



Sustainable Prosperity

Building a Bridge to A Brighter Tomorrow

Data collection and analysis from interviews conducted with members of the MHA Nation on their vision for an improved tribal government

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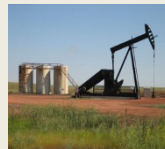
This report provides insights, perspectives and analysis from individual in-depth interviews with 12 MHA Nation Tribal Members on the topic of imagining an ideal tribal government that is fair and just for all members. The analysis is also supported by relevant secondary research. The intention of this report is to be used as input into the design of an Appreciative Inquiry summit and further work on creating an MHA Nation government that promotes sustainable prosperity for all its members.



**Traditional
Values**



**Healing
The Past**



**Self-
Sufficiency**



**Values
Based
Leadership**



**Separation
of
Powers**

Introduction and Background

The MHA Nation is home of three affiliated tribes: the Mandan, Hidatsa, and Arikara, located on the Fort Berthold Indian Reservation in North Dakota. The tribes believe their presence in North America is from the beginning of time and their land is sacred. Throughout the years, the members of this tribe have experienced many tragedies spanning several hundred years: from the small pox epidemics in the late 1700's through the early 1800's to reassignment and reduction of land in 1851. In a strategy to reduce Indian land over time, the federal government assigned the tribe a 'territory' consisting of twelve million acres of land. (Presently, the tribe owns a mere half a million acres.) Then, in the 1940-1950's, in a final blow to the tribe, the Army Core of Engineers built the Garrison Dam (the fifth largest in the United States) flooding towns, homes, and ancient sacred sites including their burial grounds. The Dam displaced eighty percent (80%) of the residents and destroyed ninety percent (90%) of fertile land that provided the major source of economic self-sufficiency and independence for the tribe.

Throughout numerous challenges, members of the tribe have faced hardship, loss and grief, and have struggled with coping and imagining a positive image of the future after years of difficulty and pain. Today, the tribe is faced with the challenge of how to manage the influx of millions of dollars of oil revenues from the Bakken oil field. These resources could bring prosperity and the opportunity to return to self-sufficiency; yet could also result in greed, corruption, and the destruction of sacred land they hold so dear. There is a lot at stake. In the year 2020 individual tribal members and the Nation will receive a total of \$970 million in oil revenue royalties as the number of oil wells soar into the thousands. In order to navigate the complexities of how to best oversee and administer the funds while considering the impact to the tribal members and the land, it is important that a strong and functioning

tribal government be in place--one that is fair and just. One that members of the Nation can trust will be responsible to make decisions based on a shared vision, values, taking into consideration what is best for the tribe as a whole.

In November 2010, a Tribal Transition Task Force Team was commissioned by the current MHA Nation Chairman to conduct a review of several key areas in Tribal financial administration and management of Tribal programs. The team was not only to gather information and supporting documentation, but also to report their findings along with recommendations for addressing each issue raised in the report. The top three of the team's twenty-two recommendations were: 1) conduct an audit of all tribal programs for compliance; 2) develop a vision for the Fort Berthold reservation; and 3) complete a revision of the tribal constitution.¹

To that end, the MHA Nation is preparing for an Appreciative Inquiry (AI) summit to bring together members of the tribe and key stakeholders. The aim is to begin imagining a positive vision of the future for the year 2020 and what government structure is needed to support this vision, when millions of dollars of oil royalties will come flooding in. The decision to use AI is based on successful application of the methodology during a significant project focusing on poverty and healthcare in 2005. The end result was The Wilson Report, a 129-page document which used the AI methodology to focus on the positive core or strengths of the community, to envision affordable, accessible healthcare and design an integrated healthcare system.²

The co-chairs for the healthcare project were Ed Hall, member of the MHA nation and retired engineer, and Bill Patrie, Director of Northcountry Cooperative Foundation and Common Enterprise Development Corporation. Both Ed and Bill were trained in Appreciative Inquiry methodology in May of 2008 at Case Western Reserve University and used it as a foundation for the healthcare initiative. As trained practitioners of AI, Bill and Ed viewed this as the ideal vehicle for the MHA

¹ *Report of the Transition Team* (February 25, 2011). Submitted to Chairman Tex Hall, MHA Nation. p. 28.

² Wilson Health Planning Cooperative, (July 2009) *The Wilson Report*, Arrow Graphics.

Nation Tomorrow Project, the MHA Nation Council's initiative to develop a vision for the MHA Nation and the strategic plan to achieve it.³ The Council is inviting all tribal members to participate in the planning process and contribute their wisdom in planning the future of the MHA Nation. Per the MHA Nation Tomorrow report, the 'Appreciative Inquiry Planning' approach will be used to:

Develop a vision for the Fort Berthold Reservation and provide innovative solutions to achieving a quality of life desired by tribal members both on and off the reservation. By using Appreciative Inquiry methodology with state-of-the-art technology, the Tribal Planning Team will involve the tribal membership and the general public in planning and designing a brighter future for the Reservation.⁴

As a first step in preparing for the AI Summit, Ed Hall and Bill Patrie invited graduate students from Case Western Reserve University's Masters of Positive Organization Development and Change program (MPOD) to begin collecting data and interviewing MHA Nation members to help identify what an ideal tribal government would look like in the future. The student team comprised of Suzanne Coonan, Rich Johnson, Sarah Johnson, Brittany Rohner, and Curt Wang, who conducted phone interviews with several tribal members on the topic of "Sustainable Prosperity." As a result of the data collected, five themes were identified: Traditional Values, Healing the Past, Self-Sufficiency, Values-Based Leadership and Separation of Powers. The team also collected secondary research to substantiate the themes and recommendations presented to Bill and Ed in preparation for the summit.

Project Objective and Scope (See Appendix A)

This sustainability project will focus on human flourishing and serve as one of many preparation steps in the development of the summit. The purpose of this project is to provide initial insights into the topic of imagining an ideal tribal government. In addition, the project seeks to uncover themes related to what inspires individual tribal members to take action and initiate change. This is an 8-week project that began on September 20, 2012 and concluded on November 19, 2012.

³ *MHA Nation Tomorrow Project*: The Peoples of the MHA Nation Initiative to Develop a Strategic Plan for the Fort Berthold Reservation (June 2012). p. 6.

⁴ *MHA Nation Tomorrow Project*. p. 7.

The core of this project was focused on gaining initial input through individual interviews from a sampling of tribal members. Members were asked to share their individual visions for a tribal government that is a fair and just; one that best serves the whole MHA Nation as well as what would inspire tribal members to take action and initiate change. Twelve tribal members were interviewed from a list provided by Ed Hall (a mix of men and women, age approximately 40-80 years old). This report highlights key themes relative to the vision of a new tribal government as well as inspiration for change. These themes are supported by research found in the literature reviews. Below is a description of the four phases of the project (see MHA Proposal document in Appendix A for more details):

Phase I: Preparation and Scheduling Individual AI Interviews (September 20– October 10)

Phase II: Conducting individual interviews and compiling results (October 10 – October 31)

Phase III: Analysis of interview results and identifying themes (October 31 – November 10)

Phase IV: Final report delivery and presentation (November 19)

Interview Protocol and Data Collection (See Appendix B)

The interview protocol preface included the background and purpose of the interview focus on *Sustainable Prosperity*:

“With new resources coming into the nation, the MHA Nation is at a critical juncture in its history. In order to create a thriving and vital nation, a Tribal Nation summit is planned to create a new vision for a government; one that promotes “sustainable prosperity” for all members”.

The interviews started with a high point question focused on what it means to be a member of the MHA Nation and a time when the individual saw or experienced the tribe functioning at its best. The next questions focused on affirming the positive topic by asking interviewees to share the “best of what is or, exists today” in the tribal government. The next set of questions focused on the ideal vision for a tribal government that supports and enhances the lives of its people. Finally, the interviews concluded

with future state questions about how the MHA Nation has preserved its “core positive strengths” and how it has radically transformed the way they govern.: where resources are spent wisely and are fairly distributed; the people have trust and faith in their tribal leadership; and the government delivers services more efficiently and equitably.

Interview data was collected using an interview template to capture responses to questions and key quotes. The data was then grouped into themes with definitions and supporting quotes. The following sections highlight the five themes uncovered as a result of the interviews, the supporting secondary research, and a list of recommendations based on the findings.

Theme #1: Reaching back to past values to move forward

Definition of the theme: There was a time when the MHA Nation was a thriving and prosperous society infused with the spirit of community; characterized by independence, self-sufficiency and strong leadership. Reaching back and drawing upon the positive core strengths and values can help bridge the past with the vision of the future and ensure the new government and structure is built on a solid foundation that retains key qualities of the culture and heritage that contributed to its flourishing.

- There are fond memories of the past when many families owned land and there was a high functioning tribal leadership with a strong sense of community. Tapping into and building a picture of the future based on what worked in the past would be a key way to focus on and retain the positive core of what made the tribe such a strong and healthy community in earlier times.
- While everything changed from the flood as a result of the Garrison Dam project, the new oil revenue coming in is, in essence, another type of flood; therefore building on the values and strengths from the past will be important to help provide stability and focus in guiding decisions about how to manage the new ‘flood of resources’ coming in.
- In re-remembering and re-telling the positive stories from the past, it is a link across generations; older generations can help inspire, inform, and enlighten younger members who may not have seen or experienced the prosperity and independence of the past. It can also help newer and younger generations appreciate and identify with their culture and heritage from the past instilling a sense of pride and connection to the nation.

- In the sharing of the stories of hope and prosperity from the past, identifying and tapping into the core values and strengths from that time can help the community get back to the positive core and build upon those values as they prepare and build for the future.
- Reaching back to the past can also have a broader and wider reach outside the MHA Nation by looking at other tribes or communities that have overcome adversity or created a new government after new resources became available, and tapping into their positive core or values that guided their decisions.

Notable and relevant interview quotes:

- “There was no finer time [before the flood]; it was a shining moment in history and we were very proud of the leadership.”
- “Everybody was self-reliant and independent. We lived on our own land and were farmers and ranchers—everyone had a way to take care of themselves.”
- “There was value on the strength of family and education was important.”
- “Before the flood and the dam, there was a sense of community back then. There were still virtuous people. Money caused us to compromise too much. We had a beautiful home land, it was sense of solidarity and honor, respect and commitment.”
- “With the language comes a thought process, with the thought process comes respect, and culture. We were all speaking the language. The youth don’t value the culture; we have lost our youth. But back then everything was about our language and it all fit together. We were all speaking and communicating in the same language. You knew how to be, where to be, what to be; you knew how to address people and be respectful.”
- “They raised their families on those values. The father fed his family first. There was the value of self-sacrifice; today everyone is worried about themselves now.”
- “My generation (those age 60 and above) were rugged individualists; in today’s generation there is a breakdown in family and lack of emphasis on education; today’s kids are dropping out of school.”
- "Cultural and traditions: need to start looking at ways to share in the government system with everyone, especially the elders. There are good teachings of unity and working together, based on cooperation and bringing this back to life in the community."

Analysis and Supporting Research

Focusing on values and emphasizing the positive core, is in essence, what Appreciative Inquiry is all about. Given the challenges the MHA Nation has faced and the importance of strong leadership and governance, focusing on values will be a key way to help provide direction in making decisions

and will also help develop their leadership capacity. As Richley and Lingham write in *A Time to Build: Strategically Linking Positive and Conventional Change Methodologies to Develop Leadership Capacity*, while working with a humanitarian organization in Africa, “Participants would need to co-discover, define and frame their unique ideal of leadership within the boundaries of their values and practices if they were to begin to see and experience themselves as effective leaders.”⁵ MHA Nation has the opportunity to do the same.

Because the tribe has faced such hardship and there has been distrust in the current government and concern over the tribe’s ability to lead in the future, some members do not feel hopeful that the tribal leadership will be able to govern effectively with the complexities and resources that will come with the oil revenue. In the case of HumanWorks (the organization Richley and Lingham worked with) they explain that to get momentum toward a new vision of leadership, they used a series of “positive prompts” to help participants begin to think in the direction of what may be possible, but without the exclusion of other perspectives. “With a positive prompt, the awareness process unfolds slowly over time and is linked to key learning experiences – this creates an ongoing interplay of energizing and directing facets throughout the change initiative.” Using “positive prompts” could be an effective approach to help the MHA Nation begin to dream and develop a vision for the future.

This team of interviewers experienced the benefit of using positive prompts and observed the impact and the shifts occurring in the course of the conversations. Using this approach while focusing on values and purpose, will also stimulate the Positive Emotional Attractor or PEA, as described by Richard Boyatzis in *Neuroscience and Leadership: The Promise of Insights*:

If you want them to open their minds, you need to discuss the purpose of the activity (not merely the goals) and the vision of the organization or clients if a desired future were to occur. THEN, you can lead a discussion about the financials, metrics and measures. But you have made it clear that the measures follow the purpose, they have not become the purpose (Boyatzis, 2011).

⁵ Richley, B. and Lingham, T. *A Time to Build: Strategically Linking Positive and Conventional Change Methodologies to Develop Leadership Capacity*.

Opening the minds and hearts of the MHA Nation members so that they can imagine a positive future and feel a sense of hope about the leadership will be key. One of the first steps in this process will be to identify values for the community and get input from the community and stakeholders to create a vision. One such community that has done this and has been very successful at it, including winning national awards for their process, is the city of Austin, TX who set out to create a shared vision for Austin in 2039, when the population is predicted to more than double as it celebrates its 200th anniversary. Austin's citizens defined their vision as follows:

Austin is a beacon of sustainability, social equity and economic opportunity; where diversity and creativity are celebrated; where community needs and values are recognized; where leadership comes from its citizens and where the necessities of life are affordable and accessible to all.

The influence of values is also evident in the statement about the importance of people:

“Austin's greatest asset is its people: passionate about our city, committed to its improvement, and determined to see this vision become a reality.”⁶ To get to this end result, the city of Austin started in 2009 and ended with unanimous adoption of plan in 2012. It included four rounds of community input; 117 meetings, forums, panel and discussions. The first forum asked 5,892 participants to answer: “What are Austin's strengths? What are challenges? How can the city be improved on its 200th anniversary, 2039?” The project also included stakeholder interviews with businesses and governmental entities and a comprehensive communication plan with notifications and a social media blitz. The MHA Nation could benefit from considering some of the approaches that the city of Austin used to develop their vision and values so that the members may begin to move toward possibilities of a positive future guided by values and with a strong vision.

Raymond Cross, son of Martin Cross, tribal chief of the MHA Nation who worked tirelessly to fight the Garrison Dam, summed it up nicely when he shared what he learned from his father:

⁶ *Shaping Imagine Austin – The Community Process*. p A9. (Retrieved November 20, 2012) from: <http://www.imagineAustin.net>

He taught me that playing games against nature is always counterproductive,” says Cross. He characterizes his own habit of “turning into the current” as a law of nature learned from his father. On the river, the strongest current always leads to the open channel, free-flowing water, possibilities.⁷

Theme #2: Healing the past, moving forward

“We’re Americans – no question. How do we do that without losing who we are? We need to look at the world as one and be able to participate in what’s good about this country because it’s ours. It’s our responsibility. We can no longer blame...the boogey man...white man...the Garrison Dam...we’re past that stage. We have to heal. We have to move ahead.”⁸

What makes human persons function at their best? David Cooperrider, founder of Appreciative Inquiry (AI), positions human flourishing within the larger system. That is to say, when the whole system is flourishing and functioning at its best so is the human person. *“When is it that the best in human beings arises most easily, productively, and naturally? When people collectively experience the wholeness of their system- when strength touches strength.”⁹*

Healing, for the MHA Nation, is a necessary step toward a positive and empowered future, said best by one interviewee: “Healing must come first.” What follows is an analysis and secondary research that supports the topic in such a way that those involved in advancing the MHA Nation Tomorrow Project will consider healing a relevant topic worthy of deeper inquiry for the AI summit forthcoming. It is not a comprehensive study of healing historical trauma for the people of the MHA Nation.

Definition of the theme: This is an opportunity for the MHA Nation to heal past historical trauma; to create a future empowered by economic self-reliance and cultural resilience.

- Tribal members identified the need for healing past historical trauma in order to begin to dream and imagine a new tribal government and future for the nation.
- Interviewees identified the need and desire to restore cultural and family values- viewed in the research as a positive coping strategy to heal past historical trauma (discussed below). “We

⁷ Vandelder, Paul (2005 May/June) *Stanford Magazine*. In the Name of the Fathers.

⁸ Baker, F. *Waterbuster*. (2006). Documentary about the Garrison Dam.

⁹ Cooperrider, D. (April-June 2012). The Concentration Effect of Strengths: How the whole system “AI” Summit brings out the best in human enterprise. *Organizational Dynamics*.

need to get a plan together – unified plan. We are very fragmented now; we need to get in there and fight for the kids.”

- Historical trauma is defined as: “The cumulative emotional and psychological wounding over one’s lifetime and from generation to generation following loss of lives, land, and vital aspects of culture.”¹⁰
- Healing works to recover the loss of tradition and family structure across the generations.

Notable and relevant interview quotes:

- “The people cannot just lift themselves up. It is by the spirit, the spirit will pull us up to feel empowered.”
- “After the Dam was built, people just gave up.”
- “We need some healing for our people. Mentally, physically, emotionally, I cannot operate if I am negatively distracted.”
- “We need a state of the art healing center. We are not going to be able to do that (meaning feeling a sense of hope) until we heal.”
- “Poverty is not our major problem; rather, drugs and domestic problems are. Parents have an inability to raise children.”

Analysis and Supporting Research

As proficient and self-sustaining farmers and ranchers, the three affiliated tribes of the Mandan-Hidatsa- Arikara enjoyed economic prosperity, self-sufficiency, and cultural flourishing for nearly a thousand years. Living along the river’s edge in close proximity to one another the tribe flourished, fostering a sense of belonging, stability, and identity. In harmony with Mother Earth (Nature), the elders passed along their beliefs, morals, and values. Although economically and culturally vital for nearly a thousand years, the people of the MHA Nation do not experience the sustainable economic or cultural prosperity they once did. In a long line of fateful actions, the building of the Garrison Dam was the last tragic step leading to economic and cultural decline. The Bakken oil field promises economic turnaround if the Nation can leverage the resource in ways that provide a positive

¹⁰ Wisdom of the Elders: Native American cultural sustainability, multi-media education and race reconciliation. (Retrieved November 21, 2012), from: <http://discoveringourstory.wisdomoftheelders.org/resources/transcending-historical-trauma>

sustainable future for all members of the tribe. Healing and forgiveness is one part in leveraging the resource.

In the interviews conducted, healing surfaced as a subordinate theme (but of no less importance). Many stories conveyed the devastating impact the Garrison Dam had on tribal life; interviewees reported the need for healing generational wounding following loss of land and subsequent cultural vitality. One interviewee put it this way, “We need some healing for our people; mentally, physically, emotionally. I cannot operate if I am negatively distracted.” And another, “The hurt from the past events will lessen with each generation but there are still enough of us old timers who remember them very well. Our culture is very strong on our belief in our creator and respect for all the things he has provided us through Mother Earth (Nature), however; the opportunists with the huge oil revenues are having an impact also.” Healing the past needs to be a simultaneous endeavor in tandem with dreaming a new vision for a tribal government.

In 1992, Maria Yellow Horse Brave Heart conducted a study of the massive cumulative group trauma of the Lakota people following the 1890 Wounded Knee Massacre and the removal of children to federal boarding schools. The research described initially as historical legacy and then intergenerational Posttraumatic Stress Disorder (PTSD), studied descendants of Wounded Knee who were high functioning and coping helpers and community leaders in the Lakota tribe. Like descendants of survivors of the Jewish Holocaust, Lakota survivors manifest similar signs of historical trauma response. That is, a constellation of features associated with group trauma across generations (depression, self-destructive behavior, psychic numbing, poor affect tolerance, anger, and elevated mortality rates from suicide and cardiovascular disease).¹¹

Of relevance for the MHA Nation is trauma and grief associated with loss of land, relocation and displacement, beginning with the Fort Laramie Treaty in 1851 leading up to the Garrison Dam in

¹¹ Brave Heart, M. (2000). *Wakiksuyapi: Carrying the Historical Trauma of the Lakota*. Tulane University, School of social work. pp. 245-266.

1951. Given the research, one wonders about the MHA Nation’s ability to maintain self- reliance and sustained flourishing as a community not to mention the impact of unresolved trauma and grief on the physical health of tribal members. In 2006 The Wilson Report identified cardio vascular disease as the leading cause of death in the region. In addition, suicide was reported the eleventh leading cause of death in the county region. “In some tribal areas of North Dakota, the [suicide] rate was five times higher than that of the white population.”¹²

Brave Heart’s study of intergenerational trauma in the Lakota concluded: “that (a) education about historical trauma would lead to increased awareness of associated effects, and (b) sharing these affects in a traditional context would provide cathartic relief.”¹³ Transcending intergenerational trauma involves identifying and developing healthy coping strategies and transcending the traumatic past. Developing coping strategies that are transformative and sustainable include: Returning to traditional values and spirituality; sharing and talking about the trauma while focusing on common identity; understanding the historical trauma; and focusing on helping others and future generations.¹⁴ Sharing stories –a traditional native practice- is one means by which the process of healing can begin. Traditionally, the elders were responsible for carrying forth the oral tradition. It’s clear this is still a necessary part of healing the past but healing the Nation requires hearing the stories of the younger generations as well. The youth of the MHA Nation represent an untapped resource of story leaders who have the potential to help lead the people toward a flourishing future.¹⁵

In *Flourish: A Visionary New Understanding of Happiness and Well-being*, Martin Seligman details “post-traumatic growth” that support Brave Heart’s findings. His module suggests that trauma cannot be celebrated; rather it sets “the stage for growth” where individuals and communities can be

¹² *The Wilson Report* p. 12. Published by The Wilson Health Planning Cooperative.

¹³ Brave Heart. (2000). p. 249.

¹⁴ Brave Heart. (2000). pp. 260-262.

¹⁵ See www.newstoryleadership.org- To learn more about a program that develops leadership in Israeli and Palestinian youth in a summer long program in Washington D.C.

taught about the “conditions under which growth is most likely to happen.”¹⁶ The module includes: Understanding the response to trauma, anxiety reduction, constructive self-disclosure, creating a trauma narrative, and developing an overarching life principles and stances. For example, discovering “new ways to be altruistic, accepting growth without survivor guilt, crafting new identity as a trauma survivor or a newly compassionate person....”¹⁷

Furthermore, healing requires understanding and active engagement in the process of forgiveness. However, it is important to note that forgiveness is not neutral act; it requires remembering the offenses, acknowledging the anger and resentment.

Forgiveness is not weak, cowardly, or a retreat. It is a gift that requires strength and the ability to create transformational change. Forgiveness fosters healing, restitution, and restoration in both giver and receiver. Forgiving individuals experience positive outcomes such as greater life satisfaction, empowerment, self-esteem, and faster and more complete recovery from disease. It also reduces anxiety, depression, anger, and physical illness.¹⁸

From an organizational perspective, leaders can aid in the process of forgiveness. According to Kim Cameron, author of *Positive Leadership (2008)*, one of the best examples of organizational forgiveness comes from anti-apartheid South African leader Desmond Tutu who argues for an honest and realistic perspective on forgiveness.

In forgiving, people are not asked to forget. On the contrary, it is important to remember, so that we should not let such atrocities happen again. Forgiveness does not mean condoning what has been done. It means taking what happened seriously and not minimizing it; drawing out the sting in the memory that threatens to poison our entire existence.”¹⁹

Forgiveness engenders hope; and hope fosters possibility in order to dream and imagine a new future. Healing and forgiveness works to recover the loss of tradition and family structure across the

¹⁶ Seligman, M. (2011). *Flourish: a visionary new understanding of happiness and well-being*. New York: Free Press. p. 161.

¹⁷ Seligman. (2011). pp. 162-163.

¹⁸ Cameron, K. *Leadership through organizational forgiveness*. University of Michigan: Ross School of Business. (Retrieved on November 23, 2012) from: <http://www.bus.umich.edu/FacultyResearch/Research/TryingTimes/Forgiveness.htm>

¹⁹ Cameron. <http://www.bus.umich.edu/FacultyResearch/Research/TryingTimes/Forgiveness.htm>

generations. Indeed, healing the past in order to move forward is a complex and difficult consideration; one that requires commitment to more in depth, thoughtful inquiry by the MHA Nation.

The power of relevant inquiry is that “we live in worlds our questions create” (Cooperrider, 2012). In other words, if the MHA Nation studies self-sufficiency there will be impact; if they study forgiveness and healing there will be impact so on and so forth. With a slight shift in attention, an AI summit creates seismic shifts. Organizations, communities and Nations are not “problems-to-be-solved, but living centers or ‘universes-of-strengths.’”²⁰ This is the intent of an AI summit, and more importantly, the re-visioning, energy and commitment that come post-summit. This is hopeful news for the Mandan- Hidatsa-Arikara people. Addressing healing and forgiveness is one important step toward dreaming a new future filled with economic and cultural resilience.

Theme #3: Self Sufficiency for Individuals and the MHA Nation

“No one can really pull you up very high-you lose your grip on the rope. But on your own two feet you can climb mountains.” - Louis Brandeis, Supreme Court Justice 1916-1939

Decades ago, the tribes of the MHA Nation were economically self-sufficient. A series of U.S. Federal actions on the Nation shifted tribal culture from one of self-sufficiency to one of dependency. Most notably, the dispersion of the tribes following the acquisition of rich farmlands by the flooding from the Garrison Dam left many tribal members without viable means to earn a living for their families. Several of those interviewed expressed loss of self-sufficiency and individual and tribal pride giving rise to a corresponding increase in corruption as members became increasingly dependent on the MHA Nation government. Economic independence, creating systems and means in which tribal members can regain self-sufficiency is a necessary step in instilling pride and creating sustainable prosperity.

The MHA Nation will be receiving an influx of new resources through oil production. There will be a window of opportunity where these new resources can be leveraged to create a government

²⁰ Cooperrider. (2012). p. 109.

that provides a path toward self-sufficiency, individually and collectively. However, this will take the thoughtful action of a reformed tribal government and constitution, one that is accountable and altruistic.

Definition of the theme: Self-sufficiency is leveraging the MHA government and the tribes' natural resources to help the MHA Nation develop new long-term economic opportunities for individuals and the MHA Nation as a whole – reducing long-term reliance on the same MHA government and creating a better, more sustainable future for the entire community.

- Ironically, there is a strong desire to have a government and resources used to create less dependency on the government and the resources in the long run.
- There is a strong desire by many to move back to time when people were once self-sufficient and supported by the tribe. Today, tribe members feel too many have become dependent on handouts. Instead of primarily focusing on handouts, the government should help people help themselves.
- At the same time the government should look at the system as a whole. Currently, there is a feeling of separation. There are those who were part of the tribal council and benefit from being an insider and then there is everyone else. There is a need to engage people so that everyone feels they are in it together and people look out for one another. The tribe should involve and service the community, families and individuals.

Notable and relevant interview quotes:

Loss of Self-Sufficiency

- “Our whole world changed because of the impact of federal government building the Garrison Dam. It took the heart of our economy. It impacted 90% of our residents.”
- “After the flooding of the dam, we lost our self-sufficiency and independence which led to corruption.”
- People less dependent on government when folks were self-sufficient. People were proud back then. Personal and tribal pride, people respected each other.

Need for Self-sufficiency

- “In order for the tribal council to be self-sufficient the people must become self-sufficient first.”

- “We come from people who worked the land and made due, we come from people who know how to do this. We want something from nothing now, need to respect the natural law of what goes around comes around. Right now, there is a welfare mentality with their hands out and I would like to see that paradigm shift.”
- “I worry for us because these minerals are finite; they’re not like the wind, the river. When the oil runs dry we need to have to have a checkbook.”

Opportunity to gain self-sufficiency once more

- “We have a second chance to become a self-sufficient, independent nation.”
- “Discovery of oil is our opportunity to rebound. We’re impacted with all the traffic, but we own most of the land it’s on. We need to reserve/put away most of this oil money.”
- “Have a sense of community on the reservation and sovereignty from the federal government. We have good money coming in and a priority is staying on the reservation.”

Analysis and Supporting Research

Historically, a sudden influx of oil money can wreak havoc on the local economy and breed corruption if not managed well. A Financial Times article warns of the challenges suddenly finding oil can have on a country:

Poor countries dream of finding oil like poor people fantasize about winning the lottery. But the dream often turns into a nightmare as new oil exporters realize that their treasure brings more trouble than help. Juan Pablo Pérez Alfonso, one time Venezuelan oil minister, likened oil to “the devil’s excrement.” Sheikh Ahmed Yamani, his Saudi Arabian counterpart, reportedly said: “I wish we had found water. Such resignation reflects bitter experience of the way that dependency on natural resources can poison a country’s economic and political system... Meanwhile, the state institutions in charge of oil often become corrupt and evade democratic control. And oil-rich states almost invariably waste the income it brings, many ending their oil booms deeper in debt than when they started.”²¹

However, there are two good examples of oil revenues that are well managed, one in a European country and the other in a Native American tribe. Both are powerfully impacting self-sufficiency and long-term sustainability. The first: The Government Pension Fund of Norway described below on their website:

The Government Pension Fund Global is NBIM’s largest investment mandate. The fund was set up in 1990 as a fiscal policy tool to support long-term management of Norway’s petroleum

²¹ (Sandbu, 2009)

revenue. NBIM manages the fund on behalf of the Ministry of Finance, which owns the fund on behalf of the Norwegian people. The ministry determines the fund's investment strategy, following advice from among others NBIM and discussions in Parliament.

The fund, originally expected to last 30 or more years, is now \$600 billion in its twenty-second year. It is now expected by politicians to last for a century or more.²² Another impressive example is the Southern Ute Indian Tribe Growth Fund. A description of their initiative follows:

Tribal Council adopted an official Financial Plan in 1999 that separated its core government from its business enterprises and related investment activities. The Financial Plan provides the Tribe with an economic strategy that insures that a core government and matching finances will exist in perpetuity. The plan optimizes available investment resources to provide for the long-term security of the Tribe and the Tribal Membership.²³

Along with researching the two funds above, the MHA Nation may want to consider bringing in outside expertise to help with the effort to set up the proper systems and controls. In the case of Norway, Farouk Al-Kasim is credited for setting up the system.

The man who helped Norway set up this system was Farouk al-Kasim who according to Time, "...did a remarkable job of marrying private-sector competitiveness with government control, and Norway seems to have avoided the "resource curse" that has dragged down the economies of many nations with big hydrocarbon reserves."²⁴

More about al-Kasim can be found in the Financial Times article reference above and in the following section, additional information on al-Kasim's leadership is provided.

Theme #4: Values Driven Leadership and Values Driven Government

It was Martin Luther King Jr. who said, "The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenge and controversy." While positive traits or character values are certainly individual characteristics, they also exist and have influence on the organizational level contributing to its moral goals and individual fulfillment of members within (Cameron, Dutton & Quinn, 2003). Based on the interviews conducted for this

²² For more information about the Fund see: <http://www.nbim.no/en/About-us/Government-Pension-Fund-Global/>.

²³ See: <http://www.sugf.com/AboutUs.aspx>

²⁴ (Fox, 2009)

project, it was clear there is a strong desire and need for positive, visionary tribal leaders. Leaders committed to creating a better future for all and a government infrastructure that fostered these same virtues. As a result, *values driven leadership and government*, defined using some of the words shared, was a resonating theme that emerged in the interview process.

Definition: A values driven leader leads because they are called to represent and guide the people in a gracious act of selflessness and servitude. The values our leaders embody are integrity, equity, justice, and trust. Our leaders are ethical, dependable, and self-sacrificing. They feed others first before feeding themselves. As a result, the tribal government is an arm of the people embodying and championing these values.

- There is no external pressure or extrinsic reward that motivates them to assume the role of a tribal council leader, but an inherent spiritual calling to be a voice and advocate for the people.
- Our government is fair and consistent, creating and fostering mutual helpfulness. Moreover, our government is altruistic and utilitarian, committed to creating one community where all tribal members can flourish economically, culturally, and spiritually.

Notable and relevant interview quotes:

- “When council members were not paid and they just met as leaders, it was much simpler and less complex than it is today.”
- “The current structure and constitutional method is failing us. The people themselves are not virtuous or have integrity. The leadership came to meetings, had meetings of the minds, and they were more about the people come first.”
- “If we could find a way to perfect the constitution and perfect it and renew it. It takes a good man or woman to be involved, need to have good ethics and integrity.”
- “In the 60’s- father and uncles on the council. Now they get an automatic paycheck. Before: they got mileage and a per diem. Motivations were different. More altruistic.”

Analysis and Supporting Research

Values of Leadership: There are “six core virtues that emerge consistently in philosophical and religious discussion of human goodness: Wisdom and Knowledge; Courage; Love; Justice; Temperance; and Transcendence” (Cameron, Dutton, & Quinn, 2003). Based on the interviews conducted, the desired value system from leadership is one founded in the core virtues of courage,

justice, love, and transcendence. The definition of each virtue is described below (Dahlsgaard, Peterson, & Seligman, 2002 as seen in Cameron, Dutton, & Quinn, 2003):

- Courage means “the exercise of will to accomplish goals in the face of opposition, external or internal.”
- Justice means “Civic strengths that underlie healthy community life.”
- Love encompasses “Interpersonal strengths that involve tending and befriending others.”
- Transcendence means “Strengths that forge connections to the larger universe and provide meaning.”

These four core virtues represent and embody several of the positive traits that were specifically identified by tribal members with respect to what they hoped to see in their leaders, and operationally, transcend operationally at the government level. (See Values Table in Appendix C)

Leaders, more so than employees or stakeholders, of organizations have significant impact on the positive climate of an organization due to their visibility. A positive climate is one where positive emotions outweigh the negative in an organization, and when present, the organization itself will “flourish” (Cameron, 2008). Today the external perception of the tribal members is that the government system and its leaders are corrupt, unfair, and broken. However, individual tribal leader’s traits as well as the organizational-level virtues displayed have significant impact on the positive or negative climate of the tribal leaders and members. For example, if individual tribal leaders are elected who truly are *just*, *ethical*, *honest*, and embody *hope* and *spirituality* for others, but the tribal government does not have practices or systems in place to support and foster these behaviors in their leaders, then these are truly not organizational level virtues. There have to be systems and structure in place to show how these virtues are an integrated part of the government operations.

These systems often do not occur without positive, visionary leadership. One notable example of a visionary leader is Farouk Al-Kasim. Al-Kasim is credited for single-handedly preventing the oil industry from inflating Norway’s economy. Similar to the impending oil development within the MHA Nation, Norway was a sleeping giant for the oil industry. Al-Kasim’s success was attributed to “his good morals, modesty, professionalism and cordial relations with his colleagues, in addition to his

tireless work to help the younger generation and train them to enter the oil industry” (Khadduri). As a virtuous leader, Al-Kasim was future focused, committed to leaving a lasting legacy that benefited the entire nation. He realized that sustainable change would only survive by investing time to develop future generations. Similar to how stories have been passed down from generation to generation in the tribe’s native language, the MHA Nation tribal leadership has to pass down a virtuous value system, serving as role models for the tribal youth. This virtuous value system has to be unique and meaningful, rooted in the best of what exists in the tribal nation and what is needed to achieve the MHA Nation vision in 2020, which is why we are recommending that Values Driven Leadership be further explored in the upcoming summit.

Organizational Level Virtues

Organizational level virtues “serve as a source of identity and pride for the organization’s members” (Cameron, Dutton & Quinn, 2003). In addition to contributing to an environment that would allow members to flourish, common shared virtues create a sense of pride and positive affiliation, connecting tribal members across the various communities. All three tribes have an extremely powerful and spiritual culture, historically connecting them to one another. The positive virtues tribal members desire from their government will help them connect as a unified community as well as provide a roadmap for developing an infrastructure to support members and sustain future generations.

The Tefen Industrial Parks in Israel are an exemplary model of how organizational level virtues can transcend differences, connecting all sectors of society and individuals together for a greater, more noble purpose. At the industrial parks, Israeli, Arab, and Druze populations share the same values and, “the same belief in entrepreneurship, in excellence and seeking opportunities in the face of adversity” (Simons, 2005). The goal of the parks is to create a quality, supportive, nurturing environment where economic prosperity through collaboration can be actualized for all residents. From these shared

values, the Tefen Model takes an integral approach combining complimentary programs and activities that “provide a support system for stable and sustainable economic and community development” (Simons, 2005). So while the shared virtues and values served as the guiding principles for the people within the industrial parks, the systems and practices implemented at Tefen are the foundation for creating and developing the necessary infrastructure to create and sustain a cooperative environment of prosperity.

When asked about what specific types of systems and structure a tribal government of “sustainable prosperity” would look like, the following suggestions were identified:

- There is an open forum for communication with tribal members. Leaders no longer run behind to the back door when they are elected, they tell people what is going on – they come visit their homes. This creates a sense of transparency and openness with regards to decision-making.
- Create a sustainable infrastructure including: better roads, education and job training for the youth, new local businesses including café’s or restaurants, all with the goal of creating a community on the reservation.

In addition, the need for separation of powers was a consistent theme throughout the majority of the interviews conducted. Internal and external stakeholders attending the AI summit will no doubt have additional ideas about how positive organizational level virtues can be embodied in both specific operational processes and within the tribal government. Since it was such a prominent theme in the interviews done for this initial inquiry, we recommend it be explored further and developed as a part of the design planning for the upcoming summit.

Theme #5: Separation of Powers in the MHA government to create a balance of power, spiritual leadership, and judicial oversight.

“Native Americans are the original inhabitants of the land that now constitutes the United States. They have helped develop the fundamental principles of freedom of speech and separation of powers.”
-Joe Baca, United States Congressman

Definition: One recurring theme that dominated the interviews conducted was the desire to have separation of powers in the tribal government. There was a general perception that abuse of power plagues the tribal council. As a result it is imperative that the tribal government be restructured in a

manner that not only separates the powers but also develops competent leaders to run the various programs. As well, interviewees identified the need for competent administrators of health and human services, education, property management and business development as well as judicial oversight.

- The current system has allowed for misuse of tribal property and resources as well as self-enrichment by members of the tribal business council and their families.
- Those interviewed want to see a governmental system structure that mimics the 1934 Howard-Wheeler act when the tribe was governed by those who had the ability to shape vision and secure consensus.
- Interviewees expressed the desire to hire leaders that have the educational background to support what's needed to manage the various tribal services and programs.

Notable and relevant interview quotes:

Separation of Powers

- “The separation of powers... that is our biggest problem. The only thing we have is our elections and the only thing separating our elections from a third world country is the guns.”
- “Develop a new constitution that provides for separation of powers.”
- “We need a new constitution that has separation of powers, ethics, and calls for recall and referendum...and enforces it.”
- “We must separate the political body from the administrative body.”
- “Operation of powers...we elect our chairman and district representatives – not equal representation: our government functions as a legislature and executor. Should be separated. Council can call a meeting adopt a law, increase/decrease funds, legislature hearings and laws.”

Need for Competent Leadership

- “The Casino could have been positive, but because they put totally unqualified people in to run it, they kind of screwed it up.”
- “What we need to have happen in the future:
 1. Downsize government
 2. Abrupt change of leadership – bring in those who are business managers and have knowledge of finance or are economists; must be educated and have no convictions or felonies

3. Have very little overall leadership of the community – focus on the financial resources (can't exert leadership over those who can't be led).
4. "Place a high value on education."

Need for Judicial Oversight

- "I ran for council and I saw some wrong doing, so I brought it to the election board. They agreed that there was a problem, but the election agency said there was nothing they could do. The judges were hired by the council, so they will not cross them."
- Everyone is affected by the politics of the council. They do all of the hiring. Jobs are put at stake if they do not go along with things...it does not make for a good thing."
- "The tribal government finds themselves in the role of Santa Claus...and there are no guidelines and no oversight."

Analysis and Supporting Research

Our founding fathers knew only too well abuses of men and government.

If men were angels, no government would be necessary. Recognizing the inherent moral paradox posed by a society in which mere mortals govern other mere mortals, Hamilton and Madison went on to write, in framing a government which is to be administered by men over men, the great difficulty lies in this: you must first enable the government to control the governed; and in the next place oblige it to control itself. (Retrieved from: http://americanhistory.about.com/od/usconstitution/g/sep_of_powers.htm)

In traditional Native American culture there was no need for branches of government, or judicial oversight because traditional tribal values guided decisions and actions. As a result, tribal leaders were able to shape the vision of the tribe and secure consensus from the people. Power was not looked upon as personal advantage but rather a gift and duty. When conflict over decisions occurred or others became dissatisfied with the way the tribe operated, the chief brought together those who opposed him in an effort to dissipate the conflict. The leader demonstrated generosity and good will or suggested that others take over his work; however, he would still be an important member of the tribe. When a principal war chief grew old he respectfully gave up his position to a younger man who had come of age. (Retrieved from:

http://www.ndstudies.org/resources/IndianStudies/threeaffiliated/leaders_trad_hidatsa.html)

Historically, power was acquired, individually and as a tribe, through ownership of sacred bundles. The sacred bundle is the most holy of holies among all the Native American First People. The bundles are a collection of sacred items held by designated carriers. It was believed that these bundles were given by the creator to hold their people together. The oldest of which were linked to mythic cycles that were periodically re-enacted in spectacular ceremonies. The authority of the chiefs extended only over important tribal affairs, such as moving the camp, trading, and peace ceremonies with other tribes. They were expected to cooperate for the general welfare of the village. Even in such matters the chief usually consulted a group of prominent men who in some cases acted like a formal council. (Retrieved from: http://www.ndstudies.org/resources/IndianStudies/threeaffiliated/leaders_trad_hidatsa.html)

The modern tribal government system brought on by the passage of the Howard Wheeler Act of 1934, also known as the Indian Reorganization Act, reduced the tribal council to one representative from each of the six districts. The council elects its own officers. They established a tribal business council with overarching authority to exercise jurisdiction over the reservation and the people.

However, in the report of The Transition Team, a study conducted in November 2011 to evaluate government spending and operations, there is no evidence of attempts made to institute workable procedures in any aspect of the tribal management structure. The current system allowed for misuse of tribal property resources as well as use of funds for self-enrichment by the members of the tribal business council and their families, upper management and politically well-connected tribal employees.

For the MHA nation to take advantage of the incoming oil revenue, it is clear that changes in the government must occur. Ancestral values must be taken seriously and modeled by the leaders once again – a return to service for the greater good of the whole tribe. There must also be a sense of

professionalism coupled with the tribal values of humility when one has been given the honor of serving the people. Only then will healing occur, and only then will people begin to move forward.

Recommendations

Five Themes to consider in planning for the MHA Nation AI summit

The purpose of this project was to provide insight to serve as input to the summit design on the topics of imaging an ideal tribal government as well as to uncover what would inspire individual tribal members to take action and initiate change. From the interviews conducted the following key themes emerged:

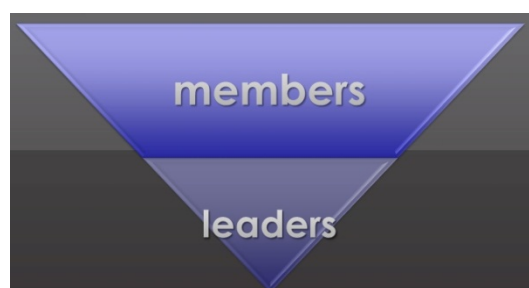
1. Reaching back to past values
2. Healing the past to move forward
3. Self sufficiency for individuals and the MHA Nation
4. Values driven leadership and government
5. Separation of powers

Healing is what will help tribal members take action and be able to truly move forward and the remaining four themes are what the members envision for a fair and just tribal government. The primary recommendation is that the summit design team considers using the above themes to develop and craft proactive propositions for the MHA Nation AI summit to be held in 2013. Alternatively, the design and planning team for the summit could also use these five themes as topics for additional appreciative interviews prior to the summit if additional data collection is required. The interviews, analysis of data collected, and secondary research serve to inform the following recommendations with the goal of achieving *sustainable prosperity* for the MHA Nation today.

Planning for Responsible Leadership

Currently, the actions and behaviors MHA Nation tribal council leadership fosters the perception that the personal needs, interests, and agendas of the leadership outweigh those of the

community at large. Interviewees want to see values- driven leaders and government in place as well as a need for the balance of power to shift. We are recommending a paradigm shift in the current power structure, where the interests of the members are top priority and they have the power to hold leadership accountable to the nation’s virtues (illustrated in the figure below). Structurally, separation of powers will help create a checks and balance system where leaders are held accountable to a constitution and a fair, third party electoral process will allow members to put those committed to the core values back into office.



Planning for the MHA Nation AI summit

For *Today*: Preparing for the AI summit

To help initiate action and positive momentum for the AI summit, it is critical get input from key stakeholders, such as a tribal members and leadership across all generations. This helps to cultivate engagement and buy-in for a visioning project of an entire community. The *Imagine Austin* Project in Austin, Texas is a successful model of how this city created a shared vision for a prosperous and sustainable future for all residents. The summit design team could refer to Austin’s methodology for reaching all stakeholders. See: www.imagineaustin.net/ for more detailed information on the *Imagine Austin* Project.

Secondly, healing as a subtheme and the resounding call for a virtuous, values-driven government structure and leadership, we recommend further explicit exploration as a part of the design phase prior to the summit. To understand healing and forgiveness further, we recommend specific affirmative, strengths-based inquiry on the topic- collecting stories and allowing tribal members to

share their losses and the grief they feel. There may be the need for a mini AI summit where the focus is healing to allow for adequate expression and transformation of intergenerational trauma. In response, we imagine healing and forgiveness could be a part of the larger AI summit that might incorporate ancient grief rituals or spiritual practices to help heal. Perhaps, a healing ritual could occur at the site of the Garrison Dam prior to the summit to help tribal members of all ages heal, forgive to begin to dream a vision for a new future given the economic opportunities that exist.

Similarly, with respect to values, conduct additional appreciative inquiry interviews with members, taking a positive deviance approach. This means that the interviews would identify the "best of what is," regarding the existing positive organizational level virtues of the tribal government and leadership. Once these existing values are identified, discuss how these can be leveraged to achieve the future, desired state of the government system.

For *Tomorrow*: During the AI summit

The majority of the individuals interviewed were elders (between the ages of 40 to 80 years old). Appreciative Inquiry is designed to be a whole systems approach, where all stakeholders are represented. For the MHA Nation Tomorrow Project AI summit, it will be crucial to ensure that input is gathered from the younger generations, those under 40 years old. Invite them to participate; give them a voice in sharing their perspectives on what they want the vision of the future to be and how the government can play a role in that. The youth may offer a very different perspective and by being asked to participate, they have the opportunity to engage with elders and hear their stories which historically have transcended generations. In addition, the elder tribal members who have said, "We have lost our youth," would be able to learn how to better connect with and engage this "lost" generation.

Tribal members are eager to see a future enriched with the prosperity and values of the past. In the words of David Cooperrider, "words create worlds," and an objective that we recommend for the

AI summit is to create a mission and vision for the MHA Nation, identifying the guiding values and virtues for the tribal government. The mission and vision serve as the roadmap and the values serve as the compass, guiding the MHA Nation and its membership towards its strategic vision for 2020. Once these have been developed, it would be beneficial to publish them across all of the communities to ensure that tribal members and leaders are clearly mindful and aware of the direction of the nation. This also fosters open communication and transparency. Suggestions for communication include: utilizing the MHA Nation website, creating a logo with the values on business cards or official letter head for the tribal council and publishing this on Facebook or other social media tools where the tribal youth frequently visit.

Planning for Sustainable Prosperity

In order for the MHA Nation to foster *sustainable prosperity* for all tribal members, a *sustainable prosperity* model for tribal leaders to use was created as a guide for building stronger MHA Nation (see Appendix B). Each of the elements serves as a building block to create a stronger, sustainable nation and tribal community; not one component is more important than the other. Additional recommendations for each of the elements follow to illustrate how MHA Nation can **preserve, prepare, provide, position** and **protect** economic self-sufficiency and cultural sustainability for the tribe.

Preserve: Values, Culture, and Tradition

Story telling has historically been a rich part of the MHA tribal members' lives and culture, but this has been diminished in recent years. A recommendation for re-telling stories is to tap into tools and systems of the newer generation such as using social media or Facebook to capture these stories going forward. This way, the stories will continue to be passed on, but in the language of the younger generation. Additional information can be found through the Northwest Storyteller Association at:

www.wisdomoftheelders.org as well as www.newstoryleadership.org can be accessed to learn more about how younger generations are developing as leaders by creating new stories for the future.

Prepare: Moving forward through healing

The members of MHA Nation have needed to heal from the past in order to truly move forward and remain hopeful. While a healing ceremony at the Garrison Dam and an advisory council will help create opportunities and events to heal, the community needs to have a place to go to reflect what is constant in the community. As a result, we recommend that the tribe use oil revenues to build a “state of the art healing center” (a suggestion from one of the interviewees) on the reservation. We also recommend the MHA Nation identify a multi-generational advisory council tasked with focusing on healing and forgiveness to explore appropriate means for healing using core values and strengths of the tribe to build a hopeful vision for the future. This needs to be an initiative that is launched before the summit because it will begin fostering a powerful sense of hope integral to the dreaming phase of appreciative inquiry 4-D cycle.

Provide: Fairly for the entire community

Another means for creating a sustainable source of revenue and growth beyond the oil is to provide alternate ways for members to achieve self-sufficiency. To do so, successful cooperative business models such as, The Tefen Model in Israel- a cooperative that has united individuals across three diverse religious groups with the goal of creating sustainable economic and community development. Additional information on Tefen can be found at:

http://www.omuseums.org.il/data//The_Tefen_Model_Book.pdf. In addition to Tefen, the Mondragon cooperative in Spain is another exemplary cooperative founded in 1956. This model, “created for the people by the people” (Mondragon, 2012) can be investigated by searching: http://www.mondragon-corporation.com/ENG.aspx_

Leaders of the MHA Nation Tomorrow Project could reach out to members of the Tefen and/or Mondragon communities to see what could be learned, and consider inviting them to consult on the Tomorrow Project.

Position: A government that puts service first

We acknowledge separation of powers play a key role in facilitating the change effort of the MHA Nation Tomorrow Project. It became evident in the data collected that all tribal council and government elections use a third party administrator, not affiliated with or hired by the tribal council, to administer all elections and mediate discrepancies that may surface. This action serves to mitigate corruption and injustice to ensure all tribal leaders are elected in a just, fair, due process.

In addition, we recommend investigating other tribes who have successfully and positively managed revenue streams from the oil and gas industry. For example, the Southern Ute Indian Tribe in Southwest Colorado (discussed in the themes section: “Self-sufficiency”) managed its oil revenues to become the largest employer in La Plata County. Discover how this tribe is managing the natural resources there for best practices, including its tribal government structure, election processes, committees and departments: www.southernute-nsn.gov/

Protect: Assets for Tomorrow

Sustainability practices need to be both present and future focused. One way to preserve and sustain the tribe and its members well into the future is to create a professionally managed oil fund to provide a source of long-term financial sustainability for the tribe. Two existing exemplar models that MHA should consider when creating this professional fund are the Government Pension Fund of Norway as well as the Southern Ute Indian Tribe Growth Fund mentioned above.

- The Government Pension fund of Norway was set up in 1990 as a fiscal policy tool to support long-term management of Norway’s petroleum revenue. NBIM manages the fund on behalf of the Ministry of Finance, which owns the fund on behalf of the Norwegian people. The ministry

determines the fund's investment strategy, following advice from among others NBIM and discussions in Parliament.

- The Southern Ute Indian Tribe Growth Fund operates and manages the Southern Ute Indian Tribe's businesses and business investments. In this role, the Growth Fund oversees a significant portfolio of companies and investments in energy, real estate, construction, and private equity.

The MHA Nation leadership should consider reaching out to both the Director of the Norway Oil Fund and the tribal leaders of the Southern Ute Tribe for advice and counsel.

Conclusion

"The truth of who we are- is that we are- because we belong."

-South African social activist, Archbishop Desmond Tutu

The aim of this project was to study whole system sustainability. In partnership with the MHA Nation Tomorrow Project visionaries, the Five Rivers Consulting Team from Case Western Reserve University conducted initial appreciative interviews with members of the MHA tribe. The interviewees were given the opportunity to reflect and begin to dream or imagine a reformed government that provides sustainable prosperity for all its members. In addition, the inquiry sought to discover what inspires action and engagement to create the kind of change needed at a pivotal moment in the Nation's history. This initial inquiry conducted began the process of unleashing individual and whole systems change.

The analysis and recommendations described in this document provide footwork for the design team planning the large- scale AI summit. The timing for a positive, strengths-based inquiry was fortuitous. The MHA people face unprecedented revenues pouring in from the oil fields, but these resources as one interviewee put it are: "finite, not like the wind and the air." There is a lot at stake, and putting a government system in place that can adequately manage the revenues for future generations is essential.

The inquiry conducted in this project uncovered five positive themes for consideration in the design of a summit: *Reaching back to move forward, Healing, Self-sufficiency, Values-driven Leadership, and Separation of Powers*. These themes reflect many of the notable values and core strengths that characterize a resilient Mandan- Hidatsa- Arikara people. While it may seem many of the values and core strengths are buried under years of hurt and generational trauma, the stories shared by interviewees were a testimony to a people unwilling to turn away from the challenges the Nation faces. Many expressed a strong desire to “lean into” the values that held their families together, to revitalize the culture and quality of life for its people. A reformed government is a beginning.

The people of the MHA Nation in this project have spoken. They’ve called for a whole systems approach to government and management of incoming resources that leverages the core strengths and values that sustained their people since the beginning of time. An AI summit will provide the opportunity for the tribe to create and *live* the changes they hope for and envision for future generations. Now is the time for the MHA Nation author a new story, to envision a new future, and engage multiple generations and constituents working together to make *sustainable prosperity* a reality in the years to come.

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Appendix A: Project Proposal

October 3, 2012

TO: Ed Hall and Bill Patrie
MHA Nation
404 Frontage Road, New Town, ND 58763

RE: MHA Nation Revised Project Proposal

Dear Ed and Bill,

Our team is honored to be working with you both to help prepare for the MHA Nation Appreciative Inquiry Summit and strategic visioning session. Based on our discussions to date we have revised our Project Proposal. This will help us ensure that we are both in agreement on the expectations and project deliverables that we will be collaborating on over the next two months. We look forward to discussing with you and hopefully reaching closure on this proposal at our meeting this Thursday.

Project Proposal

Objective

The MHA Nation is preparing for an Appreciative Inquiry Summit and Strategic Visioning Session. This project will serve as one of many preparation steps in the development of this summit. The purpose of this project is to provide initial insights that will serve as input to the summit design on the topics of imaging an ideal tribal government that is fair and just for all members. In addition, the project will seek to uncover themes of what inspires individual tribal members to take action and initiate change.

Project Scope

This is an 8-week project that will begin on September 20 and end on November 15. The project will consist of data collection (MHA tribal interviews, MHA related research and literature review, and a limited related literature review on potential related subjects such as positive examples of change, resilience and human flourishing/sustainability), data analysis and synthesis, and a final report of the findings.

The core of this project will focus on gaining initial input from a sampling of tribal members regarding their individual visions for a tribal government that is a fair and just; one that best serves the whole MHA Nation, as well as initial input from the same interviewees as to what would inspire tribal members to take action and initiate change.

The final output will be a report that highlights key themes (“provocative propositions”) relative to the vision of a new tribal government as well as inspiration for change. These themes will also be supported by research found in the literature reviews.

Data Collection Strategy/Method

- Conduct telephone interviews with approximately 20 tribal members in the MHA Nation selected by Ed Hall and Bill Patrie that collectively represent a wide range of points of view.
- Literature review of previous MHA related research provided by Ed Hall and Bill Patrie that provide perspective on effort to dates.
- Conduct a select literature review of relevant positive examples of change.

Project Timeline

Based on the current timeframe, this project will consist of the following four phases:

Phase I: Preparation and Scheduling Individual AI Interviews (September 20-October 4)

- Includes initial literature review and development of appreciative interview guide selection of interviewees,

Phase II: Conducting individual interviews and compiling results (October 5 – October 26)

- Interviews will be done via telephone
- Continuation of literature review

Phase III: Analysis of interview results and creating provocative propositions for AI Summit (October 27 – November 10)

Phase IV: Final report delivery and presentation (November 12-16)

- The final report will include key discoveries on a vision for the tribal government and inspiration for change that can provide a foundation for positive propositions that can be used by the facilitators and committee members planning the AI Summit

Data Analysis and Approach

- After the interviews are conducted, the team will analyze the data to create key themes around the vision for government as well as inspiration for change.
- These themes will be supported by quotes from the interviews that bring the themes to life as well as key points from the literature and research review that will bolster and support the themes.
- In addition, literature and research review will be used to provide context for the overall themes we are hearing. New themes and well as consistent themes will be highlighted.

Project Deliverables:

- The team will prepare and present a final presentation to you and those key stakeholders identified.
- Multiple copies of the final report including copies of the interview protocol will be delivered at the time of the team's final presentation.
- A copy of the final presentation and PowerPoint will be provided via email at the conclusion of the project.

Team Member Roles

<i>Name</i>	<i>Role and Responsibilities</i>
<i>Suzanne Coonan</i>	<i>Thought leading; energy, focus, clarity on issues; draft proposal to client; conduct interviews</i>
<i>Richard Johnson</i>	<i>Liaison with client; conduct interviews, cultural awareness</i>
<i>Sarah Johnson</i>	<i>Liaison with other resources relative to topic of change, resilience, human flourishing; Conduct interviews</i>
<i>Brittany Rohner</i>	<i>Project manager; time schedules; deliverables; conduct interviews</i>
<i>Curt Wang</i>	<i>Draft revised proposal, create press release, help develop analysis frameworks, conduct interviews, possibly literature review</i>

List of Resources

- MHA “Report of the Transition Team”, February 2011
- Wilson Co-op Report
- Northwest Area Foundation’s goals
- The Wilson Report on the Wilson Healthcare Cooperative
- Bill Patrie AI Interviews & Protocol conducted around December 2010
- The Imagine Austin Project
- Rebuilding Native Nations Book

Status Reporting:

As we discussed during our initial meeting, we will be scheduling a call with you on a bi-weekly basis on Thursday at 6:00CST to have open and candid discussion regarding the teams and MHA progress, the project milestones, and any potential roadblocks.

Our team is incredibly excited and privileged to collaborate with you and the MHA Nation to help create input into the upcoming AI summit. Please do not hesitate to contact us should you have any questions or concerns.

Appendix B: Interview Guide

With new resources coming into the nation, the MHA Nation is at a critical juncture in its history. In order to create a thriving and vital nation, a Tribal Nation summit is planned to create a new vision for a government; one that promotes “sustainable prosperity” for all members.

In order for this to happen, change has to occur at all levels of the tribe. The questions I will be asking seek to discover the current strengths of the tribal government, and what would inspire you to personally take action, get involved, and be a part of the positive change necessary to reform the government.

In today’s interview I would like to discuss two related topics: your vision for a tribal government that is fair and just, and what personally inspires you to take action and initiate change.

A. High Point Questions

Let’s start with something about you and what it means to be a part of the MHA Nation.

- **Describe a “peak experience” or “high point” moment for you as a tribe member when you felt most proud of being a part of the MHA Nation?**
- What are the things you value most about being a part of the tribe?

Now, tell me about a time when you saw the tribe functioning at its best?

- What was happening?
- What were you or others doing?

B. Focus on the Positive Affirmative Topic

Now I’d like to ask some questions to learn about the “best of what is or, exists today” in the tribal government.

Recognizing that the government is not always at its best, I’d like to discover more about ways that the government has functioned well. These stories or accounts will help lay the foundation for the future.

- Tell me about a time that you or someone you know was supported or helped by the tribal government.
- What happened?
- What did they do that demonstrated support and/or fair distribution of services or resources?

C. Tribal Government Vision for the Future

The next set of questions focus on your ideal vision for a tribal government. I want to get your perspective on what the future of a tribal government that promotes sustainable prosperity for all of its members would look like.

- What is your vision of a tribal government that supports and enhances the lives of its people?
 - What does it look like? Who are the leaders? How is it structured?
- How does this new government deliver services in a new way (social services, education, medical services, etc.)?
- What would need to be in place for you to feel hope that this vision is possible?
- What would inspire you to participate in the development of a new government going forward?

D. Future State

Imagine it's the year 2020. The MHA Nation is able to preserve its "core positive strengths" and the tribal government has radically transformed the way they govern the people.

Among other things, resources are spent wisely and are fairly distributed; the people have trust and faith in their tribal leadership; and the government delivers services in a better way.

- How would you describe how the tribal government functions?
- What do you see?
 - How is the relationship different between tribal members and the government?
- How are funds being used?
- What has happened between now and 2020 to make this possible?

What three (3) bold changes have occurred that would make the most significant impact for you and the tribe?

- With what you are suggesting here, would you be inspired to participate in this process going forward?
- How do you envision doing that?

APPENDIX C

Values Table

Courage	Love	Justice	Transcendence
<p>Integrity/honesty: Speaking the truth but more broadly representing oneself in a genuine way; being without pretense; taking responsibility for one's feelings and actions</p>	<p>"Altruistic" or altruism: Doing favors and good deeds for others; helping them; taking care of them</p>	<p>Fairness/equity: Treating all people the same according to notions of fairness and justice; not letting personal feelings bias decisions about others; giving everyone a fair chance</p> <hr style="width: 50%; margin-left: 0;"/> <p>Leadership: Encouraging a group of whom one is a member to get things done and at the same time maintaining good relations within the group; organizing group activities and seeing that they happen</p>	<p>Spirituality/sense of purpose: Having coherent beliefs about the higher purpose and meaning of the universe; knowing where one fits within the larger scheme; having beliefs about the meaning of life that shape conduct and provide comfort</p>

The definition of each trait above is from the Values In Action (VIA) Classification of Strengths found in *Positive Organizational Scholarship* (Cameron, Dutton, & Quinn, 2003).

Appendix D

Planning for Sustainable Prosperity Graphic

