work attitudes within the tribe or with the lack of essential job factors like job security.

PROFESSIONAL AUTONOMY	
General Systems	WMAT Systems
<ul style="list-style-type: none"> • Employers formally communicate to managers their scope of autonomy, orally or via a document (e.g. job description). • Employers respect the managers' initiatives to make innovative changes (within agreed upon limits) that may improve performance. 	<ul style="list-style-type: none"> • Most managers have never been told the level of autonomy granted to them by Tribal Government. • Most managers believe they do not have the professional autonomy to make changes within their organizations, for unintended failures will usually result in job termination.

Decision-Making Authority

The difference between "professional autonomy" and "decision-making authority" is subtle yet significant. Managers may have little or no autonomy in how to meet the goals of the organization.

yet they still need to make decisions at every step of the way in trying to meet those goals. How well managers' decisions are supported by the employers or how often managers are allowed to make decisions without prior approval are measures of a manager's decision-making authority.

Equally important to the level of decision-making authority granted to managers is the determination of the boundaries of decision-making authority and the continual respect for these boundaries. By delegating more decision-making authority to managers, employers entrust them with more responsibility to manage day-to-day operations. However, when employers do not respect managers' decisions, managers become unsure about the boundaries of their own decision-making authority, and they begin to hesitate at just about every decision they make for the organization. Consequently, indecisiveness lowers the managers' effectiveness in guiding the organization.

The White Mountain Apache Tribe

There is a strong consensus among Apache and non-Apache managers interviewed that Tribal Government, at times, will unfairly overrule managers' decisions. While managers respect the fact that every tribal member has a right to go to his or her government representative with an employment concern, they believe it is inefficient for the organization and undermines the manager's authority when the Tribal Government overrules a manager's decision on behalf of an employee-constituent's concern.

DECISION-MAKING AUTHORITY	
General Systems	WMAT Systems
<ul style="list-style-type: none"> • Managers' job contracts and job descriptions clearly outline the boundaries of the managers' decision-making authority. • Employers respect and enforce managers' authority to make decisions on day-to-day operations. 	<ul style="list-style-type: none"> • The majority of those interviewed strongly or somewhat agreed that Tribal Government becomes involved in managers' decisions to discipline employees. • Most of those interviewed, strongly or somewhat agreed that Tribal Council has the authority to change decisions made by managers.

Decision-Making Involvement

Most managers appreciate being able to influence actions and decisions which affect their organization. Managers often have insight on their particular organization which is useful to those outside of the organization, who are designing plans and policies. Allowing managers to share their concerns and knowledge in the decision-making process may produce better results and avoid costly consequences.

Incorporating managers' opinions in policy decisions also promotes a sense of respect and value for the manager. Managers see that they are playing a part in the development of the organization and are encouraged to be fully knowledgeable of their organizations' operations. On a personal level, not involving managers in policy decisions under-values managers' competence to understand their own work.

The White Mountain Apache Tribe

Most of the tribal managers believe that their concerns are not incorporated in organizational policy-making. For example, when the 10% pay raise for all tribal employees was in the planning stages, many managers were concerned that the policy would have a negative effect on workers' morale because those who had been working for many years were rewarded equally with those who had been working for weeks. Managers were also concerned that the pay increase would be a heavy burden on the organizational budgets. According to those interviewed, Tribal Government never responded to these concerns, and the policy went into effect in May of 1995.

DECISION-MAKING INVOLVEMENT	
General Systems	WMAT Systems
<ul style="list-style-type: none"> • Managers are formally scheduled to attend planning meetings. • Planners and employers hold individual meetings with managers. • Managers are given equal opportunity to share their own organizational plans with the employers. • Managers' views at policy-making or planning meetings are represented by an authorized board or board member. 	<ul style="list-style-type: none"> • Managers are invited and scheduled to attend Tribal Council meetings. • Managers find it difficult to express or to defend their ideas before Tribal Government. • Tribal Government does not always respond to managers' plans or ideas. • Several tribal enterprises and human service organizations do not have board of directors.

**Direct
Communication
with Employers**

As an organization expands, the communication link between the employers and the general managers may begin to weaken. Employers find that the greater number of responsibilities no longer afford them the opportunity to speak directly with every manager.

It then becomes easier for employers to communicate with managers indirectly through an assistant or a general memorandum. From the managers' perspective, the opportunity to

communicate with the employer is a sign of professional respect and status, given that the employers represent the leadership of the organization.

Providing managers with the opportunity to communicate directly with the employer may also develop strong professional relationships. The employers attain a better understanding of the managers' capacities, motivations, and commitments. Likewise, the managers gain a closer understanding of the employers' expectations and concerns. The stronger professional relationship allows the employers to be more effective in creating mechanisms which help produce and retain better managers. More importantly, it increases the managers' sense of responsibility when they are committed to the people behind the organization. When managers do not have a close or strong professional relationship with the employer, they may see themselves simply working for a system.

The White Mountain Apache Tribe

The Tribal Government currently has an "open-door" policy for all tribal members. Theoretically, the "open-door" policy gives managers direct access to the Tribal Government. In practice, however, it is very difficult for managers to wait in a long line to see the Tribal Government, when they have organizations to manage. Some interviewees expressed that by limited direct access to the Tribal Government, the status of the managers is undermined.

DIRECT COMMUNICATION WITH EMPLOYER	
General Systems	WMAT Systems
<ul style="list-style-type: none"> • Employers meet regularly with managers to discuss the progress of the organization. • Employers require managers to submit a status report on the organization directly to the employers' office. • Employers make themselves accessible to the managers for unscheduled appointments. 	<ul style="list-style-type: none"> • Several managers are disappointed in that not all managers have equal access to the Chairman and Tribal Council members. • There is an underlying assumption that the "open-door" policy grants managers sufficient opportunity to meet with Tribal Government.

The model and analysis presented in this section outline the basic employment criteria needed to promote job satisfaction for managers. The White Mountain Apache Tribe has already established the basic framework for most of these components. This is evident through the structure of their formal institutions and procedures and the managers willingness to adhere to these systems. However, most of these job components have not been fully developed to meet the specific needs of Apache managers. By implementing and strengthening the current job components, tribal government, as the employer, can successfully begin to attract, produce, and retain quality tribal managers. The remaining three sections of the findings examine Apache managers' concerns that could not be examined within the limited structures of basic job components.

B. Current Management Systems Do Not Embody Traditional Norms

A common and deeper concern for Apache managers is the ability to be both an effective manager and a respected community member. Apache cultural values, based primarily on loyalty, expectations, and responsibilities of leaders and family members, are intermixed with managers' job responsibilities -- creating a conflict between meeting the goals of the organization and Tribal Government and complying with traditional, informal social norms. A brief comparison of pre-reservation and current organizational structures may highlight the differences between the basis of Apache traditional organizational structures and the current organizational structure of management under Tribal Government.

Pre-Reservation Organizational Structure of Western Apaches

The pre-reservation *social* structure of Western Apaches was based on matrilineal clan relations. The social position of an Apache greatly depended on his or her cultural and kinship relations. The primary social responsibility of an Apache, regardless of his or her social position, was to secure the socioeconomic welfare of the immediate *and* extended family. Hence, kinship ties and responsibilities were at the core of the Apaches' traditional organizational structure.

The traditional *organizational* structure of Western Apaches was formed around subsets of family groups which were based on the matrilineal relations of each clan. Five different levels of social organization can be identified: family households, family clusters, local groups, bands, and sub-tribal groups (see Appendix C). In pre-reservation culture "the local group, the matrilineage that formed its core, and the clan were the most important segments of Western Apache social organization."⁷ Leadership was not based on the political support of selective a group, but rather, it was based on the people's trust of the individual's personal integrity and wisdom that was demonstrated over a long period of time. Leaders were often chosen from among the local *headmen*, who in general, were responsible for leading relatively small groups of families through the duties of daily socioeconomic activities and problems between families as

⁷ Basso, Keith H. The Cibicue Apache. New York: Holt, Rinehart and Winston, 1970., p. 15.

well. Overall, the pre-reservation organizational structure made tribal economic and political systems a part of the Apaches' social organization.

Western Views of Organizational Structures

The European incursion on Apache society replaced a large part of Apache's traditional organizational structures with bureaucratic systems, based on Western views of economic and government organizational structures. These organizational structures assumed a Weberian definition of progressive bureaucratic systems. In bureaucracies loyalty is devoted primarily to a system rather than to people, hierarchical leadership is strictly imposed, compensation is based on expertise, and -- most importantly -- there is absolute separation between one's bureaucratic responsibilities to the organization and one's private life. A marked characteristic of Western bureaucracies is the distinction between the duties of the higher leadership, who usually design the policies of the society, and the functions of the subservient, technical managers, who are responsible for carrying-out the policies of the higher leadership.

The White Mountain Apache have been successful in adapting to new organizational systems which protect and enhance its national sovereignty. Yet, the organizational structure of today's Tribal Government was not developed based on the Apaches traditional social values and expectations of leadership and kinship relations. Nevertheless, these traditional values remain strong within the kinship relations and daily interactions of Apache members. While the success of the bureaucratic system dictates the separation of family and work, Apache managers are expected to aid their relatives in all in all aspects of their life. At present, the White Mountain Apache Tribe is challenged by the need to restructure the way Tribal Government and managers direct tribal organizations -- where loyalties to family and politics may assume precedence over the organizations' performance and success.

C. There is High Potential for Unnecessary Political Involvement

The level of political involvement that exists today within tribal management has evolved since the creation of the reservation. In pre-reservation times, the responsibilities of the Apache leader were limited to a relatively small number of people and to planning daily subsistence activities. Today, the Tribal Government fulfills a multi-level, multi-purpose function to oversee all tribal organizations and enterprises. According to the tribal constitution, the Tribal Government is responsible for the management of the tribal organizations. Article IV (Powers of the Council), section (i), states that the Tribal Council has the power "to manage all economic affairs and enterprises of the Tribe..." Thus, Tribal Council has the power to represent tribal members and to manage tribal enterprises. This essentially allows Tribal Government to function as the representative of *employee-constituents*.

Without a clear distinction of the political and managerial responsibilities of Tribal Government, the managers may perceive Tribal Government's involvement in the organizations' operations as an unnecessary political involvement in tribal managers' responsibilities. The following example reveals the potential for high political involvement in management decisions.

WHITE MOUNTAIN APACHE TRIBE

An Example of High Political Involvement in Management Decisions

The problem of political involvement in management decisions begins when Tribal Government's roles, as managers and leaders, are confused. For example, an organization manager may take disciplinary action against an employee who is repeatedly tardy. If the employee perceives the manager's authority to be below that of a Tribal Government member, the employee is likely to appeal to the Tribal Government. As the Tribal Government becomes involved, a clear issue of work productivity and procedural discipline may become a constituent's problem. Consequently, the Tribal Government official may make a decision based on his or her political responsibilities and not on the effects of the organization's productivity or the manager's authority.

The point of analyzing Tribal Government's involvement in managers' responsibilities is not to suggest that there needs to be a complete separation between tribal organizations and tribal politics. The purpose is to provide an explanation of how and why the roles of Tribal Government -- which serves to meet government functions and to fulfill high-level managerial responsibilities -- may be ambiguous and in conflict with one another. However, the potential for these conflicts can be diminished when Tribal Government and tribal managers have a mutual understanding of the differences between political actions and management responsibilities.

D. Differences Between Macro and Micro Management are Not Clear

Although the White Mountain Apache Tribe's organizational structure may not be identical to the typical corporate structure of large economic and non-profit organizations, the resemblance that exists draws attention to an important aspect embedded in the tribal management system: the separation of *macro* and *micro* management roles and responsibilities. In general, macro management is responsible for the development of strategic policies and large capital improvements which affect the entire corporation, while micro management is responsible for carrying-out the policies of macro management and developing short-term strategies for particular units or departments.

The results from the interviews suggest that there is no clear distinction between macro and micro management responsibilities within tribal management. More pointedly, there has not been a clear delegation of authority and tasks to determine the responsibilities of the Tribal Government (as the managerial body of **all** tribal organization) and the responsibilities of tribal managers (as managers of **individual** organizations); or, in some cases, to determine the management responsibilities that need be shared by both Tribal Government and organization managers. The chart below shows a simplified example of management responsibilities divided and shared between macro and micro managers.

Tribal Government	Government and Managers	Organization Managers
MACRO	BOTH	MICRO
<ul style="list-style-type: none"> • Approve and design strategic organization policies • Oversee enforcement of formal rules and procedures • Authorize capital and operational expenditures over \$ 500,000 • Final approval of annual operation and budget plans 	<ul style="list-style-type: none"> • Hiring and firing of managers • Unusual and extraordinary grievances (e.g. sexual harassment) • Contribute to the design of organization policies and plans 	<ul style="list-style-type: none"> • Provide positive work environment • Manage and supervise employees • Enforce employment regulations • Authorize procurement expenditures under \$500,000

This section highlights the importance in separating strategic management and operational management responsibilities between Tribal Government (the body of macro managers) and tribal managers (the organizations' micro managers).

The separation of macro and micro tasks emphasizes accountability.

The importance of accountability is not to find someone to blame when things go wrong, but to keep the organization running smoothly and efficiently by delegating responsibility and authority to meet strategic and operational objectives. When accountability for operational performance is ambiguous, important tasks (such as taking inventory at the local grocery store or making follow-up calls to students seeking information from the Education Department) may not be completed.

One example that illustrates the confusion of responsibilities between tribal managers and Tribal Government is provided by the question: who is accountable for setting the organizations' goals? On the one hand, tribal managers may believe that since Tribal Government is the employer and has particular expectations from each organization, as a result it should determine the particular goals it wants each organization to achieve. On the other hand, some of those interviewed believe that general managers were hired to set goals for their respective organizations. The case may be that both Tribal Government and tribal managers are responsible for determining the *different* levels of goals for the organizations. Hence, the distinction may not be in *who is responsible* for setting the goals but *which goals* fall within the jurisdiction of Tribal Government and which ones fall within the jurisdiction of tribal managers.

Ambiguity between macro and micro management responsibilities may lead to costly and hidden inefficiencies.

Setting boundaries to allocate responsibilities within a large corporation of organizations, such as with the WMAT, can diminish the potential for financial and operational inefficiencies. Allocating responsibilities among different bodies of managers helps ensure that

both large and small tasks are accomplished, and it also avoids duplication of tasks. For example, costs of a given tribal organization may be reduced by making structural changes in the procurement process. Recognizing the need for these structural changes, however, requires periodic revision and evaluation of the system. If the evaluation is not outlined as the responsibility of the Tribal Government, Tribal Council and the Chairman may expect the general manager to assume the responsibility. Yet, if the task is not outlined as a responsibility of the general manager, the manager may not take the initiative to do it. Consequently, structural changes which may have reduced expenditures and allowed the organization to operate more efficiently never took place.

Strong macro managers allow micro managers to become more effective.

One of the responsibilities of macro level managers is to supervise the actions of micro level managers and to establish rules and procedures across organizations. This means that macro level managers have a direct influence in establishing the standards of performance, setting the code of professional conduct, and motivating the interests of general managers

The actions taken by Tribal Government, as macro managers, directly affect tribal managers. If Tribal Government interferes with micro management issues, they set a precedent of violating formal structures and procedures. Yet, if Tribal Government clarifies management roles and an efficient management system becomes standardized, this sets a norm for adherence to and respect for formal structures instituted by the Tribe. Tribal Government can also set the environment to motivate organizational managers to develop strategies and take necessary steps to meet their responsibilities. Macro management can essentially provide the foundation for micro managers to build their skills and techniques, which will advance the progress of tribal organizations.

In conclusion, the distinctions between macro and micro management should be viewed as the delegation of responsibilities rather than limitations in authority. Managers on both levels, such as Tribal Government and tribal managers, should work collaboratively to enhance the performance of a management system that benefits the entire Tribe.

CONCLUSION

Tribal Government and tribal managers have played a fundamental role in the development of tribal organizations and in shaping the environment of tribal management. First, it is evident that the White Mountain Apache Tribe has made great strides in establishing the framework for a professional management system. Tribal managers interviewed were knowledgeable about the basic job components in place that give value to being a tribal manager, and they were also keenly aware of the essential job components that are either lacking or need to be strengthened to attract and retain more quality Apache managers. Second, the traditional, cultural norms and values embedded in the relationships between Apache managers and their employees and employers raise management concerns particular to the White Mountain Apache. In spite of these conflicts, tribal managers and leaders continue to persevere in the operations and development of efficient tribal organizations. However, unless some of these conflicts are addressed shortly, the WMAT runs the risk of losing more high quality managers. It is essential that both Tribal Government and tribal managers begin to address the challenges to enhancing the professionalism of tribal management.

As the Tribe moves into the next stage of development, there is tremendous potential to implement basic mechanisms to promote job satisfaction for quality tribal managers and to strengthen the professional role of tribal managers. The recommendations that follow offer Tribal Government and tribal managers an array of options which begin to address and discuss the development of a successful and professional tribal management system.

RECOMMENDATIONS

The report divides the recommendations into two parts.

Part 1: Recommendations in this section outline the basic job components that need to be in place or strengthened to attract, produce, and retain quality tribal managers. Appendix D, provides a set of "Questions for Discussion" for each recommendation. These questions may serve as a starting point of discussion for those involved in the implementation of the recommendations.

Basic Employment Structures	Guidance and Support	Authority and Respect
<ul style="list-style-type: none"> • Job Contracts • Consistent Hiring and Firing Procedures • Merit-Based Pay • Job Incentives • Performance Evaluations • Grievance Procedures • Effective Employee Orientation • Conflict-Resolution Group 	<ul style="list-style-type: none"> • Training Programs • Entry-Level Positions • Job Descriptions • Clear Communication Policy • Managers Commission 	<ul style="list-style-type: none"> • Professional Autonomy • Statutory Support • Decision-Making Involvement • Board of Directors • Direct Communication with Leadership

Part 2: This section provides a set of recommendations which may begin to address the Findings in Part B, C, and D, by developing a management policy to define the roles of managers, political leaders, and formal institutions.

**Part 1: Basic Structural and Support Systems to Promote
Job Satisfaction for Tribal Managers**

BASIC EMPLOYMENT STRUCTURES

Job Contracts

Job contracts should be designed for each management position.

- Job contracts would provide tribal managers with a stronger sense of job security because they may lower managers' concerns of losing their jobs despite the outcome of political elections.
- Job contracts would outline the managers' responsibilities, their scope of autonomy, and the boundaries of their decision-making authority.
- Job contracts will also provide a stronger means by which to hold managers accountable for their responsibilities.

**Consistent Hiring
and Firing Procedures**

Consistent and fair hiring and firing procedures should be designed for the management position of each tribal organization.

- Consistent hiring and firing procedures give each tribal manager a fair opportunity to apply for a job or to defend his or her own employment and to reduce the potentials for nepotism and cronyism.
- Consistent hiring and firing procedures would allow Tribal Government to establish and enforce the desired qualifications for each management position and would diminish the risk of hiring unqualified managers.

**Merit-Based
Pay**

An appropriate merit-based pay system should be designed to pay tribal managers according to the qualifications established by Tribal Government to operate organizations effectively.

- A merit-based pay system would establish a mechanism to reward managers for their contributions to the organizations.
- A merit-based pay system would serve as an incentive for tribal managers to improve their performance.
- A merit-based pay system would give all managers an equal opportunity to excel without having to compete with other managers.

Effective Employee Orientation

All employees and managers should be **required** to undergo a thorough orientation on organization and tribal grievance procedures prior to commencing employment. A less extensive orientation should be conducted for each organization on an annual basis.

- Requiring that an effective orientation on grievance procedures be conducted prior to employment ensures that every employee and manager be familiar with the grievance policy and be accountable for violations of the policy.
- Effective orientation on grievance procedures, either through visual, audio, or personal communication, establishes the professional codes of conduct expected by Tribal Government.

Conflict-Resolution Group

An independent group who represents unbiased interests and includes highly respected community members (familiar with traditional tribal norms) should be organized to address employment grievance problems.

- A conflict-resolution group provides a less adversarial environment to resolve problems that arise on the job between both community and family members.
- An independent conflict-resolution group may allow employees and managers to address concerns that are not explained in a basic grievance form.
- The conflict-resolution group would relieve Tribal Government from the task of becoming involved in issues which should be addressed by the formal procedures in place and within the jurisdiction of managers.

GUIDANCE AND SUPPORT

Training Programs

Tribal mentorship and internship programs should be designed under the supervision of a designated tribal office.

- An on-the-job mentorship program would prepare a qualified employee to serve as an acting-manager in the absence of a general or operational manager.
- An internship program would provide temporary positions to individuals who may not be completely prepared or certain of pursuing a career in tribal management.
- Mentorship and internship programs would allow Tribal Government to identify skills and expertise available within the community and to strategically employ this expertise across and between organizations.

Job Incentives

Incentive strategies, which are in accordance with tribal members' values, should be designed to motivate tribal managers to excel in those areas that are most beneficial for the organizations.

- Job incentives encourage managers to stay on top of their responsibilities, to deliver better quality services, and to meet their profit goals.
- Appropriate job incentives can help tribal managers find more value in being creative and in taking productive management risks on behalf of the organizations.
- Job incentives provide an opportunity for Tribal Government to demonstrate their appreciation for hard work. This commendation would balance critical and negative criticism that must be given to managers in times of poor performance.

Performance Evaluations

Fair performance evaluations should be designed specifically for tribal organizations. They should be conducted periodically and consistently on all major economic and human service organizations and on tribal managers.

- Performance evaluations are vital to understanding the progress of an organization and to detecting problems early.
- Performance evaluations would allow Tribal Government to assess the effects of a merit-base pay system, job incentives, or training on the managers' performance.
- Performance evaluations would allow Tribal Government to differentiate between the efforts of the manager and the performance of the organization so that qualified and hard working managers are fairly scrutinized based on their efforts and not merely on the final outcomes of the organization.

Grievance Procedures

Current grievance procedures and policies need to be extensively revised, redesigned, and updated to address some of the most persistent problems currently hindering the managers' performance and the organizations' productivity.

- Grievance procedures specifically designed for the White Mountain Apache Tribe should provide a mechanism by which Apache managers can address disciplinary issues without having to create conflicts between themselves and family-related employees.
- Grievance procedures tailored to the social norms of the Tribe, such as speaking to a person about a problem instead of writing down the problem may allow employees to have more confidence in the established grievance system and find more value in adhering to the formal procedures.

Entry-Level Position

Tribal organizations should develop entry-level positions for recent college graduates and others who have good skills but lack job experience.

- An entry-level position, such as an assistant manager, would support general and operational managers.
- An entry-level position would allow Apache college graduates to gain the hands-on job experience that is not provided through formal education. This would allow them to become familiar with the environment and operations of tribal organizations prior to assuming major responsibilities.

Job Descriptions

Detailed and enforceable job descriptions need to be outlined and discussed with each tribal manager.

- Job descriptions allow Tribal Government to outline the responsibilities of the management position, the measurable objectives of the organization, and the main purpose of the organization.
- A well-documented job description provides a basis from which to evaluate managers' performance and allows Tribal Government to enforce accountability for the organizations' performance.

Clear Communication Policy

A policy of clear communication between Tribal Government and tribal managers should be developed. Tribal Government and managers should agree on the most efficient and respectful means to ensure effective and constructive guidance and feed back.

- Standard progress reports would maintain continual communication between Tribal Headquarters and tribal organizations. This would avoid reactionary criticism to problems within the organizations.
- Periodic visits to tribal organizations to relate feedback or concerns in person may provide a productive means for Tribal Government members and managers to discuss organization problems or plans; it creates a more supportive environment.

Managers Commission	Managers are becoming a larger and critical body of tribal professionals. A Managers Commission should be organized to create a resource and support network among this group of professionals.
<ul style="list-style-type: none">• A Managers commission would allow managers to resolve common problems across organizations in a more strategic and efficient manner than by dealing with the same problems individually.• A Managers commission charged with particular responsibilities from the Tribal Government would foster a teamwork approach to addressing problems across tribal organizations and deter negative competition that will inevitably hurt some of the tribal organizations.• A Managers commission would establish a professional and formal avenue of communication between managers.	

AUTHORITY AND RESPECT

Professional Autonomy	Tribal Government should clearly outline and communicate the parameters of autonomy of each tribal manager upon hiring them.
<ul style="list-style-type: none">• Professional autonomy encourages tribal managers to take initiative and to assume responsibilities for their actions.• Professional autonomy provides tribal managers with the freedom to determine methods to address organizational problems and to develop strategies to achieve organizational goals and objectives• The appropriate level of professional autonomy encourages managers to be less dependent on Tribal Government to solve operational and day-to-day problems.	

Statutory Support	A statute should be developed to support and enforce managers' decision-making authority.
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- The development of a statute may provide both Tribal Government and managers with the needed leverage to enforce managers' decisions
- A statute protects and reinforces the decision-making authority of managers from political conflicts or changes in leadership.

Decision-Making Involvement

Mechanisms should be designed to encourage the involvement of tribal managers in planning and policy decisions.

- Incorporating managers concerns in policy decisions and planning may also help Tribal Government avoid costly consequences.
- Decision-making involvement also hold managers accountable to plans and development strategies.
- Involving managers in planning and policy decisions widens the managers scope of decision-making, and gives them the professional respect of organizational managers.

Board of Directors

A board of directors should be established for all tribal organizations, most immediately for tribal enterprises.

- A board of directors can serve as an advisory committee of experienced individuals and professionals who help guide the operations and direction of tribal organizations.
- Allowing managers to have a board to consult may produce better decision-making results and avoid costly consequences.
- A board of directors can serve as organizational representatives at Tribal Council and/or policy and planning sessions.

Direct Communication with Leadership

A system of direct communication between tribal managers and Tribal Government should be established to develop strong professional relationships and to address the concerns of tribal organizations.

- Direct communication allows Tribal Government to attain a better understanding of tribal managers' capacities and motivations while managers' gain a clearer understanding of the employers' expectations and concerns.
- Direct communication helps foster a strong professional relationship. It allows the Tribal Government to be more effective in creating mechanisms. Since the managers understand that the Tribal Government is committed to the development of the organization, their sense of responsibility and dedication to their work would improve.

Part 2: Defining the Roles of Managers, Political Leaders, and Formal Institutions in the Development of Tribal Management

The findings in the latter part of the report reveal that cultural and political influences in management have great potential to hinder Apache members' ability to be effective managers. As official and respected leaders of the White Mountain Apache Tribe and employers of tribal managers, Tribal Government has the potential to support and help strengthen the role of Apache managers. Based on these findings and conclusions, the following recommendations are offered to Tribal Government:

The professional role of tribal managers and the political role of Tribal Government in management decisions should be documented in a formal and enforceable management policy.

- The development of a tribal management policy would encourage both Tribal Government and tribal managers to design an appropriate management system for the White Mountain Apache Tribe. Some of the critical questions to developing the policy would be: *why is it necessary to outline a management policy, what are the objectives of a tribal management system, what strategies will be used to carry out these objectives, and what are the expected outcomes of these tasks and strategies?*
- The development of a management policy may compel both Tribal Government and tribal managers to better understand how informal social norms are embedded in the roles they play, as leaders and managers.
- The development of a management policy would entail outlining the distinct management responsibilities between macro management, at the Tribal Government level, and micro management, at the organization manager level.

The Personnel and the Treasurer's Office should be charged with the responsibility and provided the professional autonomy to guide the management development of tribal organizations.

- The functions of these offices are designed with the basic framework to provide technical assistance, monitor performance, and reinforce goals, policies, and procedures established by the Tribal Government -- for the purpose of managing tribal organizations.
- These offices could serve to oversee and coordinate the efforts to enhance tribal management and may also serve as liaisons between organization managers and Tribal Government in trying to implement new management strategies.

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APPENDIX A:

METHODOLOGY

This report was developed based on data gathered using qualitative methods. The processes used to compile information are the following:

Problem Review:

- A number of questions were developed to help clarify and focus the original problem of under-developed tribal management, presented by the client, Treasurer of White Mountain Apache Tribe.

Literature Review :

- Different literature sources were reviewed in examining the policy problem: former reports on the WMAT, the tribal constitution, tribal plans, financial reports, organizational plans, books and ethnographies. We also reviewed management theories and strategies.

Personal Interviews:

- Individuals from the Harvard Project on American Indian Economic Development, who have worked extensively with the WMAT.
- In November, a visit was made to the Fort Apache Reservation and over thirty interviews were conducted with Apache and non-Apache members. No Tribal Council members were interviewed. The categories of interviewees are the following:
 - √ Apache Managers
 - √ Apache Managers (not working for the Tribe)
 - √ Non-Apache Managers
 - √ Planning Officers
 - √ Treasurer's Office Staff
 - √ College Graduates
 - √ Educators
 - √ Tribal Chairman
 - √ Professor of Anthropology
- In March, a second visit was made to the Fort Apache Reservation and twenty five interviews were conducted. These interviews helped to verify the initial findings and to focus on developing and discussing recommendations. Notably, only two of the eight Tribal Council representatives were interviewed.
 - A short survey was administered during the second visit to the interviewees, to verify the initial findings.
 - A roundtable discussion was held with the client, Apache employees, non-Apache managers and tribal attorneys.

APPENDIX B:**ENTERPRISES****Agriculture**

The resource based land provides Agricultural Enterprise with the environment needed to grow and sell livestock feed and other agricultural products.

Apache Aerospace

Established in 1991, Apache Aerospace is a small industrial operation of helicopter supplies, with about 15 employees.

Apache Enterprise

A conglomeration of small convenient store/gas stations located throughout the reservation.

Fort Apache Timber Company (FATCO)

The Fort Apache Timber Company was created in 1963. Averaging nearly \$30 million in annual revenues, it employs nearly 300 White Mountain Apaches.

FATCO Home Center

FATCO sells lumber and hardware in a retail center, which supplies building materials for carpenters and contractors in the local area.

FATCO Reman Plant

In 1994, FATCO expanded its services to include a finger-jointing/edge-gluing plant, which efficiently uses lower quality lumber from the sawmill. The creation of this plant provides 62 jobs.

Hon-Dah Casino

Since its opening in 1994, the casino has generated enough income to cover its start up costs and currently generates the highest profit percentage of all tribal enterprises. Hon-Dah employs over 100 tribal people. Today, it has a reputation as one of the most successful Indian casinos in the state of Arizona.

Hon-Dah Store

A gas station and mini-mart located next to Hon-Dah casino, which continues to increase profits.

Recreation

In the early 1950's, the tribe began to issue its own licenses for recreational fishing and hunting. The reservation's rich land base and natural beauty, highly demanded by tourists, has made recreational licensing a growing tribal revenue source.

Sunrise

The pursuit to build a tourism industry, lead the WMAT to develop the Sunrise Ski Resort in 1970. With its own restaurant and motel, Sunrise has become the largest ski area in Arizona.

Tribal Herd

The cattle industry is a traditional Tribal activity. Tribal Herd manages individually owned cattle. This industry has survived despite the decreased prices of the cattle market today.

Whiteriver Commercial

The Whiteriver Commercial Center, established in 1970, is comprised of a supermarket, a variety store, a movie theater, a post office, a local branch of First Interstate Bank and a few other retail businesses.

APPENDIX C:

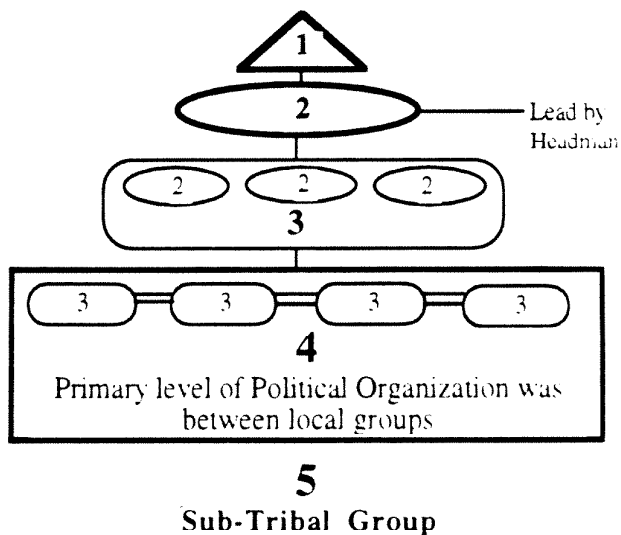
**WESTERN APACHES'
PRE-RESERVATION BASIC SOCIAL ORGANIZATION**

1. Family Households

A family household typically consisted of a nuclear family and extended relatives (related through blood, marriage, ceremonies, and clans).

2. Family Clusters

Three to eight families would form a family cluster. Each family cluster was led by a Headman. One of the responsibilities of the Headman was to oversee day to day subsistence activities.



3. Local Groups

Family clusters combined in groups of four to six to form local groups. Local groups came together, as a band, to address government and economic issues.

4. Bands

A combination of local groups constituted a band. Bands were primarily organized to designate land divisions. They were characterized by their strong unity, but there was no form of joint political activities between them.

5. Sub-tribal Groups

Bands joined to create sub-tribal groups. Today, the Cibicue and White Mountain Apache sub-tribal groups reside within the Fort Apache Reservation.

APPENDIX D:

QUESTIONS FOR DISCUSSION

BASIC EMPLOYMENT STRUCTURES

Job Contracts

Questions for Discussion

- ✓ *Why has the tribe not used job contracts in the past?*
- ✓ *What are the essential components of an effective job contract?*
- ✓ *What mechanisms are there currently in place to enforce the legality of job contracts?*
- ✓ *What are the necessary procedures in outlining, administering, and enforcing job contracts?*
- ✓ *Does the Personnel Office have the capacity and authority to enforce job contracts?*

Consistent Hiring and Firing Procedures

Questions for Discussion

- ✓ *Who within the Tribe has the expertise to design standard hiring and firing procedures?*
- ✓ *What enforcement mechanisms are in place to ensure that standardized hiring procedures are followed?*
- ✓ *What role should the Personnel Office have in the development and implementation of standardized hiring procedures?*
- ✓ *Who has the authority to institute a standard hiring and firing process?*
- ✓ *What cultural issues need to be considered in designing the hiring and firing procedures?*

Merit-Based Pay

Questions for Discussion

- ✓ *What cultural issues need to be considered in designing a merit-based pay system?*
- ✓ *What criteria would be used to evaluate managers' contributions to the organizations?*
- ✓ *Who would evaluate managers' qualifications?*
- ✓ *What are the financial costs of instituting a merit-based pay system?*
- ✓ *How would Tribal Government determine the value of managers' qualifications?*

BASIC EMPLOYMENT STRUCTURES CONTINUED

Job Incentives

Questions for Discussion

- ✓ *Is the idea of creating job incentives consistent with Apache work values?*
- ✓ *Would monetary bonuses be an effective incentive for managers?*
- ✓ *How will job incentives be presented to managers?*
- ✓ *What forms of incentives are valuable to managers?*
- ✓ *Describe the desired outcomes that incentives may help to produce?*

Performance Evaluations

Questions for Discussion

- ✓ *What areas of operations and finances should be measured by the evaluation?*
- ✓ *How often is the "employee performance appraisal," developed by the Division of Human Resources used? Is it effective?*
- ✓ *How can biases be eliminated from the evaluation process and instrument?*
- ✓ *How will the results of the evaluations be used by Tribal Government? by tribal managers?*
- ✓ *To whom will the results of the evaluation be available?*
- ✓ *Should evaluations be used to determine annual financial bonuses?*

Grievance Procedures

Questions for Discussion

- ✓ *How can Tribal Government strengthen the enforcement of grievance procedures and policies?*
- ✓ *How can Apache social norms be incorporated into grievance procedures and policies?*
- ✓ *Should the same grievance procedures and policies be established for all organizations or developed independently for each organization.*
- ✓ *If documentation helps to deal with grievance problems, what mechanisms can assist managers to consistently document disciplinary problems?*
- ✓ *What has prevented the enforcement of current grievance procedures and policies?*

BASIC EMPLOYMENT STRUCTURES CONTINUED

Effective Employee Orientation

Questions for Discussion

- √ *What institution would be responsible for facilitating employee orientations of organizational policies, regulations and procedures?*
- √ *What strategies could be used to ensure that all managers and employees receive orientations?*
- √ *Through what form of communication would orientation be provided -- presentations, audio, video, etc.?*

Conflict-Resolution Group

Questions for Discussion

- √ *What would be the appropriate model of a conflict-resolution group for the WMAT?*
- √ *Why would a conflict-resolution group be better able to address the nepotism of the work environment?*
- √ *How can the authority and autonomy of a conflict-resolution group be ensured by the Tribal Government?*
- √ *The conflict-resolution group should be representative of which groups in the community?*

GUIDANCE AND SUPPORT

Training Programs

Questions for Discussion

- √ *What are the components of a good internship/mentorship? Who can the Tribe turn to for assistance?*
- √ *Should an internship/mentorship position be a required or independently facilitated by tribal organizations?*
- √ *How can managers evaluate the contribution of an internship/mentorship to the organization's operations?*
- √ *What are the current obstacles to initiating an internship/mentorship program?*
- √ *What human service organizations have the capacity to head the design and coordination of an internship/mentorship program?*

Entry-Level Position

Questions for Discussion

- √ *What responsibilities would be delegated to an entry-level position?*
- √ *What human and financial investments are required and can the organization afford to incorporate entry-level positions?*
- √ *Where will these investments come from?*
- √ *Do general and higher level managers have the time to invest in entry-level positions?*
- √ *What are the costs to the organization when an entry-level position is not available?*

Job Descriptions

Questions for Discussion

- √ *Who within the tribe has the most expertise to outline general managerial duties?*
- √ *What criteria should be used to establish job descriptions for human service organizations?*
- √ *What types of measurable objectives should be included in job descriptions for enterprises?*
- √ *Who or what authorities will monitor adherence to the job description?*
- √ *Should there be any penalties for failure to adhere to the job description?*

GUIDANCE AND SUPPORT CONTINUED

Clear Communication Policy

Questions for Discussion

- √ *Do Tribal Government members have the time to meet with all managers on a regular basis?*
- √ *Should tribal managers be required to communicate with the Chairman periodically?*
- √ *Can the Chairman afford to hold regular meetings with individual managers?*
- √ *By what mechanism can the Tribal Government provide feedback and criticisms to tribal managers?*
- √ *Who is held accountable if communication between Tribal Government and managers is not actively pursued?*

Managers Commission

Questions for Discussion

- √ *Should managers from enterprises and human service organizations be a part of the same commission?*
- √ *Do Apache and non-Apache managers feel equally comfortable discussing personal managerial concerns?*
- √ *What factors might deter Apache managers from participating in a group discussion?*
- √ *Who should initiate the organization of a managers commission to establish its purpose and objectives?*

AUTHORITY AND RESPECT

Professional Autonomy

Questions for Discussion

- √ *How does the Tribal Government and tribal managers define professional autonomy?*
- √ *What enforcement mechanisms can be used to ensure the respect for managerial autonomy?*
- √ *Currently what level of autonomy exists for managers? Is this known to tribal managers and Tribal Government?*
- √ *How should the parameters of autonomy be outlined? by whom?*
- √ *How would the Tribal decision-making process be affected by strengthening professional autonomy?*

Statutory Support

Questions for Discussion

- √ *Does a written statute have the power to affect tribal members expectations of Tribal Government?*
- √ *Who -- Treasurer's Office, Planning Office, Tribal Council Managers -- should be involved in designing the statute?*
- √ *What does the Tribal Government intend the statute to accomplish?*
- √ *What are the political ramifications of employing a statute to enforce tribal policies and procedures?*
- √ *What are the tribal managers' points of view in regards to the effectiveness of such a statute?*

AUTHORITY AND RESPECT CONTINUED

Decision-Making Involvement

Questions for Discussion

- √ *In what aspects of planning and policy-making does Tribal Government typically involve managers?*
- √ *In what aspects of planning and decision-making should tribal managers be included?*
- √ *By what means, if any, are tribal managers included in planning and policy-making?*
- √ *What are the costs and political concerns in involving tribal managers in planning and policy-making?*
- √ *What are the benefits of incorporating tribal managers in more planning and decision-making?*
- √ *How can the Tribal Government demonstrate its commitment to incorporating the ideas and concerns of tribal managers in planning and policy-making?*

Board of Directors

Questions for Discussion

- √ *Should members be allowed to serve on more than one board?*
- √ *How should board members be recruited?*
- √ *What incentive can an organization offer to board members to become invested in their role?*
- √ *What are the benefits of having someone representing the general community on the board?*
- √ *Should members of a board be allowed to represent managers before the Tribal Council and the Chairman?*
- √ *Should members of a board be allowed to represent managers before the Tribal Council and the Chairman?*
- √ *Who will outline the mission and objectives of the board?*

AUTHORITY AND RESPECT CONTINUED

Direct Communication with Leadership

Questions for Discussion

- √ *What current communication systems between Tribal Government and tribal managers exist? Are they effective? By what measure?*
- √ *How can the Tribal Government demonstrate its commitment to enhancing direct communication with tribal managers?*
- √ *What are the costs if Tribal Government and tribal managers do not strengthen professional relationships?*
- √ *What group will be responsible for developing a system of direct communication?*
- √ *What mechanisms can be used to maintain a communication system once it is in existence?*

APPENDIX E:

TRIBAL CONSTITUTION

CONSTITUTION
OF THE
WHITE MOUNTAIN APACHE TRIBE
OF THE
FORT APACHE INDIAN RESERVATION
ARIZONA

PREAMBLE

We, the people of the White Mountain Apache Tribe of the Fort Apache Indian Reservation, Arizona, in order to form a more representative organization, to exercise the duties and responsibilities of a representative tribal government, to conserve and develop our tribal lands and resources for ourselves and our children, to provide a higher standard of living, better home life and better homes within the reservation, to extend to our people the right to form business and other organizations, do adopt this constitution as a guide to our self-government.

ARTICLE I - TERRITORY & JURISDICTION

Section 1. Territory. The authority of the White Mountain Apache Tribe, of Arizona, shall extend to all of the territory within the exterior boundaries of the Fort Apache Indian Reservation as established by the Act of Congress, June 7, 1897, and to such other lands as the United States may acquire for the benefit of the Tribe, or which the Tribe may acquire for itself. The territory of the White Mountain Apache Tribe shall include, to the fullest extent possible under Federal law, all lands, property, airspace, surface rights, subsurface rights, other natural resources and any interest therein, tenements, hereditaments, all water rights and all accretions, which are either now or in the future owned by the Tribe or owned by the United States for the benefit of the Tribe or for individual tribal members, notwithstanding the issuance of any right-of-way.

Section 2. Jurisdiction. The White Mountain Apache Tribe shall have jurisdiction over all persons, subjects, property and all activities occurring within the boundaries of the reservation or on other lands within its territory as defined by this Article. Nothing in this Article shall be construed to limit the ability of the Tribe to exercise its jurisdiction within or without its territory based upon Federal law or upon its inherent sovereignty as an Indian Tribe.

ARTICLE II - MEMBERSHIP

Section 1. Requirements. The membership of the White Mountain Apache Tribe shall consist of:

- (a) All persons who were qualified for and were accepted into membership in the White Mountain Apache Tribe under the membership requirements as of the date of enactment of this constitution.
- (b) All persons of one-half (1/2) degree or more Indian blood, of a federally recognized Indian tribe or tribes, Provided, That the person is at least one-fourth (1/4) degree White Mountain Apache blood.

Section 2. Enrollment Ordinance. The Council shall have the power to pass ordinances which are consistent with and pursuant to this constitution governing future membership, loss of membership, and all other necessary procedures of enrollment.

Section 3. Membership Roll. The membership roll of the White Mountain Apache Tribe shall be kept current by adding thereto the names of persons who qualify for membership and by deleting therefrom the names of persons who have relinquished in writing their membership in the Tribe. Upon receipt of death certificates of deceased members or other evidence of death satisfactory to the Tribal Council, the names of these deceased members shall be removed from the roll.

ARTICLE III - GOVERNING BODY

Section 1. Governing Body. The governing body of the White Mountain Apache Tribe shall be known as the White Mountain Apache Tribal Council and shall consist of a Chairman, Vice-Chairman and nine members to be chosen as follows:

- Chairman, by popular vote of the Tribe. 1
- Vice-Chairman, by popular vote of the Tribe. 1
- Two members, by popular vote of the Cibecue, Oak Creek and Grasshopper District. 2
- Two members, by popular vote of the Carrizo, Forestdale and Cedar Creek District. 2
- Two members, by popular vote of the Eastfork, Turkey Creek, and Seven Mile District. 2
- Three members, by popular vote of the Canyon Day, Hondah-McNary and Whiteriver-Northfork District. 3

Section 2. Districts Defined. For purposes of voting and representation on the Council, the districts shall be defined as follows:

**DISTRICT I
CIBECUE, OAK CREEK, AND GRASSHOPPER**

Starting at the N.W. corner of the Fort Apache Indian Reservation follow the north boundary of said reservation along a meandering course for 25 miles in a generally easterly direction to Phoenix Park, thence approximately midway between Phoenix Park Canyon and Foot Canyon along the boundary fence between District I and District II six miles in a south south easterly direction to the thread of Carrizo Creek, thence across Carrizo Creek and along Cibecue Ridge approximately 23 miles in a south south easterly direction to the U.S Highway 60 right-of-way line, thence along the U.S. Highway 60 right-of-way line 15 miles in a south westerly direction to the thread of the Salt River, thence along the thread of the Salt River 30 miles in a generally west south westerly direction to the S.W. corner of the Fort Apache Indian Reservation 11 miles N.N.W. to Sombrero Butte, thence continuing along the west reservation boundary line 32 miles in a northerly direction to the point of beginning at the northwest corner of the Fort Apache Indian Reservation. This enclosed area contains 430,571 acres more or less.

**DISTRICT II
CARRIZO, FORESTDALE, AND CEDAR CREEK**

Starting at a point on the north boundary of the Fort Apache Indian Reservation approximately 1/4 mile north of the S.W. corner of Sec. 3 T. 10 N, R. 17 E., Gila and Salt River Meridian, said point being at the boundary fence line between District I and District II, thence along the north boundary of the Fort Apache Indian Reservation approximately 50 miles in a generally E.S.E. direction to the approximate line between Sections 5 and 6 T.8N, R 23E, thence approximately 4 miles in a generally southerly direction along the boundary line fence between District II and District III to Amos Mt., thence approximately 6 1/2 miles S.S.E. to Little Round Top Mt., thence approximately 26 miles in a southwesterly direction across Round Top Mt. and Cane Butte to the thread of the Salt River (the present boundary fence between Districts II and III being followed all the way from Amos Mt.) thence approximately 34 miles along the thread of the Salt River in a generally W.N.W. direction to the right-of-way line of U.S. Highway 60, thence approximately 15 miles in a north-easterly direction

along the right-of-way line to the fence line of the Carrizo Bull Pasture, thence approximately 23 miles in a north northwesterly direction across U.S. Highway 60 and following the boundary fence between Districts II and III along Cibecue Ridge to the thread of Carrizo Creek, thence approximately 6 miles in a north northwesterly direction across Carrizo Creek and continuing along the boundary fence line between Districts II and III. The enclosed area contains 460,208 acres more or less.

**DISTRICT III
EAST FORK, TURKEY CREEK, AND SEVEN MILE**

Starting at a point on Mt. Baldy, thence following the Fort Apache Indian Reservation boundary approximately 4 miles in an easterly direction, thence follow said reservation boundary approximately 17.7 miles S. to the thread of the Black River, thence follow the thread of the Black River approximately 39 miles in a generally southwesterly direction, thence following the thread of the Black River approximately 30 miles in a generally northwesterly direction to a point 2 miles down stream from the junction of Big Bonito Creek, thence approximately 22 miles in a generally northerly direction to a point approximately 1/2 mile S. of the village of Whiteriver, thence approximately 19 miles in an E.N.E. direction, crossing the White River and continuing to a point S. of Aspen Ridge, thence approximately 10 1/2 miles in a northerly direction across Aspen Ridge and continuing to a point near the Ryan Ranch, thence approximately 10 miles in a generally E.S.E. direction to the east boundary of the Fort Apache Indian Reservation, thence approximately 6 miles in a generally S.S.W. direction to the point of the beginning on Mt. Baldy. This enclosed area contains 420,709 acres more or less.

**DISTRICT IV
CANYON DAY, HONDAH-McNARY, WHITERIVER, AND NORTH FORK**

Starting at a point on the north boundary of Fort Apache Indian Reservation and on the approximate line between Sections 5 and 6, T.8N, R. 23E, Gila and Salt River Meridian, thence following a meandering line along the north boundary of said reservation for approximately 19 miles in an easterly direction to a point approximately on the line between Sections 26 and 27, T.9N, R. 25E, thence continuing along the reservation boundary line approximately 18 miles in a southeasterly direction to a point in Sec. 30, T. 7N, R. 27E, thence along the boundary fence between Districts III and IV approximately 10 miles in a generally W.N.W. direction to a point near the Ryan Ranch, thence approximately 10 1/2

miles in a southerly direction across Aspen Ridge, thence approximately 19 miles in a W.S.W. direction crossing the White River and continuing to a point approximately 1/2 mile S. of the village of Whiteriver, thence approximately 22 miles in a generally southerly direction to the thread of the Black River (the boundary fence line between Districts III and IV being followed from the Ryan Ranch to the Black River except for stretches where steep bluffs make fencing unnecessary), thence approximately 48 miles in a northwesterly direction along the thread of the Black River to the junction of the White River and continuing approximately 2.2 miles along the thread of the Salt River, thence approximately 26 miles along the boundary fence between Districts II and III in a northeasterly direction crossing Cane Butte and Round Top Mt. and continuing to Little Round Top, thence approximately 6 1/2 miles N.N.W. to Big Mt., thence approximately 4 miles E.N.E. to Amos Mt., thence approximately 4 miles in a generally northerly direction to the point of beginning. This enclosed area contains 339,545 acres more or less.

Section 3. Representation. The Council may from time to time by ordinance change the foregoing number of representation according to the growth and movement of the population.

Section 4. Organization of Council. The Council shall choose, either from within or without its own membership or from non-members, a secretary, a treasurer, and such other officers as it may consider necessary.

Section 5. Terms of Office. Tribal Council Members shall be elected for a term of four years or until a successor is chosen. The terms of office shall be staggered.

Section 6. Oath of Office. Members of the Council shall take office on the first Wednesday of the first month after their election.

Section 7. Council Chairman and Vice-Chairman. The Chairman and Vice-Chairman of the Tribal Council shall be elected for a term of four years by popular vote of the Tribe or until a successor is chosen. Candidates for such office shall possess the qualifications required of candidates for Council membership, as set forth in Article XII, except as to residence. The candidates for Chairman and Vice-Chairman need only be residents of the Fort Apache Indian Reservation. Such elections shall be held under the same rules as the election for Council Members and the Chairman and Vice-Chairman of the Tribal Council shall take office on the same day that the Council Members take office.

ARTICLE IV - POWERS OF THE COUNCIL

Section 1. Powers of the Council. In addition to all powers vested in the White Mountain Apache Tribe through its inherent sovereignty or by existing law, the White Mountain Apache Tribal Council shall exercise the following powers, subject to any limitations imposed by this constitution:

(a) To represent the tribe and act in all matters that concern the welfare of the Tribe, and to make decisions not inconsistent with or contrary to this constitution.

(b) To negotiate, make and perform contracts and agreements of every description, not inconsistent with Federal law or this constitution, with any person, association, or corporation, with any municipality or any county, or with the State of Arizona or the United States, including agreements with the State of Arizona for rendition of public services.

(c) To advise the Secretary of the Interior on all activities that may affect the Fort Apache Indian Reservation, and on all appropriation estimates and Federal projects for the benefit of the Tribe before such estimates and projects are submitted to the Office of Management and Budget and to Congress.

(d) To employ legal counsel, the choice of counsel and fixing of fees to be subject to the approval of the Secretary of the Interior, so long as such approval is required by Federal law.

(e) To veto the sale, disposition, lease or encumbrance of tribal lands, interests in lands, tribal funds or other tribal assets that may be authorized by any agency or employee of the Government.

(f) To protect and preserve the wildlife, plant life, forests, natural resources and water rights of the Tribe, and to regulate hunting and fishing on the reservation.

(g) To cultivate Indian arts, crafts and cultures.

(h) To regulate the uses and disposition of tribal property.

(i) To manage all economic affairs and enterprises of the Tribe including tribal lands, timber, sawmills, flour mills, community stores, and any other tribal activities.

(j) To accept grants and donations from any person, State or the United States.

(k) To appropriate tribal funds for tribal purposes and to expend such funds in accordance with an annual budget.

(l) To borrow money from any source and pledge or assign chattels or future tribal income as security therefor.

(m) To provide by ordinance for the assignment, use, or transfer of tribal lands within the reservation.

(n) To enact ordinances in accordance with applicable law covering the granting of both surface and subsurface leases for such periods as are permitted by law.

(o) To levy and collect taxes and to impose license fees.

(p) To enact ordinances to provide for the adoption of minor children.

(q) To enact ordinances establishing and governing tribal courts and law enforcement on the reservation, regulating domestic relations of persons within the jurisdiction of the Tribe, providing for appointment of guardians for minors and mental incompetents, regulating the inheritance of real and personal property of persons within the jurisdiction of the Tribe, and providing for the removal or exclusion from the reservation of any non-member of the Tribe whose presence may be injurious to the people or property of the reservation.

(r) To enact ordinances governing the activities of voluntary associations organized for purposes of cooperation or other purposes.

(s) To regulate its own procedures, to appoint subordinate committees, commissions, boards, advisory or otherwise, tribal officials and employees not otherwise provided for in this constitution, and to regulate subordinate organizations for economic and other purposes.

(t) The Tribal Council of the White Mountain Apache Tribe may exercise such further powers as may be delegated to the Council by members of the Tribe or which is vested in the Tribe through its inherent sovereignty or by Federal law.

(u) The foregoing enumeration of powers are in addition to, and not a limit to, the inherent sovereign powers of the White Mountain Apache Tribe.

ARTICLE V - RIGHTS OF MEMBERS

All members of the White Mountain Apache Indian Tribe shall be accorded equal political rights and equal opportunities to participate in the economic resources and activities of the Tribe, and no person shall be denied freedom of conscience, speech, association or assembly, or the right to petition for the redress of grievances.

ARTICLE VI - ELECTIONS

Section 1. Regular Elections. Regular elections for Council Members shall be held every two years on the first Wednesday in April. Regular elections for Chairman and Vice-Chairman shall be held every four years on the same day noted above for Council Members.

Section 2. Notice. All elections shall be announced by special notice posted at least fifteen days before the election at the voting places and other convenient public places.

Section 3. Eligibility. Any enrolled member of the Tribe eighteen years of age or older shall have the right to vote.

Section 4. Voting places. The voting places shall be:

Whiteriver-North Fork	Alchesay Hall
East Fork	Community Building
Seven Mile	Community Building
Canyon Day	Community Building
Carrizo	Community Building
McNary	Council Office
Cibecue	Cottonwood Gym
Forestdale	Forestdale
Cedar Creek	Community Building

and others as may be established by the Council.

Section 5. Nomination of the Chairman and Vice-Chairman. Any resident member of the Tribe whose name is presented at least fifteen days before the election to the Secretary or to the Chairman, or in his absence, to the Vice-Chairman of the Council, by petition signed by at least five percent of the resident voters of the age of not less than eighteen years shall be declared by the Council to be regularly nominated and to be a candidate for the office of Chairman or Vice-Chairman as indicated in such petition. It shall be the duty of the Tribal Council secretary to post the names of all qualified candidates at least ten days prior to the election.

Section 6. Nomination of Council Members. Any member of the Tribe who is a resident of the district from which he desires to be nominated, whose name is presented at least fifteen days before the election, to the Tribal Council secretary or to the Chairman, or in his absence, to the Vice-Chairman of the Council, by petition signed by at least five percent of the resident voters of the district, of the age of not less than eighteen years, shall be declared by the Council to be regularly nominated as a Council member and to be a candidate for the office of a Council member as indicated in such petition. It shall be the duty of the Tribal Council secretary to post the names of all qualified candidates in a public place at least ten days prior to the election.

Section 7. Signing of Nomination Paper. Each signer of a nomination paper shall sign but one paper for the same office unless more than one candidate is to be elected to such office, and in that case, not more than the number of nomination papers equal to the number of candidates to be elected to the office. Signatures of persons in violation of this section shall be disregarded in determining the regularity of a nomination.

Section 8. Election Requirements. All elections shall be by secret written ballot. The Council shall have power to prescribe ordinances governing the conduct of referendums and elections. Such ordinances shall prescribe the duties of the election board, procedures for casting and canvassing resident and non-resident ballots, method for challenging right to vote, conduct and results of elections, and settlement of any election disputes.

ARTICLE VII - REMOVAL FROM OFFICE

Section 1. Forfeiture or Resignation of Office. If a Chairman or Vice-Chairman or any member of the Council resigns, fails or refuses to attend two regular meetings in succession unless excused due to illness or other causes for which he or she cannot be held responsible, or shall be convicted of a felony or of a misdemeanor involving moral integrity, or has been found guilty of public intoxication, or is guilty of consuming any alcoholic beverages while attending a meeting of the Council in session, or during any daytime recess period, the Council shall declare his or her position vacant.

Section 2. Vacancies. Any vacancies on the Council or any vacancy in the office of Vice-Chairman resulting from the application of the section immediately preceding shall be filled at once by a majority vote of the Council. A vacancy in the office of Chairman shall be filled by the Vice-Chairman. Persons so appointed shall serve the unexpired term of the office or member.

ARTICLE VIII - REFERENDUM

Upon a petition of at least twenty percent of the eligible voters of the Tribe, or upon the request of the majority of the members of the Tribal Council, any enacted or proposed ordinance or resolution of the Tribal Council shall be submitted to popular referendum at a special election called by the Council and the vote of the majority of the qualified voters in such referendum shall decide whether the ordinance or resolution shall thereafter be in effect, Provided, That thirty percent or more of the eligible voters shall vote in such referendum.

ARTICLE IX - RESERVATION LAND

The reservation land now unallotted shall remain tribal property and shall not be allotted to individuals in severalty, but assignments of land for private use may be made by the Council in conformity with ordinances which may be adopted on this subject.

ARTICLE X - AMENDMENTS

Section 1. Requirements. This constitution may be amended by a majority vote of the qualified voters of the Tribe voting at an election called for that purpose by the Secretary of the Interior, Provided, That at least thirty percent of those entitled to vote shall vote in such election, but no amendment shall become effective until it shall have been approved by the Secretary of the Interior or by operation of law.

Section 2. Requests for Secretarial Election. It shall be the duty of the Secretary of the Interior to call an election on any proposed amendment at the request of the Council, or upon receipt of a petition signed by at least thirty percent of the qualified voters of the Tribe.

ARTICLE XI - DUTIES OF OFFICES

Section 1. Chairman of the Council. The Chairman of the Council shall preside over all meetings of the Council, shall perform all duties of a Chairman and exercise any authority given him specifically by the Council or by a general meeting of the Tribe. The Chairman shall have power to vote.

Section 2. Vice-Chairman. In the absence of the regular Chairman, the Vice-Chairman shall preside and shall have all powers, privileges, and duties of the Chairman. He shall succeed to the office of Chairman in the event of the Chairman's death, resignation or forfeiture of office. He shall have power to vote at any meeting.

Section 3. Secretary. The secretary shall conduct all Tribal Council correspondence and keep and maintain copies of minutes of all Council meetings.

Section 4. Treasurer. (a) The treasurer shall accept, receipt for, keep and safeguard all funds in the custody of the Council. The treasurer shall deposit all such funds as directed by the White Mountain Apache Tribal Council and shall keep an accurate record of such funds and shall report on all receipts and expenditures and the amount and nature of all funds in his or her custody to the Council at regular meetings and at such other times as requested by the Council. The treasurer shall not pay or otherwise disburse any funds in the custody of the Council except when properly authorized to do so by the Council.

(b) The books and records of the treasurer shall be audited at least once a year by a competent auditor employed by the Council and at such other times as the Council may direct.

(c) The treasurer shall be required to give a surety bond to be approved by the Council.

(d) All checks shall be signed by the treasurer and shall be countersigned by the Chairman of the Council, or in his absence, by some other officer designated by the Council.

ARTICLE XII - QUALIFICATIONS OF COUNCIL MEMBERS

Section 1. Qualifications. Any member of the Tribe who has reached the age of twenty-five years, and who can speak Apache, and who is a resident of the district which he or she is to represent, or who operates cattle within the said district or who has farm land assigned to him or her in said district, shall be qualified to be a candidate for election to the Council. No person who has been convicted of a felony shall be eligible to hold office in the Council. No person who within the past year preceding the election has been convicted of a crime involving moral integrity, shall be eligible to hold office in the Council. The following crimes, and no others, shall be considered crimes involving moral integrity: adultery, bribery, embezzlement, extortion, fraud, forgery, misbranding, perjury, theft or public intoxication.

Section 2. No Federal Employees. No person shall become a member of the White Mountain Apache Tribal Council, or serve on any Board of Directors of any tribal enterprise or cattle association, or on any other committee, commission or board which is under the jurisdiction of the White Mountain Apache Tribal Council, if employed by the Bureau of Indian Affairs or by any other Federal agency.

Section 3. No Tribal Employees. No person shall become a member of the White Mountain Apache Tribal Council if employed by the White Mountain Apache Tribe.

ARTICLE XIII - MEETINGS OF THE COUNCIL

Section 1. First Meeting. At the first meeting of the Council after a regular election, the Council shall see that all members have a correct and clear understanding of the constitution and the management of the tribal and reservation affairs, as well as the rules for the conduct of their own body.

Section 2. Regular Meetings. The Council shall hold its regular meeting on the first Wednesday in each month at nine o'clock a.m., unless for some reason the Chairman shall issue notice that the meeting will be held on another date and time.

Section 3. Special Meetings. Special meetings of the Council may be called by the Chairman, or the Chairman shall call a special meeting upon written request of three or more members of the Council.

Section 4. Conduct of Business. In the conduct of business, recognized rules of order shall be chosen and made applicable. Voting at the Council meeting may be by voice, but at the discretion of the Chairman or upon the request of any two members of the Council a secret vote shall be taken.

Section 5. Order of Business. The order of business at any regular or special meeting of the Tribal Council shall be as follows:

- (a) Call to order by the Chairman.
- (b) Roll Call.
- (c) Reading of minutes of last meeting.
- (d) Unfinished business.
- (e) Reports.
- (f) New Business.
- (g) Adjournment.

Section 6. Quorum. Matters of business for the Council shall be decided by a majority vote. A quorum of the Council shall be constituted if six or more members are present.

Section 7. Restriction of Voting in the Council. In any matter coming before the Council which involves any person or company, no member of the Council that may be permanently connected with the party so involved shall be permitted to vote without the special consent of the remaining members of the Council.

Section 8. Salaries and Expenses. The Tribal Council shall prescribe such salaries and expenses for officers or members of the Council as it deems advisable.

ARTICLE XIV - MEETINGS OF THE TRIBE

The Council shall from time to time call meetings of all voters of the Tribe to lay before them such matters as may come before such a general meeting. A general meeting of the Tribe shall be called upon request of a majority of the qualified voters of any district.

ARTICLE XV - ORDINANCES AND RESOLUTIONS

Section 1. Ordinances and Resolutions. Every ordinance shall begin with the words, "Be it enacted by the Council of the White Mountain Apache Tribe." Every resolution shall begin with the words, "Be it resolved by the Council of the White Mountain Apache Tribe." All resolutions and ordinances should be signed by the Chairman or acting Chairman and attested to by the Tribal Council secretary.

Section 2. Notice of Proposed Ordinances. All proposed ordinances of the Council shall be posted in each district at least ten days before final action by the Council.

Section 3. Public Inspection of Ordinances. All ordinances shall be recorded in a binder and shall be open to public inspection.

Section 4. Public Inspection of Resolutions. All resolutions shall be recorded in a binder which shall be open to public inspection.

Section 5. Majority Vote. All questions of procedure shall be decided by motion of the Council or by a ruling of the Chairman if no objection is heard. In all ordinances, resolutions, or motions, the Council shall act by majority vote.

ARTICLE XVI - FEDERAL EMPLOYEES

The Council shall request the Superintendent to furnish it with the names of all civil service probationers or temporary employees under civil service regulations on the Fort Apache Indian Reservation who are nearing the end of their probationary periods, and shall advise with the Superintendent in the matter of their being given permanent positions as civil service employees on the reservation.

ARTICLE XVII - SAVINGS CLAUSE

All enactments of the Tribe adopted before the effective date of this constitution shall continue in effect to the extent that they are consistent with this constitution, unless such enactments are revoked or amended.

ARTICLE XVIII - ADOPTION

This constitution, when adopted by a majority vote of the registered voters of the White Mountain Apache Tribe of the Fort Apache Indian Reservation, voting at a special election authorized by the Secretary of the Interior in which at least thirty percent (30%) of those entitled to vote shall vote, shall be submitted to the Secretary of the Interior for his approval, and if approved by the Secretary of the Interior or by operation of law, shall be effective from the date of such approval.

CERTIFICATION OF ADOPTION

Pursuant to a Secretarial election authorized by the Deputy Commissioner of Indian Affairs on July 15, 1993, the Constitution of the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona, was submitted to the qualified voters of the White Mountain Apache Tribe, and on September 30, 1993, was duly adopted/rejected by a vote of 827 (number) for, and 531 (number) against, and 0 (number) cast ballots found separated or mutilated, in an election in which at least thirty (30) percent of the 2,450 number) entitled to vote cast their ballots in accordance with Section 16 of the Indian Reorganization Act of June 18, 1934 (48 Stat. 984), as amended.

Chairman, Election Board

Election Board Member

Election Board Member

Election Board Member

Election Board Member

Election Board Member

A P P R O V A L

I, Ada E. Deer, Assistant Secretary - Indian Affairs, by virtue of the authority granted to the Secretary of the Interior by the Act of June 18, 1934 (48 Stat. 984), as amended, and delegated to me by 230 D.M. 2.4, do hereby approve the Constitution of the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona. This Constitution is effective as of this date, Provided, That nothing in this approval shall be construed as authorizing any action under this document that would be contrary to Federal law.



Ada E. Deer
Assistant Secretary -Indian Affairs

Washington, D.C.,

Date: NOV 12 1993