A Needs Assessment on Governance for State-recognized Tribes in North Carolina

By

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A paper submitted to the faculty of the
University of North Carolina at Chapel Hill
in partial fulfillment of the requirements for the degree of
Master of Public Administration

Spring 2011

The attached paper represents work done by a UNC-Chapel Hill Master of Public Administration student. It is not a formal report of the Institute of Government, nor is it the work of School of Government faculty.

Executive Summary

Seven of the 62 state-recognized American Indian tribes in the United States are in North Carolina. Compared with their federally-recognized counterparts, these tribes typically have more limited legal, financial, and political resources. Considering the constraints of state-recognition, this paper seeks to identify knowledge, skills and abilities for governing that North Carolina tribal leaders feel are needed to effectively advance their tribes’ political, social and economic agendas.
Introduction

Over 120,000 American Indian people from eight different tribes call North Carolina home. (See Table 1 and “Map of NC Tribes,” Image 1 in Appendix A.) Across the state, seven of these groups are organized legally as “state-recognized tribes.” These tribes—the Saponi, Occaneechi Band of the Saponi, Coharie, Lumbee, Waccamaw–Siouan, Haliwa-Saponi and Meherrin—have many resource needs. One fundamental need, explored further in this paper, is leadership. Consequently, this study intends to identify some of the administrative and governance needs of North Carolina’s seven state-recognized tribes. It seeks to gain a better understanding of what North Carolina tribal leaders say tribal government should do and be for its citizenry. The research question is this: what knowledge, skills, and abilities in governing do the leaders of state-recognized tribes see as important to use in fulfilling their roles?

Background

In the United States there are two legal categorizations of American Indian tribes: those groups of Indian people who are “federally recognized” and those that are “state-recognized.” Federally recognized tribes maintain a government-to-government relationship with the United States and are entitled to certain benefits and services as a result of their federal recognition status. State-recognized tribes are not explicitly entitled to direct services and benefits from the United States Bureau of Indian Affairs and “the scope of their governmental authority, if any, is a matter of state—not federal—law.” (In North Carolina, the State recognizes individual tribal members as Indian but does not statutorily acknowledge tribal governments.) Some federal statutes, however, “extend protection, services and authorization for program management beyond federally recognized tribes and specifically include Indian groups that are formally recognized by state authorities.” (See “Federal vs. State Recognition” in Appendix A, Table 2.)

While most state-recognized tribes also actively seek federal recognition, many of these tribes— for a variety of reasons—will never receive federal acknowledgement. The current processes for obtaining federal recognition are cumbersome, politically charged, extremely expensive, and difficult to navigate. Since the condition will persist it becomes more important, then, to understand how to support state-recognized tribes in order to strengthen governance within the framework of state recognition. Tribes who have managed to secure state-recognition in North Carolina, for example, nevertheless function with limited resources which restrict their power and authority. These limitations affect how these groups operate, impeding their ability to achieve the goals they have defined for their individual communities. As state-recognized tribes grow and increase in importance, there is a need to better understand how these groups function and what they see as some of their core responsibilities.

Methodology

To explore answers to the preceding question this study utilized qualitative research methods. First, a variety of the tribes’ characteristics (governance structure, staff size, priority programs, service delivery data and other relevant information) were gathered and reviewed. Next, semi-structured, in-person interviews were completed with each tribe’s tribal administrator, executive director, tribal chair or chief. Tribal leaders were encouraged to recall past success stories, envision an ideal future for their tribe, and think critically about what resources or support are needed to create such a future. (See Appendix B for the questions.)

All interviews were recorded to ensure accuracy and then transcribed. The transcripts were searched for common themes. Both the major policy issues facing the tribes and the knowledge, skills and abilities (KSAs) tribal leaders say they need to govern effectively were tallied.
Findings

Although each tribe faces somewhat different policy issues, some common themes emerged in the interviews. These are presented first. This is not a comprehensive listing of tribes’ priorities but does provide important context for leadership needs. That is followed by discussion of key knowledge, skills or abilities tribal leaders think need to be developed to advance their tribes’ political, economic and social agendas. A complete listing of the KSAs expressed is available in the appendix. (See Appendix C.)

Policy Area 1: Economic Development and Financial Planning

The most resounding theme throughout the interviews was tribal leaders’ desire for their tribes to become economically self-sufficient or self-sustaining. Finding ways to lessen or eliminate their current dependency upon grants and other outside funding is vital to their future. This issue was an explicit concern for five tribes. Subsisting off of grants, as some tribal leaders characterized it, is restraining, constraining and often accompanied by anxiety. It makes management, planning and policy-setting much more difficult and has important implications for self-governance. Tribal leaders recognize this problem and stress that tribal governance will not improve without improvement in this area.

Four of the tribes, for example, are heavily dependent upon grants managed by the Office of Native American Programs within the Department of Housing & Urban Development (HUD). In FY 2010 a total of $15,911,410 was awarded in grants to the Coharie, Haliwa-Saponi, Waccamaw-Siouan and Lumbee tribes.3 The Indian Housing Block Grant Program, (IHBG) which administers the grants as stipulated in the Native American Housing Assistance and Self-Determination Act of 1996, is based on a formula which in part considers population, income, and housing conditions.4 The aforementioned tribes were grandfathered into the IHBG Program based on prior funding relationships authorized through the United States Housing Act of 1937.5 Despite considerable funding through HUD, tribes need self-sustaining enterprises. Additionally, three state-recognized tribes (the Meherrin, Occaneechi Band of Saponi and Sappony) are not eligible for funding via the IHBG Program.

The solution tribal leaders emphatically and collectively offer is economic development. The ability to create new revenue streams is pivotal to advancement. Accordingly, economic development and business development knowledge is a pressing concern in these Indian communities. One tribal leader described it as a desperate and immediate need, and another believes the development of a local economy will be the single biggest driver of future success.

Policy Area 2: Access to healthcare

Another common subject of concern was healthcare. Several tribal leaders spoke about inadequate access to good healthcare and referenced some of the health problems in their community. Three tribes are investigating the effects of intentional chemical spills, noting the high incidence of cancer and other health problems. Four of the seven tribes stated their future image of success would include some sort of assisted living or end-of-life care facility in the community for tribal elders. Achieving such goals will require ingenuity and skill, as well as an enhanced revenue base. Solving these problems will also require knowledge of the resources or assistance currently available in this area.

Policy Area 3: Navigating federal recognition processes and building government-to-government relationships

A final concern to tribal leaders was the tribes’ respective relationships with all levels of government, most importantly the federal government and the states of North Carolina and Virginia.6 Acquiring federal recognition is a great priority for all of these tribes. There are three avenues a tribe can

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1 The Sappony Tribe is recognized by both the states of North Carolina and Virginia.
use to pursue federal acknowledgment: an administrative process through the Bureau of Indian Affairs (BIA), an act of Congress or a decision of a United States court.\textsuperscript{vii}

While federal recognition can mean economic and healthcare funding for tribes, most of the leaders supported a need for federal recognition with social and political arguments. Federal recognition, they argue, is vital to gaining political influence and is helpful in resolving and repairing an identity or self-esteem crisis that especially troubles American Indian youth. The term “state-recognized tribe,” unfortunately, can sometimes have a connotation of inferiority.

Indian leaders expressed dissatisfaction with state government relationships too. Several leaders cited the lack of a true government-to-government relationship with the state of North Carolina, emphasizing a lack of funding and stating tribes are currently treated like organizations. They expressed the desire for state support that models federal support.

As a result, myriad knowledge bases, skills and abilities are required to successfully navigate these complex legal and governmental processes. Minimally, it is important for tribal leaders to possess the ability to identify and gather the resources needed to pursue federal recognition and be able to generate support locally, statewide and nationally. Meanwhile, they must also have the skills and knowledge to manage within the confines of state-recognition, advocating for specific changes at the state or federal level.

\textit{KSA 1: Forging Effective Partnerships}

Tribal leaders understand they will accomplish few goals as single tribes. Developing effective and meaningful partnerships with the private sector, local, state and federal agencies, educational institutions and other tribes will impact tribes’ futures in significant ways. In part, tribal leaders recognize their tribes cannot provide certain resources or that other agencies or organizations already provide services for which their members are eligible for. Maintaining and beginning relationships with such groups allows the tribes to provide service referrals, linking their members with needed services.

Partnerships should increase communication, leverage community resources and enable tribes to cooperatively seek solutions to community problems. One tribal leader expressed the need for tribes to sit down with local business and government leaders to ensure those parties clearly understand tribes’ goals. There is perhaps a lack of communication that contributes to misunderstanding. Networking across tribes seems to be lacking as well—a breadth of knowledge and experiences can and should be shared among tribal leaders.

The Lumbee tribe, which has an excellent resource in nearby UNC-Pembroke, has formed successful partnerships with the Physical Education Department and the Department of Education. Other tribal leaders feel the University System could play a greater role in conducting policy research, and changing or leading thought as it relates to Indian affairs. Expanding upon current partnerships and building new ones will require diplomacy, creativity, planning abilities, and strong communication skills.

\textit{KSA 2: Council Training/Leadership Development}

All the tribal leaders interviewed stressed the need for training for elected tribal officials. This was repeatedly noted as a major need within tribal communities and has powerful implications for goal attainment. Leaders believed baseline knowledge of tribal governance, governing body structures and division of responsibilities is lacking, especially among newly elected officials. Several leaders suggested it would be helpful to have a “governance 101” course offered by the universities or a university to build the capacity of their leaders. The need to determine how to fund such an initiative was important to leaders; subsidizing the cost of attendance is important considering financial constraints. Appendix D presents some of the other content tribal leaders suggested a training program might include.
KSA 3: Generating, Building, Establishing and Managing Consensus

To move projects forward with limited human and financial resources, tribes must build consensus among their membership, council and staff. Establishing consensus will allow tribal leaders to respond to community issues in an expeditious and effective manner. Consensus is beneficial regardless of size but given the small size of many of these tribes fostering and managing consensus becomes even more important.

To address this issue, several tribal leaders believe a process of community healing must first take place; leaders must identify ways to resolve a history of bitter relationships that in many cases continues to persist, stifling progress. One leader attributed the difficulties associated with consensus-building to the fragmented nature of the state’s Indian communities. The fragmentation, he explained, tends to breed divisions and destabilize central leadership. One recent manifestation of these problems has appeared in tribal elections. In several communities elections have pit subsets of the community against one another, creating factions which sometimes undermine future progress. This idea of consensus applies statewide as well. To achieve goals at the state level, tribal leaders will need to identify ways to generate consensus as a collective group of state-recognized tribes.

Tribal representation will play an important role in tribes’ future efforts to build such consensus. Council members must work to gather community input and educate tribal members, ensuring they are informed about the tribe’s mission, goals and programs. A need exists for greater transparency and better communication. Strategic use of technology, such as social media or email, may help tribes bridge a gap that seems to distance members from tribal affairs. Identifying solutions to this problem will likely also help increase community involvement, a concern discussed next.

KSA 4: Increasing Community Involvement

Exploring ways to increase community involvement will play a significant role in tribes’ future success. It is an especially urgent need for smaller tribes with limited staff. Tribes with larger staff can shift responsibilities to full-time workers whereas tribes with less paid staff must work diligently to seek community help and involve members through volunteer opportunities. To advance, smaller tribes must gain community approval and maintain the involvement of tribal members. Larger tribes can and do benefit from a similar approach, but the number of trained, paid staff available to work on issues on a daily basis is a distinguishing factor in tribal success.

Staffing aside, member involvement and activism is inherently limited. Tribes’ membership bases are restricted by their respective enrollment policies; the loss of one member (perhaps due to disinterest, apathy or disdain) is irreplaceable. This fact is one tribal leaders cannot afford to ignore and highlights the need for efforts focused on increasing community involvement. Any robust democratic institution must actively work to foster civic engagement, including tribal governments.

Several leaders emphasized the need to better involve successful tribal members in nurturing and mentoring tribal youth. In some communities, it appears local knowledge and experiences have not been used creatively or efficiently. One interviewee stressed the need to make better use of tribal centers—a unique community asset. Tribal centers, he stated, should serve as a resource center for members to congregate and collect information. Tribal leaders may consider hosting more frequent events at their tribal centers such as “open-houses” or expanding community offerings. Considering the lack of internet coverage in Indian communities, some tribes might contemplate investing in internet access areas, for example.

Knowledge of tribes’ communities, cultural assets, and histories, in addition to sound public relations skills, will benefit tribal leaders in this area.
Grants are an important source of revenue for tribes and will continue to be so. Tribal leaders are not interested in abandoning grants completely. They understand grants often provide a means to address unique community needs but want to begin developing other, more sustainable sources of revenue as well. Given their current operational and managerial climate though, grant management and compliance are key skills to maintain. Knowledge of how to seek and secure grants is another basic skill need. Also, administrators and chairs must be attuned to national and state politics, concentrating on potential impacts on funding streams.

Conclusion

Many of the governance needs expressed in a series of economic development assessments prepared for the tribes in 2003 mirror the findings stated in this paper, almost eight years later. Not surprisingly, then, economic development remains a top priority for tribal leaders. Economic development and other social, economic or political goals, however, are not likely to be easily achieved without strengthening governance. Research conducted by the Harvard Project on American Indian Economic Development supports the need for strong, effective governing institutions. The authors cite three factors that play a crucial role in influencing development success—practical sovereignty, capable governing institutions, and cultural match (“a fit between those governing institutions and indigenous political culture”).

Improvement must, therefore, begin at the foundation—with the tribes’ governing bodies. One of the most pressing needs, as indicated by tribal leaders, is a way to educate newly elected officials. To accomplish that goal, it seems an external, impartial organization or University will need to coordinate such an initiative. Tribal leaders are amenable to participating in a statewide training program and welcome the concept with enthusiasm.

Additionally, several leaders stated they respect the American Indian Center at the University of North Carolina at Chapel Hill and thought the Center would be well positioned to lead such a project. The Center could partner with an agency for curriculum development and seek funding from a benefactor like the W.K. Kellogg Foundation. Arizona State’s American Indian Policy Institute and the Harvard Project on American Indian Economic Development can serve as useful resources. An alternative source of training is the Falmouth Institute, which touts itself as the “most knowledgeable and effective training organization serving Indian Country.” They offer an “Indian Country Governance Certification” and tailor their training to tribes.

Hosting the training in conjunction with a major North Carolina American Indian gathering such as the Unity Conference or the Annual American Indian Heritage Celebration in Raleigh would be integral to the event’s overall success. Proper coordination would help boost attendance and possibly alleviate funding constraints. However, planning around a varied tribal elections schedule may prove a difficult task. (See “Tribal Elections,” Table 3 in Appendix D) Individual tribal elections are held sporadically throughout the year which may add further complexity to any planning efforts.

The American Indian Center might also consider producing a tribal bulletin and creating a tribal leaders listserv to increase the exchange of knowledge among tribal officials. The bulletin could include program eligibility announcements, offer practical leadership tips and even incorporate aspects of the finalized curriculum. It might highlight innovative solutions to community problems or share information about certain resources. The grant proposal could also seek funding to host special webinars, which could be offered intermittently throughout the year.

Finally, the states of North Carolina and Virginia must understand the importance of building closer relationships with tribal communities, expanding communication “to better the condition of tribal members and surrounding communities.” Coupling increased state support with a greater appreciation of tribes’ missions and goals will ultimately benefit both the states of North Carolina and Virginia.


APPENDIX A

*Image 1: Map of NC Tribes (Source: http://ncmuseumofhistory.org/workshops/ai/session1.htm)*

<table>
<thead>
<tr>
<th>Tribes:</th>
<th>Approximate Population:</th>
<th>Service Areas/Predominant Location:</th>
<th>2011 County Tier Designation²:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sappony</td>
<td>850</td>
<td>Person County</td>
<td>2</td>
</tr>
<tr>
<td>Occoneechi</td>
<td>800</td>
<td>Alamance and Orange Counties</td>
<td>2,3</td>
</tr>
<tr>
<td>Coharie</td>
<td>2,500</td>
<td>Sampson and Harnett Counties</td>
<td>2,2</td>
</tr>
<tr>
<td>Lumbee</td>
<td>56,000</td>
<td>Robeson, Hoke, Scotland and Cumberland Counties</td>
<td>1,2,1,2</td>
</tr>
<tr>
<td>Waccamaw-Siouan</td>
<td>2,000</td>
<td>Columbus and Bladen Counties</td>
<td>1,1</td>
</tr>
<tr>
<td>Haliwa-Saponi</td>
<td>3,800</td>
<td>Halifax and Warren Counties</td>
<td>1,1</td>
</tr>
<tr>
<td>Meherrin</td>
<td>800</td>
<td>Hertford, Bertie and Gates Counties</td>
<td>1,1,1</td>
</tr>
</tbody>
</table>

²“‘The North Carolina Department of Commerce annually ranks the state’s 100 counties based on economic well-being and assigns each a Tier designation. The 40 most distressed counties are designated as Tier 1, the next 40 as Tier 2 and the 20 least distressed as Tier 3.’” (NC Department of Commerce)
Table 2

<table>
<thead>
<tr>
<th>Federally Recognized Tribes:</th>
<th>State Recognized Tribes:</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Maintain a legal and political relationship with the United States of America</td>
<td>- Are acknowledged by respective states</td>
</tr>
<tr>
<td>- Are entitled to certain federal benefits, services and protections; are eligible for funding and services from the Bureau of Indian Affairs</td>
<td>- Entitlements, services and funding negotiations differ by state; some states recognize considerable autonomy</td>
</tr>
<tr>
<td>- Were historically recognized through treaties, acts of Congress, presidential executive orders, other federal administrative actions or federal court decisions</td>
<td>- Are recognized via state law, administrative, legislative and executive recognition processes</td>
</tr>
<tr>
<td>- Retain the right to regulate activities on their lands independently from state government control</td>
<td>- Are eligible for some federal services and benefits as specified in certain federal statutes</td>
</tr>
</tbody>
</table>
APPENDIX B

Interview Questions

The first part of the interview encourages you to remember a time of success and figure out why it was successful.

Think about a time when your [tribal council/staff] responded to a challenge well. Maybe it was when you made a difficult decision or overcame a challenging situation. Whatever the circumstances, by the time it was over, you looked back with great pride on how the members of the [tribal council/staff] interacted with each other or within the community. Get that one situation in mind then tell me the story of what happened.

- What was the situation?
- Who was involved?
- How did you go about reaching a successful resolution?
- What made you proud about how you or others conducted yourselves?
- What skills or resources contributed to your success?

The second part asks you to create your desired image of the future—how things will be different and better.

Imagine your tribe being very successful in another five years. Your tribe is so successful, in fact, that other [tribal councils/administrators] contact you to find out how your tribe became so strong and effective.

- What would be happening in this future image of success?
- How are members of the tribal council conducting their work together? Defining shared goals? Encouraging progress? Maintaining productive and respectful relationships? Holding each other accountable?
- What are you achieving as a unified and effective council?
- What are your meetings like?
- How are you treating each other now?
- What is different about how tribal administration happens?
- How does your staff work together?
- What tools, if any, does your organization have now that it didn’t have before?
The next set of questions asks you to get specific about how to get from today's reality to this improved view of the future.

If your [tribal council/staff] could have training or tools or other resources that would help you get stronger as a [governing body/organization], what would that be? What would help you get better at working together? What might help you develop the untapped leadership potential within your tribe? If you wanted a particular kind of training or planning retreat, and it could be provided, tell me about the best way it might be presented.

- What would be the content of this training?
- Who or what organization might be best received to provide the training? (From inside or outside NC, native or non-native, "expert" or "peer", etc.)
- Where would the training be held?
- Who would participate? For example, would the training be for your tribe only, or would you receive the training with other tribes at the same time so that you could learn from each other?
- What would be the format or activities? Would you stick to the business of training...provide a mix of work and social time...combine the training with other learning or planning?
APPENDIX C

**Sappony:**

**Community Aspirations/Priorities:** Constitution and ordinance development, economic independence, community responsiveness, economic & business development, government-to-government relationships with the states of North Carolina and Virginia, community development, funding their youth camp and other cultural programs

**Needed KSAs:** Ability to navigate relations with two states and two counties; program planning; ability to prioritize goals; ability to build internal capacity and work externally to meet goals; historical knowledge of community and tribe; knowledge of governing structures; strong research skills; strategic planning skills; ability to increase community involvement; ability to understand goals; ability to forge effective partnerships with businesses, government and educators; community mobilization skills; program implementation skills; grant seeking skills and knowledge

**Training preferences:** Prefer to hold training in conjunction with a major state American Indian event such as the Unity Conference with the other state-recognized tribes to cross-pollinate ideas

**Meherrin:**

**Community Aspirations/Priorities:** Traditional governance, federal recognition, economic development, healthcare, assisted living facilities, government-to-government relationships, cultural preservation (language, foods, dances)

**Needed KSAs:** Ability to navigate the complexity of the federal recognition processes and gather resources to pursue federal recognition; ability to understand governance structures; historical knowledge of community and tribe; economic and community development knowledge/skills; strong communication skills; ability to forge effective partnerships; ability to establish relationships with local, state and federal leaders; ability to disseminate cultural knowledge and prepare programs that effectively teach and reach tribal members; strategic planning skills

**Training preferences:** Newly elected leaders training; training in the Great Law of the Iroquois Confederacy; traditional governance training

**Coharie:**

**Community Aspirations/Priorities:** Education, cultural preservation, healthcare, housing, elder care/end-of-life care, self-sufficiency, increased funding discretion

**Needed KSAs:** Ability to identify resources, increase community involvement; event planning skills; building & establishing consensus; knowledge of governing structures; communication skills; visioning skills or abilities; networking skills; ability to forge effective partnerships; grant management & compliance knowledge; grant seeking skills and knowledge

**Training preferences:** Prefer to hold in the community with some mix of social time
**Lumbee:**

**Community Aspirations/Priorities:** Federal recognition, healthcare, veteran’s programs, youth programs, housing, elder services, energy program

**Needed KSAs:** Financial management skills; knowledge of governing structures; ability to build and establish consensus; facilitation, mediation skills; ability to navigate the complexity of the federal recognition processes and gather resources to pursue federal recognition; decision-making abilities; ability to recruit and retain skilled workers; grant management & compliance knowledge; grant seeking skills and knowledge; ability to understand and manage state or federal funding streams; knowledge of local, state and federal politics and potential changes that might impact tribes or tribal areas; ingenuity; employee enrichment/professional development knowledge; advocacy skills; (seeking greater devolution of power) ability to understand program changes that occur with particular funding sources; program planning and implementation skills; ability to forge effective partnerships

**Training preferences:** Have good resource in UNC-Pembroke and use them extensively but believe a statewide council training program would be a great benefit to tribes. The tribe is especially interested in economic development or business development training.

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**Waccamaw-Siouan:**

**Community Aspirations/Priorities:** Federal recognition, teaching the tribe’s history, building self-esteem amongst youth, education/educational opportunities, providing economic assistance to tribal members, self-sufficiency, developing enterprises, healthcare (better medical care in the community, addressing high cancer and diabetes rates), assisted living facility

**Needed KSAs:** Knowledge of community issues; knowledge of the federal recognition process—how to navigate it and generate support locally, statewide and nationally; strong communication skills; advocacy skills; ability to develop and manage consensus; program planning skills; critical thinking skills; decision-making skills; knowledge of educational resources and opportunities available to tribal members; ability to understand issues concerning local educational attainment; business development knowledge; business management skills; ability to identify community needs and develop plans to address those needs; ability to increase community involvement; ability to juggle several responsibilities as council members; ability to forge effective partnerships; ability to establish respect outside of the community with government; ability to manage staff, volunteers; ability to recruit volunteers; grant management & compliance knowledge; grant seeking skills and knowledge

**Training preferences:** Collaborative training provided with cultural sensitivity in the community; initially held individually amongst the tribe and then held with other state-recognized tribes. Planning around work conflicts and learning about resources or program opportunities is important.
**Occaneechi Band of the Saponi:**

**Community Aspirations/Priorities:** Self-sufficiency, hiring more full-time staff, economic development, succession planning, federal recognition, expanding their tribal center, moving initiatives expeditiously and effectively, a local museum, expanding the use of their living village, increasing community education with the local school system, developing better relationships with municipalities, expanding their online trading post

**Needed KSAs:** Ability to identify and use community resources better; (people, local agency resources) economic development knowledge; business and entrepreneurial skills or knowledge; ability to identify ways to lessen the dependency on grants; ability to build and establish consensus, manage consensus; ability to generate support, interest and involvement among tribal members; strategic planning skills; creativity; visioning skills or abilities; financial resources knowledge; employee recruitment and retention knowledge; strong communication skills; ability to forge effective partnerships; mentoring skills; ability to increase youth involvement; ability to understand complex issues; financial management skills; grant seeking skills and knowledge; grant management & compliance knowledge; knowledge of community demographics, history

**Training preferences:** Mentor-protégé (leadership development) training—an Indian leadership summit held statewide with a cultural emphasis and social component.

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**Haliwa-Saponi:**

**Community Aspirations/Priorities:** Federal recognition, self-sufficiency, sustainable economic development, government-to-government relationships, jobs, housing assistance, infrastructure improvements, internet access, industry recruitment, better school facilities, healthcare, (especially concerned about high incidences of leukemia, cancer and dialysis patients) meeting space

**Needed KSAs:** Managerial skills; (managing employee relations, performance evaluation, training, coaching) research skills; critical thinking skills; historical knowledge of the community and tribe, strategic planning skills; fundraising and event planning skills; ability to increase community involvement; strong communication skills; ability to navigate the complexity of the federal recognition processes; ability to generate consensus; ability to forge effective partnerships; grant management & compliance knowledge; grant seeking skills and knowledge; diplomacy skills; knowledge of economic development and business development; ingenuity; needs assessment skills (identifying needs, developing solutions)

**Training preferences:** A professional work session that teaches typical business structures and working relationships. Tribe respects UNC’s American Indian Center and is comfortable working with them. Training should have American Indian facilitators and a social component. Initially, they believe it will be beneficial to conduct training on an individual basis and then collectively amongst the other state-recognized tribes.
APPENDIX D

Potential Training Content

**Governance**
- Time to think about what the best interests of tribal members are
- Strategic planning
- Great Law of the Iroquois Confederacy training
- Leadership
- Organizational structures (Separation of powers, division of responsibilities, role of council/staff)
- Decision-making
- How to conduct a meeting, including time management and staying on topic, presenting ideas
- Tribal representation
- Trust building between council and staff
- Diplomacy

**Development**
- Infrastructure needs assessment
- Community development, workforce development
- Business and economic development

**Communication**
- Working with local, state and federal governments and businesses
- Collaboration, partnerships
- Public Relations

**Finance**
- How to read budgets

**Law**
- What does it mean to have a government-to-government relationship?
- Understanding by-laws, articles of incorporation
- Rights as state-recognized tribe

**Management**
- Succession planning
- Staff development
- Program guidelines review (* programs differ by tribe)
- Program eligibility at the state and federal level
## Table 3

### Tribal Elections

<table>
<thead>
<tr>
<th>Tribe</th>
<th>Time of Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sappony</td>
<td>Labor Day (September)</td>
</tr>
<tr>
<td>Occaneechi</td>
<td>October; every two years</td>
</tr>
<tr>
<td>Coharie</td>
<td>Council: June, annually; Chair, Chief: November, every four years</td>
</tr>
<tr>
<td>Lumbee</td>
<td>November; 7 new council members each year, begin term in January</td>
</tr>
<tr>
<td>Waccamaw-Siouan</td>
<td>Last Wednesday in March</td>
</tr>
<tr>
<td>Haliwa-Saponi</td>
<td>Second Saturday in June</td>
</tr>
<tr>
<td>Meherrin</td>
<td>May</td>
</tr>
</tbody>
</table>
APPENDIX F

Acknowledgements

I would like to thank my committee (Gordon Whitaker, Margaret Henderson, and Clara Sue Kidwell) for their commitment to this project and for their guidance throughout the year. It is an honor to have worked with all of these individuals. I would also like to thank the North Carolina Commission of Indian Affairs and the American Indian Center at UNC-Chapel Hill for their continued support of this project. Lastly, I would like to extend my appreciation to all of the tribal leaders across the state who participated; without their assistance this study would not have been possible.