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The organizational culture and leadership values that impact Native American water utility organizations

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THE ORGANIZATIONAL CULTURE AND LEADERSHIP

VALUES THAT IMPACT NATIVE AMERICAN

WATER UTILITY ORGANIZATIONS

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A Research Project

Presented to the Faculty of

The George L. Graziadio

School of Business and Management

Pepperdine University

_____

In Partial Fulfillment

of the Requirements for the Degree

Master of Science

in

Organization Development

_____

by

Carole L. Boerner

August 2013

This research project, completed by

CAROLE L. BOERNER

under the guidance of the Faculty Committee and approved by its members, has been

submitted to and accepted by the faculty of The George L. Graziadio School of Business

and Management in partial fulfillment of the requirements for the degree of

MASTER OF SCIENCE
IN ORGANIZATION DEVELOPMENT

Date: August 2013

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Abstract

This study examined the organizational culture and leadership values that affect
successful Native American water utility organizations to find the Native American
leadership values that impact these organizations. The study utilized the organizational
culture assessment instrument (OCAI) and focus group interviews to identify the inherent
values. Three organizations participated. The OCAI surveys were completed online, and
the results averaged, plotted, and discussed with participants. The competing values plots
for the organizations studied were similar among the organizations. The hierarchical
culture scored higher for all three organizations and the market, adhocracy, and clan
cultures all had similar scores. The common organizational culture and leadership values
discovered were employee engagement, employee development, mentoring leadership,
person-job fit, and participatory decision making. Common environmental factors found
included protecting public health, lack of customer involvement, and tribal government
support. Native American leadership values found included participatory decision
making, individual motivation, and mentoring and humble leadership.

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Chapter 1

Introduction

The success of Native American water utility organizations is paramount in protecting the public health of the Native Americans they serve. Meeting new performance benchmarks as dictated by regulatory agencies is the challenge that all water utility organizations face (PA Consulting Group, Inc., 2003). Added to these challenges, Native Americans have the highest rates of poverty in the United States (Begay, Cornell, & Kalt, 1998).

Most of the leading water utility organizations have developed measures for customer and community outcomes related to reliability, responsiveness, quality, cost effectiveness, and predictability. Some are also striving to better involve communities in the decisions that affect them and more explicitly reflect community values and priorities in decision-making (Ross & Associates Environmental Consulting, 2005, p. 14). Research suggests that water utility organizations have become less hierarchical and more employee-involved (PA Consulting Group, Inc., 2003).

The success or effectiveness of an organization can be directly and indirectly related to organizational culture (Cummings & Worley, 2009, p. 591). Leadership values and the overall organizational culture of organizations are intertwined. Leadership creates, embeds, evolves, and manipulates the culture of an organization (Schein, 2009). Ignoring any aspect of culture, including the national culture of an organization or group is one of the reasons why many solutions do not work or cannot be implemented (Hofstede, Hofstede, & Minkov, 2010).

Hierarchical organizations may work for some tribes; however, many others thrive operating on decentralized parliamentary systems (Begay et al., 1998, p. 45). Traditional Native American leadership values are community centered (Badwound & Tierney, 1988; Becker, Poupart, & Martinez, 1997; Metoyer, 2010). Some Native American communities may place the responsibility of the welfare of the tribe upon their leaders and consider them to be the caretakers of their future (Bryant, 1998). In tribes, leaders are considered those who do what needs to be done regardless of role authority (Bryant, 1998, p. 13). This and other concepts of Native American leadership often contrasts with typical American conceptions of leadership (Bryant, 1998, p. 10).

Research Purpose

The purpose of this thesis was to examine the organizational culture and leadership values of successful Native American water utility organizations. Three research questions were considered:

1. What similarities are there in the organizational culture of successful Native American water utility organizations?

2. Considering the competing values framework, what are the similarities among successful Native American water utility organizations?

3. Do the successful Native American water utility organizations broadly incorporate traditional Native American leadership values into their organizational culture?

Research Setting

Three Native American water utility organizations participated in this study—the Shoshone Utility Organization; the Salish and Kootenai Housing Authority—Water Operations; and the Prairie Mountain Utility Organization. Four to six employees,

managers, and board members from each organization participated in the study. The Shoshone Utility Organization (SUO) is located on the Wind River Indian Reservation, Wyoming and serves the Eastern Shoshone Tribe. The Salish and Kootenai Housing Authority (SKHA) – Water Operations provides water to the communities located on the Flathead Indian Reservation, Montana. The Prairie Mountain Utility (PMU) is an organization within the Fort Belknap Indian Community and is located on the Fort Belknap Indian Reservation, Montana.

SUO's water system consists of a water treatment plant, water wells, and distribution system, which serve five communities. The largest system serves approximately 2,500 people. SKHA operates water well and distribution systems for 14 small communities each with a population of less than 1,000. PMU provides water to seven communities with the largest having a population of approximately 2,000 people. PMU operates a water treatment plant, water wells, and distribution systems.

All of these organizations are governed by the Environmental Protection Agency's Safe Drinking Water Act (Legal Information Institute, n.d.). These organizations are also provided capital improvements through the Indian Health Service under Public Law 86-121 (Government Printing Office, 1959).

Significance of Study

This study provides insights regarding the success of three Native American water utility organizations and may provide information to other such organizations wishing to become more successful. This information may be useful to other Native American organizations since research studies were not widely available for any Native American organization. Similar studies have been completed regarding Alaska Native

the focus-group interviews. Similarities in both the surveys and interviews are

highlighted. Chapter 5 is a summary of the findings and limitations of the study.

Chapter 2

Literature Review

This study explores the leadership and organizational culture factors impacting the success of Native American water utility organizations. Specifically, this study examines the following:

1. What similarities are there in the organizational culture of successful Native American water utility organizations?

2. Considering the competing values framework, what are the similarities among successful Native American water utility organizations?

3. Do the successful Native American water utility organizations broadly incorporate traditional Native American leadership values into their organizational culture?

Material from three literature streams was researched and is used to inform the study: organizational culture, Native American leadership values, and the success factors for water utility organizations.

Organizational Culture

Organizational culture defined. Organization culture consists of the norms, beliefs, and values of an organization. It is closely tied to the leadership and often more specifically, the founder of an organization. Socializing groups and National culture molds personal character. The interrelated understandings shaped by its members makeup this imperfectly, shared system called organizational culture (Schein, 2010; Veiga, Lubatkin, Calori, & Very, 2000). Hofstede, Neuijen, Deval Ohayv, and Sanders (1990) stated organizational culture was difficult to define but it had the following

characteristics in its construct: (a) holistic, (b) historically determined, (c) related to anthropological concepts, (d) socially constructed, (e) soft, and (f) difficult to change.

Morgan (2006) viewed organizational culture as patterns of belief or shared meaning, fragmented or integrated, and supported by various operating norms and rituals that can exert a decisive influence on the overall ability of the organization to deal with the challenges it faces. He further stated that although leaders can be very influential to the organizational culture they do not have a monopoly to create the shared meaning. Culture is a product of social interaction. Additionally, organization culture is intertwined with all kinds of deep-seated personal issues that in effect define the people involved (Morgan, 2006). People are often unaware of their organizational culture until it is challenged in some manner such as through an assessment or change in leadership (Cameron & Quinn, 2011).

Schein (2010) described three levels of culture within an organization: artifacts, espoused beliefs and values, and basic underlying assumptions. Artifacts are visible structures and processes as well as behaviors. Espoused values are the organizations values, goals, and rationalizations. The espoused values cannot always be seen but the people within the organization are aware of them. Unconscious beliefs and values are the basic underlying assumptions. Similarly, Cameron and Quinn (2011) cited four elements of organization culture, which are listed as they move from unobservable to observable: implicit assumptions, conscious contracts and norms, artifacts, and explicit behaviors.

Hofstede et al. (1990) described organizational culture as "an onion". This model is like an onion with four layers leading to the core being formed by values, which are often unconscious. The layers move from shallow to deep with symbols being the outer

layer. Words, gestures, and objects are examples of symbols. The next layer contains the heroes of the organization. These people display the behavioral models of the organization. The next inner layer is that of the organization's behaviors (rituals). The core of the "onion" is the values of the organization. The model was then verified by Hofstede, et al. (1990) through qualitatively and quantitatively testing it in twenty cases in Denmark and the Netherlands through in-depth interviews.

To summarize, culture is a social interaction and the culture of an organization shapes the way the people within organization behave and perform. Every group, organization, and nationality shape the interrelated understandings of its members (Schein, 2010).

Assessing organizational culture. There are a number of ways to assess the culture of organizations. Cummings and Worley (2009, Chapter 20) identify three approaches: behavioral, competing values, and deep assumptions. It is also important to keep in mind that subcultures exist in the organization, which may need to have separate assessments performed (Schein, 2010). Assessing organizational culture can be done by collecting data through the use of questionnaires, interviews, observations, and unobtrusive measures (Cummings & Worley, 2009). All of these methods have their advantages and disadvantages.

Schein (2010) outlined a structured interview process to understand deep assumptions:

1. Obtain Leadership Commitment – because assessing organizational culture is viewed as a major intervention, the full understanding and commitment of the leadership is vital.

2. Selecting Groups for Self-Assessment – leaders and the facilitator will determine the criteria for selecting the groups to participate in the self-assessment.

3. Selecting an Appropriate Setting for the Group Self-Assessment

4. Explaining the Purpose of the Meeting – this is a key statement from someone in the organization who is viewed as speaking for leadership. It sets the stage for cultural change.

5. A Short Lecture on How to Think About Culture.

6. Eliciting Descriptions of the Artifacts

7. Identifying Espoused Values

8. Identifying Shared Underlying Assumptions

9. Identifying Cultural Aids and Hindrances

10. Decisions on Next Steps – the group should be encouraged to strengthen their positive assumptions rather than worrying about overcoming the constraining ones.

The effectiveness of an organization can be tied to its culture. By utilizing the process above, much can be learned about an organization's culture in a short period of time. This process can be performed by someone within the organization. The culture of an organization effects how the organization performs and the Schein's process can be used to indicate where performance needs to be improved.

Cameron and Quinn (2011) developed the Organizational Culture Assessment Instrument (OCAI) to illustrate the competing values framework. The construct of the OCAI is four types of culture: Clan, Hierarchical, Market, and Adhocracy. These organizational culture types are also either flexible or stable and have either an internal or external focus. Participants are asked to rate four statements that represent the four

culture types by assigning point values to each statement with the total being 100. This is done for six categories: Dominant Characteristics, Organizational Leadership, Management of Employees, Organization Glue, Strategic Emphasis, and Criteria of Success. This process is done for both the current and preferred states.

From the questions, a plot is constructed for the current state (now) and the preferred or future states. The plot has four quadrants representing the four culture types.

The Clan Culture indicates people-orientated, collaborative organization. Organizations with a strong clan culture have respect for individuals, have strength in teamwork that is more cross-functional, and high commitment to the organization. The clan culture has an internal focus and is flexible. Employees of organizations with a high clan culture are highly engaged and loyal. Communication is very open. Leaders are more mentors than directive (Cameron & Quinn, 2011).

The Adhocracy Culture indicates innovation in an organization. Adhocracy type organizations are very creative places to work. Leaders encourage risk-taking among employees. Agile organizations are strong in adhocracy culture. Adhocracy culture has an external focus and is flexible. Employees are encouraged to offer suggestions for change. Much attention is paid to the voice of the customer (Cameron & Quinn, 2011).

The Market Culture indicates a very competitive, goal orientated organization committed to excellence. Organizations with a strong Market Culture are concerned with their reputation and getting the job done. Serving the customer is paramount in a Market Culture. Market culture organizations are stable and have an external focus. Improving productivity and increasing profits are values of the Market Culture in organizations (Cameron & Quinn, 2011).

The Hierarchical Culture indicates a bureaucratic, process orientated organization. Strong hierarchical organizations are efficient and consistent. The emphasis of Hierarchical organizations are perfecting the process and then repeating it. Hierarchical organizations are very structured. Much emphasis is placed on being stable and efficient. The focus of hierarchical organizations is internal and they are stable. Communication is top-down, rule following is expected, and decisions are made by the manager (Cameron & Quinn, 2011).

Cummings and Worley (2009, p. 523) describe the behavioral approach as providing specific descriptions about how tasks are performed and how relationships are managed within an organization.

Schein states that his interview process is faster and more valid than surveys because it gets to the shared assumptions more quickly. By assessing the culture and leadership of an organization, the information obtained can provide much knowledge regarding the performance of an organization. Comparing the organizational culture of similar organizations may suggest relationships critical to organizational success. This information can also be used to see what direction the organization wishes to move toward.

Outcomes of studies using the Organizational Culture Assessment Instrument. An organization is the shared beliefs, values, and assumptions of the people within the organization. The OCAI and the competing values framework (CVF) is currently used by over 12,000 companies and was named one of the 40 most important frameworks in the history of business (Cameron, Quinn, DeGraff, & Thakor, 2006).

Thomas, Marosszeky, Karim, Davis, and McGeorge (2002) used the CVF to identify cultural orientation of thirteen Australian projects to compare the organizational culture of each project with quality outcomes (p. 10). Projects that had above average quality outcomes were a strong Clan culture organization..

Igo and Skitmore (2005) used the CVF to measure the organizational culture of an engineering firm and then compared the CVF to Thomas et al.'s (2002) research on the importance of project culture in achieving quality outcomes. From this comparison, they noted the employees preferred state to be similar to that of above average performance organizations.

Ford Motor Company uses the CVF to train and develop its leaders (Sendelbach, 1993). Activities are planned in training sessions to provide a historical perspective on culture; to help consider the role and relationship their unit has on the rest of the organization; self and significant others analysis; and contemporary wisdom. Sendelbach (1993) concludes that CVF provides Ford's managers an ability to organize and understand the chaos of day-to-day events (p. 98).

The CVF and the OCAI are widely used to evaluate organizations (Cameron, Quinn, DeGraff, & Thakor, 2006). The studies discussed here are show that the OCAI can be used to compare the performance or success of a variety of organizations.

Organizational culture in mergers and acquisitions. Assessing the organizational culture in the merger and acquisition of two organizations to provide similarities and difference between the two. Getting cross-cultural organizations to work together poses a great cultural challenge (Schein, 2009). The case of the merger of DaimlerChrysler is an example of this challenge (Badrtalei & Bates, 2007). The merger

was not considered a positive experience for employees of either company. The study

conducted nine years after the merger and the study serves as a "lessons learned" paper.

Badrtalei and Bates (2007) explored the organizational culture and National

culture issues prominent throughout the merger process. Daimler-Benz employees

traveled in first class and only top executives at Chrysler were allowed that privilege.

Chrysler's campus was smoke and alcohol free. Their German counter parts smoked and

drank wine at lunch. Many on Chrysler's board of directors were replaced with Germans.

Each country (Germany and the United States) has its own culture as well as each

company has its own organizational culture. If mergers are to be successful, these must

be studied in advance, and treated with respect and understanding (Badrtalei & Bates,

2007).

A merger of two banks studied by Buono, Bowditch, and Lewis (1985) describes

culture change as being difficult for human beings. They surveyed employees of both

banks prior to the merger and after the merger. The premerger meetings of the

organizations addressed such things as the computer system, forms, and operating

procedures the merged bank would use (Buono et al., 1985, p. 491). Postmerger,

employees felt they or their boss were mistreated during the process (p. 492). The study

concludes with the suggestion that not addressing the organizational culture of each bank

contributed to resistance or sabotage of the merger.

The Sprint Nextel merger presented by Cummings and Worley (2009, p. 569)

discusses a different approach to the merging of two cultures. The Sprint Nextel merger

was completed with high employee involvement and communication. Webcasts,

employee meetings, websites for questions and answers and a rumor mill check all

contributed to a successful merger. Even employees who left the merged company were handled with a good deal of personal care. This merger clearly demonstrates the importance of cultural issues in mergers (Cummings & Worley, 2009, p. 568)

The effect of considering both Native American and European typical organizational cultures may have similarities to merging two organizations with very different organizational cultures. These studies show the importance of considering organizational culture when merging organizations. Being aware of cultural differences and addressing them can mean the difference between failed and successful mergers.

Native American Leadership Values

Native American leadership tends to be more related to the requirements of the community and rooted in situations whereas western culture considers leadership to be an individual leading an organizations (Warner & Grint, 2006). The Native American Nations were governed by servant-leaders (Spears & Ferch, 2011, p. 140). The European descendants came from lands with hierarchical governments. Native Americans of that time and still some today have a collectivist orientation (Stewart & Pepper, 2011). These differences caused clashes and cultural clashes such as these are likely to be more pronounced in cross-national mergers than in domestic ones (Veiga et al., 2000).

Native American leaders exemplify the values of the Native American culture specific to their tribe (Badwound & Tierney, 1988). Knowledge of Native American leadership may be beneficial both to those working with Native American tribes and organizations and it may well serve Native American organizations to incorporate these leadership values into today's tribal organizations (Becker, Poupart, & Martinez, 1997). However, much of Native American leadership values are lost in the translation to

English, thereby losing some of the cultural context needed to fully understand (Warner & Grint, 2006). There is not always an English word or phrase to accurately describe the Native American leadership value.

Henry (2011) conducted interviews with CEOs of Alaska Native Corporations to identify the influence of Alaska Native culture on the business practices of these organizations. Intentionally blending Alaska Native and Western approaches to leadership was the common theme derived from the study. Both past and current CEOs were interviewed and indicated some differences in their leadership values. The past CEOs were focused more on serving the people and in contrast the current CEOs were focused on succeeding in the business world.

Native American leadership values defined. Historically, leadership among Native American communities may rotate among many such that one person was not always the leader (Becker et al., 1997; Metoyer, 2010; Warner & Grint, 2006). Native American leadership is signified less by a position and more as a sphere of influence (Warner & Grint, 2006) and it emerges rather than members seeking positions (Becker et al., 1997). Leaders were individuals chosen by the community because they possess the knowledge, wisdom, skills, experience, and visionary qualities to lead (Badwound & Tierney, 1988; Warner & Grint, 2006). These leaders were humble, sacrificing, and effacing and possessed an extraordinary level of character and integrity (Cajete, 2011). The entire Native American system was designed to attract only those who willing to sacrifice everything for their community (Stewart & Pepper, 2011).

Becker, Poupart, and Martinez (1997, p. 6) identified of some of the main features of traditional American Indian leadership:

- Spirituality was a core element of American Indian live and all leadership possessed spiritual significance.

- Leaders demonstrated generosity and kindness, and honored all living things.

- Elders cultivated the leadership of future generations.

- Native American leaders were humble servants to the community. Individuals did not seek leadership. Leaders emerged from their contributions to the community and the people recognized and selected those considered most able to lead.

- No one person was always a leader and many were leaders at different times.

- The community could cease to recognize leaders by simply choosing to not follow him or her.

- Native American leaders led by example rather than by authority or command.

- Native American leaders took their time when making a decision. When they gave their word on a decision it was a final, binding pledge.

- When tribal leaders met to deliberate on a matter they sought understanding and consensus through mutual inquire. There was no debate.

- Native American methods of resolving social conflict were based on the concept of restitution that focused on restoring respectful personal and social relations

Native American leadership studies. Native American leadership studies. Metoyer (2010) concluded that literature regarding the study of Native America leadership is scarce but that which is available focuses on three areas: traditional models, Native American women as leaders, and leadership in educational institutions. In regards to the traditional model, the term "chief" is often treated the same as the term "leader".

In fact, Native American communities recognize that the "chief" does not always have the same role, influence, power, and responsibility as their leaders (Metoyer, 2010).

Klemm Verbos et al. (2011) proposed a virtuous, inclusive circle to include Native American values in management education. They suggest that Native American values may shift underlying business assumptions about what is good and right vis-à-vis interconnected others, creatures, and ecological systems (Klemm Verbos et al., 2011, p. 12). Table 1 compares dominant values in management education and traditional Native American values (Klemm Verbos et al., 2011, p. 16).

Table 1

Values Differences

	Dominant Values in Management Education	Traditional Native American Values
Human Behavior	Rational, self-interested	Generous, modest
Individual motivation	Maximize self-interest, money, status	Contribute to well-being of family/tribe; respect and humility
Environment	Natural resources to be exploited for profit	Nature as spiritual and practical; maintain harmony and balance
Self-construal	Individualistic	Collectivistic; respect for elders
Decision making	Made through formal authority	Reflective, participative
Property rights	Formal, based on title	Based on use or communal
Organization	Hierarchical; formal (pyramid)	Greater egalitarianism (circle)
Organizational goals	Efficiency, effectiveness, profits	Provide jobs and enhance community value

Note. Adapted from "Native American Values and Management Education: Envisioning an Inclusive Virtuous Circle," by A. Klemm Verbos, J. Gladstone and D. Kennedy, 2010, Journal of Management Education, 2011 35: 10, p. 16. Copyright 2010 by Sage. Reprinted with permission.

Badwound and Tierney (1988) compared the rational model of organizational governance and decision-making in higher education to that of tribal colleges (see Table 2). Tribal college leaders promote group values. They develop authority by demonstrating competence and allegiance to values, which underlie the organization.

They are followed not because of rules and regulations but because the leader has

demonstrated appropriate leadership qualities. Wisdom is the virtue held in highest

esteem.

Table 2

Two Forms of Governance and Decision Making

Elements	Rational	Tribal College
Goals	Prerequisite; Consistent across the organization; Organizing principles and focuses of decision-making	Consistent across the organization; Reflect group consensus; Emerge from participatory decision-making process
Participants	United by common values which relate to and are consonant with organizational goals	Concern for the welfare of the group; Not bound by organization prescription.
Technology	Rational; Logical problem solving; Extensive and systematic uses of information	Group interactions and processes; Sharing of information and knowledge
Environment	Closed system; No active interaction with environment; Develop goals through internal discussions	Open systems; Active interaction with the environment; Holistic; Practical and spiritual meaning
Social Structure	Normative, participants bound by prescribed values; Formal, social positions defined for participants	Dynamic and fluid; Unity; Values change and modify to meet emerging ideas and issues
Leadership	Centralized; Authoritarian; Ultimate decision making authority with those of the group	Authority by virtue of demonstrated competence; Ideas and value compatible
Philosophy	Efficiency and Effectiveness	Unity; Generosity/sharing; Flexibility

Note. From "Leadership and American Indian Values: The Tribal College Dilemma," by E. Badwound and W. Tierney, 1988, *Journal of American Indian Education, 28*. Copyright 1988 by Arizona State University. Reprinted with permission.

Becker, Poupart, and Martinez (1997) outlined Native American leadership and

then compared it to the U.S. Government. Decision-making was a community process

and it assured authentic leadership to the community. Only decisions reached by

consensus were honored and followed by the members of the tribe (Becker et al., 1997, p.

5). A spiritual ceremony made the decision official.

Table 3 describes some of the main characteristics of Native American

Leadership. Although the cultures of Native American tribes have similarities, not all of

these leadership values apply to all tribes (Becker et al., 1997).

Table 3

Comparison of American Indian Leadership and U.S. Governance

American Indian Leadership	U.S. Governance
Leaders were chosen as leaders for their knowledge, experience, and contribution.	Leadership is a position.
Leaders were chosen by the tribe and thus remained leaders as long as the tribe needed them.	Leaders seek and are employed or elected to a position. They serve for a specified term or for the duration of their employment.
Leaders had no power over others and could not command.	Leaders can create laws which are enforced by police and justice system.
Welfare of the tribe protected through maintaining culture and traditions.	Protection of individual rights. Protection of nation through economic growth and maintenance of private property.
Consensus was driving force behind decision-making.	Decisions arrived at by majority vote.
Spirituality inextricably intertwined in decision-making.	Rationality is the driving force behind decision-making.
Restitution-based justice, which was focused on restoring relationships.	Retribution-based justice.

Note. From "Traditional American Indian Leadership: A Comparison with U.S. Governance" by T. Becker, 1997, American Indian Research and Policy Institute, p. 8. Copyright 2009 by American Indian Research and Policy Institute. Reprinted with permission.

Similarly, Warner and Grint (2006) explored the differences and similarities

between Native American and imperialist leadership models. The authors spent over

twenty years interviewing and working with hundreds of members of the Comanche

Tribe in an effort to help others rethink their approach. Leadership was noted to be a form of persuasion. They noted four variables of leadership: observation, narration, experience, and tradition. Figure 1 is the model produced as a result of their work. Table 4 is the leadership variables in order of the strength of each variable for the particular leadership characteristic. This model is not hierarchical or authoritative (p. 239). It is rare to be a leader strong in all variables or one who speaks for us at all times.
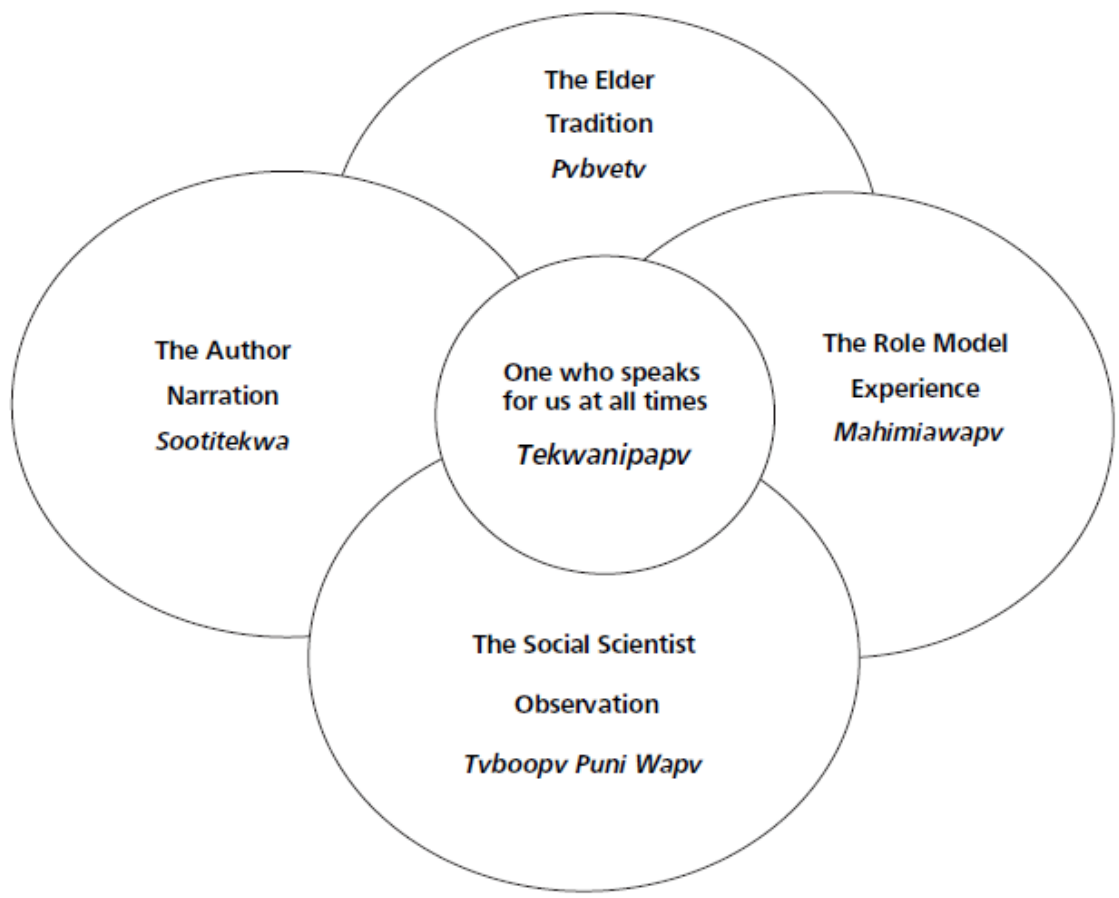
Note. From "American Indian Ways of Leading and Knowing," by L.S. Warner and K. Grint, 2006, *Leadership 225,* p. 236. Copyright 2006 by Sage. Reprinted with permission.

Figure 1

American Indian Leadership: The Tahdooahnippah/Warner Model

Table 4

Tahdooahnippah Leadership Variables

	Social Scientist	Author	Elder	Role Model
1	Observation	Narration	Tradition	Experience
2	Narration	Observation	Experience	Tradition
3	Experience	Tradition	Narration	Observation
4	Tradition	Experience	Observation	Narration

Note. From "American Indian Ways of Leading and Knowing," by L. S. Warner and K. Grint, 2006, *Leadership 225*, p. 237. Copyright 2006 by Sage. Reprinted with permission.

Nichols (2004) conducted a study with focus groups of Native American nurses to determine the leadership values among the group. The focus groups had members from 31 tribes and 63 nurses participated. The focus groups were asked two questions: "Often, Indian leaders are describe as wise; what does wise mean to you?" and "Tell me about an experience with a Native American leader in your community?" These questions were followed up with clarifying questions.

Nichols (2004) found that Native American nurses demonstrate leadership by mentoring, by being role models, by good communication including listening, demonstrating values, mobilizing action, and inspiration. Rather than delegating, a Native American nurse leader shows what needs to be done rather than telling people what to do. Native American nursing leaders are bicultural—they have leadership values from both European American and Native American cultures.

Native American leadership study outcomes. These studies identified themes of Native American leadership and in part, compared these themes to non-Native American leadership. Neither is right or wrong—just different. Additionally, non-

Natives with an understanding of the particular tribe's leadership values, has been found to lead to better working relationships (Badwound & Tierney, 1988; Becter et al., 1997; Metoyer, 2010; Klemm Verbos et al., 2011). The literature reviewed proposed the integration of Native American and non-Native American leadership values but no literature was found having performed such study.

Water Utility Organizations

While not a lot has been written specifically on water utility organizations, Ross & Associates Environmental Consulting (2005) conducted a cross-cutting analysis of eight leading water utility organizations. None of these organizations were Native American nor served populations less than 10,000 people. Their study explores trends, common themes, and other insights regarding effective management and leadership of water utility organizations. Some of the organizations involved in the study were striving to better involve their customers in the decision making process on matters affecting them (Ross and Associates Environmental Consulting 2005, p. 14). Employee development and training programs were emphasized in the eight organizations.

Summary

There are similarities found in the research of the Native American culture and leadership values and water utility organizations. The Native American cultural and leadership values literature suggests empowering people and concern for the well-being of the community. Native American leaders are chosen for their knowledge and are removed when they are no longer needed. The literature regarding both Native American leadership and water utility organizations reflect mentoring characteristics. Decisions are

made by involving the Native American communities and the water utility research

suggests involving their customers in the decision making process as the best course.

       The next chapter will discuss the methods used to conduct this research study.

Chapter 3

Methods

This study examines the impact of organizational culture and leadership values impact successful Native American water utility organizations. The study seeks to answer three research questions:

1. What similarities are there in the organizational culture of successful Native American water utility organizations?

2. Considering the competing values framework, what are the similarities among successful Native American water utility organizations?

3. Do the successful Native American water utility organizations broadly incorporate traditional Native American leadership values into their organizational culture?

The study will acquire data using online surveys and focus-group interviews. The focus group interviews will last approximately two hours and be conducted in the organization's offices. Participants will be asked to be present for the entire interview.

The study is mixed methods using both quantitative (the survey) and qualitative analysis (the focus group interview) (Punch, 2005). The findings will not be combined, however, a discussion of the survey results will be the beginning of the focus group interviews. Each participant is to have completed the survey to participate in the interviews.

The quantitative analysis will be used to test the hypothesis that Native American organizations are more heavily weighted in the clan quadrant. This hypothesis is drawn from the literature review, which showed a strong family and community influence in the culture. The quantitative analysis also will encourage the participants to begin thinking

about their organization for a more vibrant discussion in the interviews. The qualitative analysis will allow the investigator to ask additional questions and allow for a deeper discussion if necessary.

There are approximately 165 Native American water utility organizations in the United States. Because this study is both qualitative and quantitative, it is not possible for the investigator to include all of these organizations. Three organizations that are close-at-hand to the investigator participated in the study. This is what is referred to as a convenience sample (Punch, 2005). Projecting beyond this data sample is inappropriate.

This chapter describes the methods used in this study. The following sections outline the research design, measurement, and the data collection and analysis.

Research Design and Measurement

This study is divided into two phases. Phase I utilizes the Organizational Culture Assessment Instrument (OCAI) to survey 6-8 employees and board members of the five chosen Native American water utility organizations. From the survey, an organizational profile will be developed within the Competing Values Framework. Phase II is a semistructured, face-to-face, focus group interview with survey participants of each organization.

Phase I: The Competing Values Framework connects the strategic, political, interpersonal and institutional aspects of organizational life by considering the different patterns of shared values, assumptions and interpretations that define an organization's culture (Al-Khalifa & Aspinwall, 2001, p. 419). Currently used by over 12,000 companies, the Competing Values Framework was named one of the 40 most important frameworks in the history of business (Cameron, Quinn, DeGraff, & Thakor, 2006, p. 5).

However, evidence of the framework being used to evaluate Native American organizations has not been found. The closest use of this instrument to this study is research done by (Dastmalchian, Lee, & Ng, 2000) who used the competing values framework to explore the impact of National culture within similar organizational cultures. The Native American culture could be considered similar to National culture.

The survey questions within the OCAI (see Appendix C) are used to generate the competing values framework profile for the participants' respective organizations. The model has four quadrants, which identify cultural types: Clan, Hierarchy, Market, and Adhocracy.

The Clan culture describes organizations that are collaborative; have strong teamwork; employees are engaged and loyal; and their leaders are mentors rather than directive (Cameron & Quinn, 2011). Hierarchical organizations are bureaucratic and structured. They are very process oriented and perfection is the goal. Communication is top-down and leaders are directive (Cameron & Quinn, 2011). Market culture organizations are customer oriented and very competitive. Their emphasis is on getting the job done and increasing productivity (Cameron & Quinn, 2011). Adhocracy organizations are very creative and leaders encourage risk taking. These are agile organizations and employees are encouraged to suggest change (Cameron & Quinn, 2011).

The OCAI asks participants to rate alternatives within six items with respect to their organization. Four alternatives are available for each of the six items and the alternatives correspond to each of the cultural types. The alternatives are weighted against each other, hence the term competing values. There are 2 parts of the rating.

First, the rater scores each alternative based on where they believe the organization is now and second, where they prefer the organization to be (Cameron & Quinn, 2011).

The second phase of the study used focus-group interviews with each of the three organizations. In the focus group interviews, participating members have a focused discussion about the organization. The questions are designed to build on the previous questions in an effort to yield the most information (Krueger and Casey, 2000).

These focus groups were made up of a variety of people from the organizations. This allowed for information to be gained from various levels of the organization. In successful focus group interviews, the interviewer creates an atmosphere that encourages all types of comments. It is the intent of the interview to find out how the participants think and feel. With fellow members of the organization participating, comments are built upon by the group and participants feel more comfortable sharing information in this environment. Also to put the participants at ease, the interviews were set in the offices of the organizations (Krueger & Casey, 2000).

Members were asked questions to more broadly understand the organizational culture and leadership values that govern each organization. The questions were designed to build on the previous question to gain the most information from the groups. The interviews were recorded and transcribed to capture everything that was said during the interviews. Table 5 lists the questions that were asked in each interview.

Table 5

List of Focus Group Interview Questions

1.	What is your position with _____ water utility organization?
2.	What influenced your decision to begin working with _____ utility organization?
3.	How does your utility organization contribute to the well-being of the tribe?
4.	How does your organization enhance community value?
5.	Tell me about your most recent encounter with a customer. What makes this encounter typical or out of the ordinary? Do your customers feel informed about the services you provide? Do they value your services?
6.	How does the community view and support the utility organization?
7.	How is information shared with your customers?
8.	How do ideas for improvement develop? Improvements such as installing water meters, capital improvements, etc.
9.	What are the last 2 major decisions the utility organization made and how was the decision reached? A major decision may be increasing user fees, adding employees, etc.
10.	Tell me how you involve community members in making decisions.
11.	Is there anything else you wish to add?

This study sought to determine what organizational culture and leadership values impact successful Native American water utility organizations. Success is defined by the Indian Health Service (IHS) Operation and Maintenance (O&M) organization score sheet. The HIS, to comply with Public Law 94-437, reports the sanitation deficiencies within tribal water and wastewaters systems each year (Indian Health Service, n.d.). As part of the reporting, each utility organization is scored using a score sheet in accordance with the Sanitation Deficiency System Guide ("Indian Health Service," 2003).

The IHS scoring identifies three categories – operation, compliance, and budget and organization – to rate the water utility organization. The operation category

addresses operator certification, preventive maintenance, recordkeeping, safety, parts and equipment, system drawings, and operator training. Compliance addresses compliance with EPA Safe Drinking Water Act regulations. The budget and organization category addresses issues such as ordinances, budget and user fees, and emergency planning. Points totaling 40 are assigned to statements and the points are then reduced to a maximum of 16 per the SDS Guidelines. The score sheets are completed by IHS Tribal Utility Consultants in each of the 12 Area Offices. The score sheets are included in Appendix D.

In the 2012 reporting cycle, 165 Native American water utility organizations were scored. The average score was 10.65 and Figure 2 shows the range of scores given in 2012. Eastern Shoshone Utility Organization and Salish and Kootenai Housing Authority each received scores of 14 in 2012 and the Prairie Mountain Utility Organization received a score of 9. This information is provided to show where these organizations fall when compared to similar organizations across the country. Appendix D contains a list of all organizations scored.

Data Collection and Analysis Procedures

The data received from the OCAI surveys was averaged and plotted for each organization showing the current and preferred states as well as any extreme outlying scores. These profiles were then discussed during the focus-group interviews. To further analyze and compare the organizations, the OCAI data from all organizations were then placed on one plot.

2012 O&M Scores

Number of organizations (y-axis: 0, 5, 10, 15, 20, 25)

Bars by 2012 O&M Score:
- 0: 6
- 4: 5
- 5: 7
- 6: 9
- 7: 6
- 8: 12
- 9: 12
- 10: 12
- 11: 15
- 12: 18
- 13: 18
- 14: 22
- 15: 8
- 16: 15
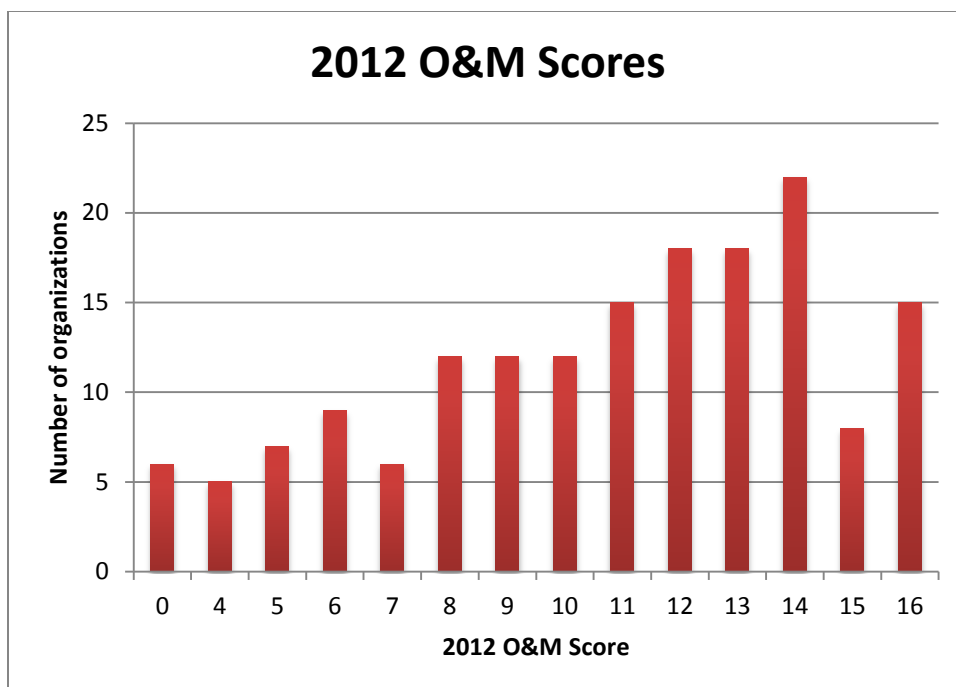
2012 O&M Score

Figure 1

IHS 2012 Operation and Maintenance Scores

A qualitative analysis of the focus-group interviews of each organization relative to their O&M score was performed. Additionally, the qualitative analysis addressed the following questions:

1. What similarities are there in the organizational culture of successful Native American water utility organizations?

2. Considering the competing values framework, what are the similarities among successful Native American water utility organizations?

3. Do the successful Native American water utility organizations broadly incorporate traditional Native American leadership values into their organizational culture?

The interview questions were designed to build upon one another and to encourage discussion among the focus-group participants. As Krueger and Casey (2000, p. 130) describe, upon completion of the interview, the principal investigator will look for

themes and similarities to other groups. The data will then be analyzed using the long-table approach (Krueger & Casey, 2000. pp. 132-137). Attention was paid to frequency, specificity, emotion, and extensiveness. Notes were also taken to assure the enthusiasm of the discussion and the willingness of others to build on statements made.

Summary

This chapter outlined the methods used to gather and analyze data for this research study. This study was conducted in two phases. Phase I was the completion of the OCAI survey and competing values framework profile for each organization. From this data, the relationship between the profile and the success of the organization based on the IHS O&M score is explored. Phase II was face-to-face, focus group interviews with each organization. The interviews gathered qualitative data to explore the relationship between the organization's success and the broad use of Native American leadership values.

The next chapter presents the results of the study.

Chapter 4

Results

This study examined the organizational culture and leadership impacts on successful Native American water utility organizations. This chapter is divided into two sections to discuss both the quantitative and qualitative results of the study. The first section provides the results of OCAI survey for each organization. The second section provides the themes derived from the focus-group interviews. The chapter concludes with a summary of the findings.

Three Native American water utility organizations participated in this research study. The focus group interviews were conducted in the conference rooms of each organization's office. Each participant had completed the OCAI survey prior to the focus group interviews such that the results of the survey could be discussed. The following is the demographics of the participants of each organization who participated in focus group interviews.

Six people completed the OCAI for Prairie Mountain Utility (PMU). At the beginning of the focus group interview, one person withdrew. All participants with PMU have Native American ethnicity. Two board members, their engineer, water operations manager, and general manager all participated in the focus-group discussion.

Salish and Kootenai Housing Authority (SKHA) also had six participants in the survey. One person was ill during the focus-group interview. Of those six individuals, one person is of European-American descent and the remaining are Native American. The water operations manager, two water operators, the engineer, and the general manager all participated.

Shoshone Utility Organization had five participants complete the survey and one person was unable to attend as she was needed to collect payments for water bills due that day. Of the four remaining all but one person was of Native American descent. The utilities manager, two water operators, and the water delivery truck driver participated in the interviews.

OCAI Survey Results

The next section will display the OCAI results for each organization in the current and future state (see Figure 3). The OCAI results discussion also includes information on the smallest and largest standard deviation for each organization. The raw data was reviewed to see if there was a single survey participant consistently causing the largest standard deviation. Or, that one participant was an outlier from the group. In all cases, no one person was consistently the outlier. A brief summary of the plot follows, followed by responses from the focus group interviews on the results.
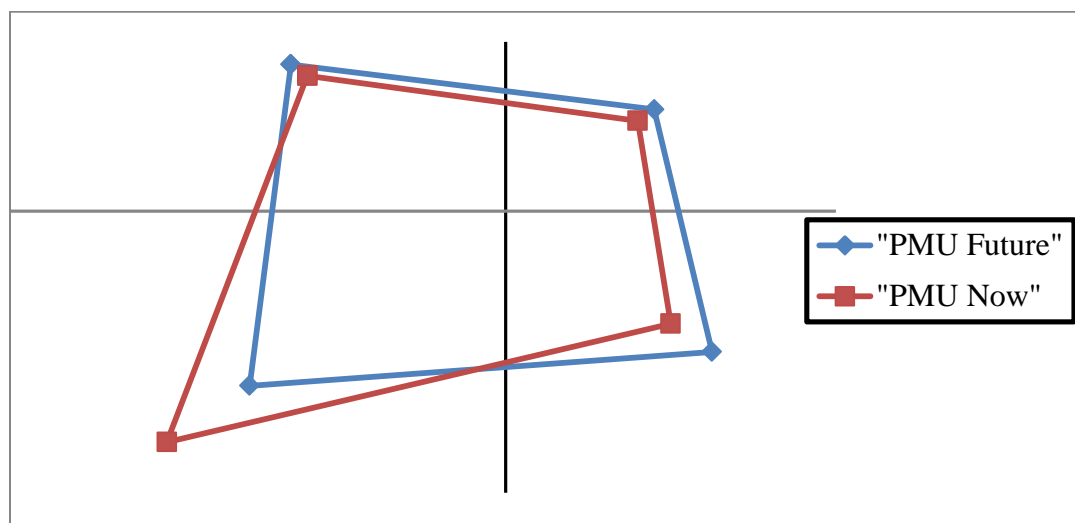
Figure 2

Prairie Mountain Utility Organization (PMU) OCAI Results

The plot shows that currently the participants felt the organization was primarily hierarchical and secondarily clan culture. The participants indicated that in 3-5 years from now, they wish the organization to be more balanced by becoming stronger in the adhocracy and market cultures. The group stated that overall they wish to be more communicative with their customers, which would enable the shift in the market culture. "We need to let people know about us by putting things in the newspaper or on the radio."

Because the plots were based on the average of the scores, an analysis of the standard deviations for each question was accomplished. The larger the standard deviation indicates the greater disparity of the responses. In the now state, the range of standard deviation for PMU was from 9.45 to 31.66. PMU's largest standard deviation was found in the strategic emphasis statement: "PMU emphasizes permanence and stability. Efficiency, control, and smooth running operations are important." The average rating for this statement was 44.71 with a standard deviation of 31.66. The statement with the smallest standard deviation (9.45) was: "PMU defines success on the basis of winning in the marketplace and outpacing the competition. Competitive market leadership is key." The average value for this statement was 11.43.

In the future state, PMU had the most agreement in the dominant characteristics question: "The PMU is a very personal place. It is like an extended family. People seem to share a lot of themselves." The average score for this statement was 20.71 with a standard deviation of 9.76. The most disagreement is in the strategic emphasis question: "PMU emphasizes competitive actions and achievement. Providing the best customer

services is the dominant goal." The standard deviation was 31.09 and the average score

is 38.33.

The data for the SKHA organization indicates an organization fairly balanced

among the four quadrants with more emphasis on the hierarchical culture (see Figure 4).

The investigator presented the data to the SKHA participants. It was noted that the

hierarchical average score did not change much from the now to the future state. The

reason stated was that the organization is required to follow federal regulations (EPA

Safe Drinking Water Act). Additionally, the processes and structure of the parent

organization lends to a hierarchical culture. As stated by the SKHA Executive Director

"Along with the controlling hierarchal, is it not just the regulations federal and otherwise,

but our own structure, if that could be attributed to being comfortable in the structure that

we've been in existence for 27 years, you know, under the structure of the housing

authority."
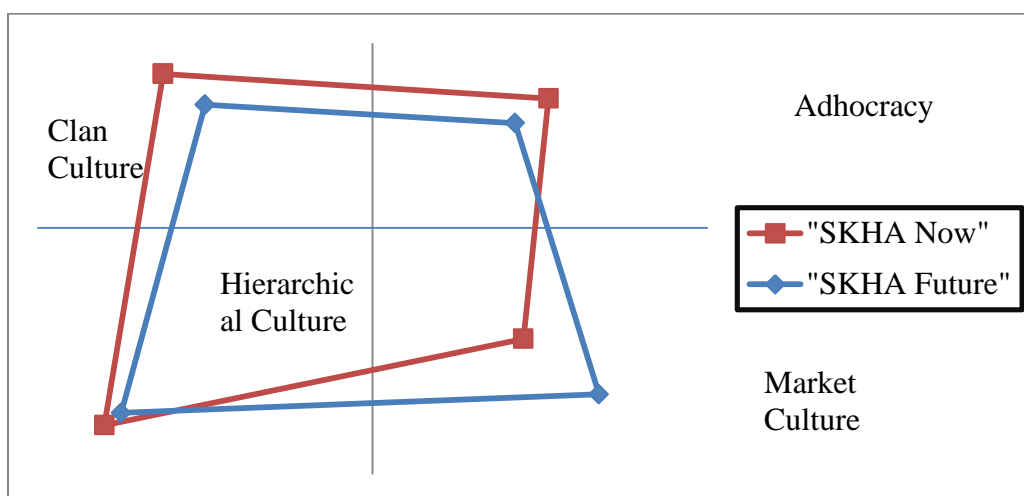
Figure 3

Salish and Kootenai Housing Authority (SKHA) OCAI Results

The participants found it interesting that in the future plot the market or competitive culture increased and that given the nature of the competing values framework, the cost of being more in the market culture was to be less clan culture and adhocracy culture.

Regarding the market or competitive culture, the participants stated they "want to do the best job they can do for our customers." However, it was stated "we're not competing for customers, they're either on our system or they're not" (because there is a tribal ordinance that homes must be connected to the community system).

The range of standard deviations for SKHA was from 3.16 to 21.37 in the now state. The most similarity was found for all participants on the statement "the glue that holds the organization together is loyalty and mutual trust and commitment to this organization runs high". The average response was 25 of 100 with a standard deviation of 3.16. The greatest difference was found in leadership and the hierarchical response statement "the leadership in the organization is generally considered to exemplify coordinating, organizing, or smooth-running efficiency". The average score for this statement was 31.67 with a standard deviation of 21.37.

For the future state, the range of standard deviations for SKHA was from 9.83 to 29.90. SKHA had the most agreement in regards to leadership for the statement: "the leadership in the organization generally demonstrates mentoring, facilitating, or nurturing." This statement averaged 18.33 with a standard deviation of 9.83. The statement, which had the least agreement for the future state, regarded the strategic emphasis statement: "the organization emphasizes competitive actions and achievement.

Providing the best customer service is the dominant goal." This statement averaged 25 (out of a possible100) with a standard deviation of 29.90.

The results for SUO showed a similar pattern but not as balanced as the other participating organizations (see Figure 5). In particular, the average score in the adhocracy quadrant is lower than the other two organizations. During the discussion of the OCAI results with the SUO participants, the point was made regarding their score in the adhocracy culture, "when you're dealing with public health, you can't really be a risk taker." The comment "water plants have to run a certain way, you can't change it very easily" supports the organization being more hierarchical.
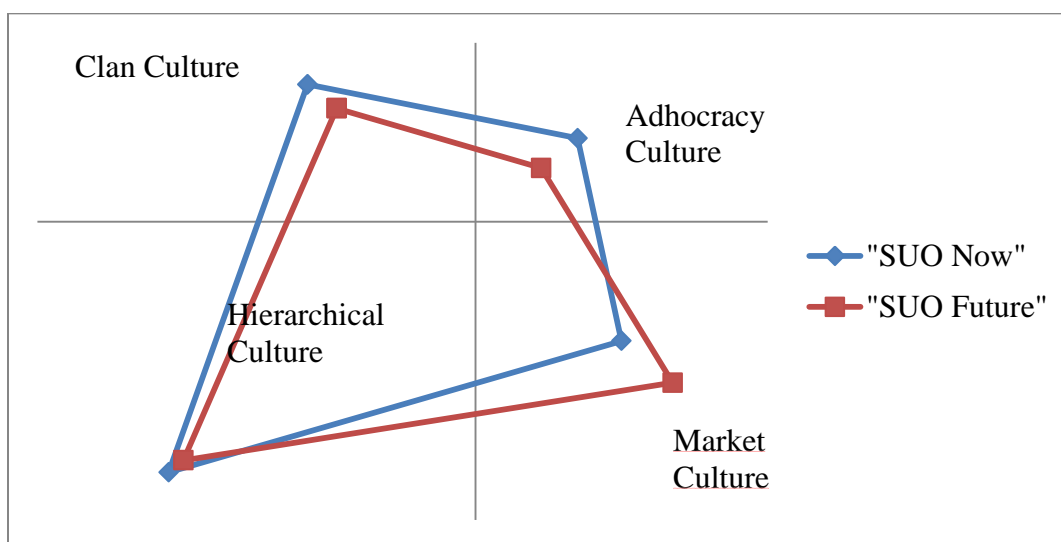
Figure 4

Shoshone Utility Organizations (SUO) OCAI Results

The future state of the SUO OCAI plot increases the score in the market culture. While answering the focus-group interview questions, the utility manager stated that "we've been directed by the (Eastern Shoshone) tribal council to hold public meetings in the next month or two."

For the now state, SUO's smallest (4.18) and largest (41.74) standard deviations were found in responses to market culture statements. The statement, which had the most agreement and smallest standard deviation assessed criteria for success: "SUO defines success on the basis of winning in the marketplace and outpacing the competition. Competitive market leadership is key." The average value was 4 out of 100 with the standard deviation of 4.18. In contrast, the statement "The management style of SUO is characterized by hard-driving competitiveness, high demands, and achievement" had the highest standard deviation of 41.74 with an average of 26.

In the future state, SUO's standard deviations ranged from 7.07 to 36.91. SUO's smallest standard deviation was in the following statements:

- In the dominant characteristics question, "The SUO is a very personal place. It is like an extended family. People seem to share a lot of themselves." The average score was 15.

- In the organization's leadership question, "The leadership in SUO is generally considered to exemplify entrepreneurship, innovating, or risk taking. The average score was 5.

SUO had the largest standard deviation regarding strategic emphasis with the statement "SUO emphasizes permanence and stability. Efficiency, control and smooth operations are important." The average score was 40 and the standard deviation was 36.91.

The plots for all participating organizations were placed on one chart for the now or current state of the organization.

As can be seen in Figure 6, all three organizations have similarly shaped plots. Minimal differences are found. All having higher scores in the hierarchical culture reflects the influence of the external environment. Federal regulations and formal processes are prevalent because of the impact on public health, which supports a more hierarchical culture.
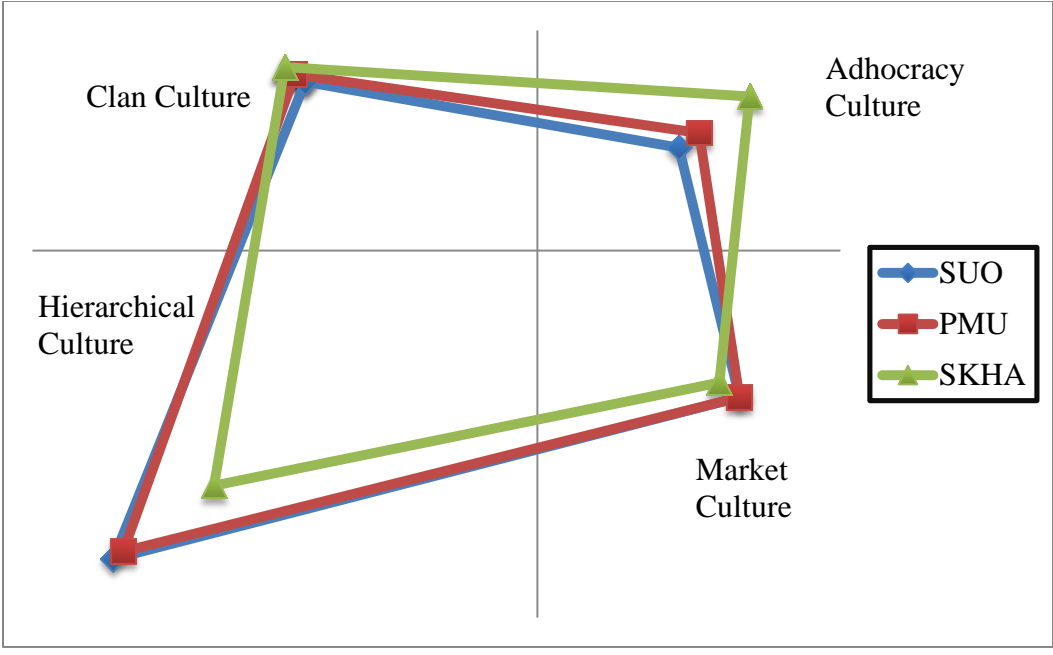
Figure 5

OCAI Results for All Organizations in the Now State

All organizations have a strong clan culture and lesser strengths in the adhocracy and market cultures. The strong clan culture is supported by Native American organizations having tendencies toward egalitarianism.

The plots in the future state for all organizations were also placed on one plot shown in Figure 7. All three organizations have similar plots in the future state (3-5 years from now).
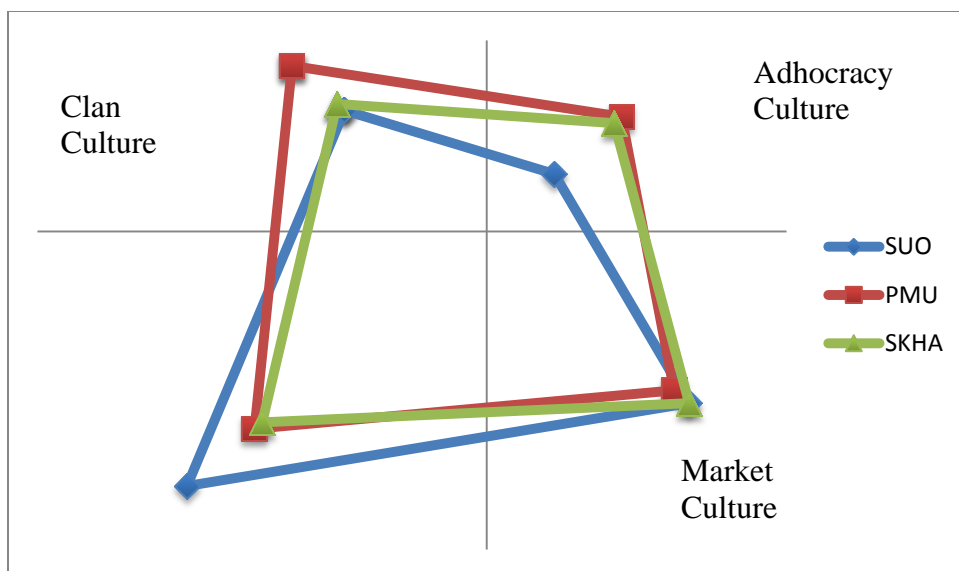
Figure 6

OCAI Results All Organizations in the Future State

In the future state (3-5 years from now), all three organizations wish to be fairly balanced in each of the four cultures. However, comparatively speaking, SUO wishes to retain their hierarchical and adhocracy cultures. PMU wishes to move toward more of a clan culture organization, and all have similar desires in the market culture. The similarities in the market culture may indicate a desire upon the participants for their organizations adapt to a more customer focused organization.

Focus Group Interview Results

The employees, managers, and board members interviewed expressed a personal desire to serve the organization. They see their work as challenging and interesting. The organizations with the higher O&M scores provided an informal mentorship / on-the-job training program and their staff are cross-trained to perform various functions within the organization. Table 6 lists organizational culture and leadership values derived from the interviews and the supporting quotes.

Table 6

Organizational Culture and Leadership Values

Values	Representative Responses
Person-job fit	"I went to college to become a water treatment plant operator." "I had just graduated with a bachelor's degree in water quality." "I wanted more experience in driving a truck cause I was a beginner." "When the opportunity became available it matched my education and experience." "I saw that there were going to be a lot of challenges, I thought it might be pretty fun." "I like it. It's interesting work." "I thought, man, maybe if I stick around awhile, maybe some stuff will get done eventually."
Employee Engagement	"We had some fallout discussions to that (after attending a capacity development training). Being in a (Federal) budget situation where we can start budgeting in and charging our users for, and put aside some funds and have monies to improve our system." "We don't sit down and get together, but Kenny will come in and say, 'Man it would sure be nice if we had this line connected.' Then Ansel might say, 'It'd sure be nice if we could get some storage over here." "The engineer works with the guys in the field and they say 'Hey, we cant put up with this anymore'." "When an employee died, he was not replaced. That was a decision we (manager and operators) all made and that was one of the sit down, talk about it decisions. One of the few that we do, but that was a big one." "I (utility manager) try most the time to get these guy's opinions, sometimes I don't." "What normally happens is pretty much everyone in this group (operators, managers, engineer, and board members) almost just sits like this and discuss what's needed as far as going after grants."
Employee Development	"All these guys kind of do each other's jobs as needed." "I just started out with what he was doing, laying pipeline then I jumped into working with the maintenance crew and a position came open for water and sewer operator." "Then on occasion a side-by-side mentor." "Training the guys."
Employee Satisfaction	"I think that the operators that we have are pretty much dedicated to their job." "I think we pay pretty well, overall. I mean, tribal organization wide we pay pretty well."

The organizational culture created by the employees, managers, and board members of these organizations are centered around the value of its members. Organizations are formed because we can't do everything alone (Schein, 2010). These organizations engage employees in making decisions, put their education and experience to good work, and work to further develop their employees.

As an apparent benefit to being highly employee-oriented organizations, these organizations enjoy employee loyalty. Employees utilize technology to attain what is best for their water system. For example, "We have the technology and the resources and the expertise that it's (our system) pretty much flawless." Another similar response was made in regards to the construction of a new water treatment plant, "Everyone wanted conventional (plant), but I hung onto this (filtration plant), no chemicals, and it turned out a pretty good decision.

In addition to the organizational culture and leadership values that are common to these organizations, three environmental factors were prevalent in the interviews (see Table 7). The mission of protecting public health was foremost in the minds of the interview participants. It was very clear they understood the importance of the organization for the health and well-being of their customers.

Table 7

Environmental Factors

Working Environment	Representative Responses
Lack of Customer Involvement	"I think a lot of times we take it for granted, you know, you don't realize just how much work the staff here do." "Not noticed. Unless we turn the tap on there's no water." "If there's water running out in Elmo, we know that before there's problems. So we get up there and fix it. Their service is not disrupted." "It's hard to judge how we're valued because we don't really hear from our customer base that often, unless there's a problem." "I only get notified when something's wrong, pretty much, so I never really hear anything good from any of the community members." "They allow us to do the testing (access to their taps), they allow us to interrupt their services to put in a meter." "Very few complaints." "We don't get many complaints." "Some customers . . . approach (me) 'I heard you guys are finally providing good water' or 'I heard something went wrong with this." "An indicator to me that they're doing a good job is we haven't had any violations with EPA for 5 years now." "A non-Indian community asked us to manage their system for them."
Protecting Public Health	"I think we provide a very crucial and critical service to the tribal membership. The water, to have safe drinking water is a pretty significant issue." "They need us. They need drinking water and toilets that flush and we provide their livelihood, really." "You've got to have safe drinking water. That's just kind of given anywhere. I don't know how else to explain it. You got to have water. That's a pretty important contribution." "The community has an ample supply of water." "We're concerned about the health and wellness of the people. Where before they had running water, we had to haul water." "Just that we know this little touch of safety is there, that our kids won't get sick from any bacteria or anything like that (in the water)."
Tribal Government Support	"Our (tribal) business council has been…proactive with the water system." "I think also you have to give respect to our tribal government, for having the wisdom to look at the problem and to find a way to solve it, to relate to the people, to put the water and sewer with the housing authority and to give it the autonomy to function." "They've invested in putting their resources under the housing authority as far as the water and sewer, put a board in place to oversee the whole operation of the organization and then just let it go, make it go without much involvement."

Strong support from the tribal government was also key to the organizations' success. Another common thread from the respondents was that their customers were not familiar with the efforts made to supply them with safe drinking water. It was almost a careless reliance upon the organizations. This study also considered the impact of Native American leadership values in the organizations participating in this study (Table 8).

All of the organizations participating in this study touched on several Native American cultural and leadership values identified in the literature review. Native Americans are typically collectivists concerned with the well-being of the community and these organizations are well aware of their connection to the well-being of the communities they serve. These organizations embrace a participatory decision making process. Whether formally or informally sought, employees are encouraged to weigh-in on decisions that effect the organization. The diverse participation in the focus group interview is an additional example of employees being engaged.

Humility is a strong characteristic of Native Americans. Mentoring leadership is a trait of Native American leadership. The leaders of these organizations lead by doing the work with their employees, rather than directing and standing back.

Findings Summary

This chapter reported the results of the OCAI surveys and the focus-group interviews. The organizational culture of the three organizations surveyed are similar in both the current and future states. The competing values quadrants are fairly balanced with the hierarchical culture weighted more than the others. The discussions of the OCAI survey with the participants supported this finding as providing safe drinking water has many formal processes and is driven by federal regulations.

Table 8

Native American Leadership Values

Native American Leadership Values	Representative Responses
Contribute to the well-being of the tribe (Klemm Verbos et al., 2011) Concern for the welfare of the group (Badwound & Tierney, 1988)	"I think we provide a very crucial and critical service to the tribal membership. The water, to have safe drinking water is a pretty significant issue." "They need us. They need drinking water and toilets that flush and we provide their livelihood, really." "You've got to have safe drinking water. That's just kind of given anywhere. I don't know how else to explain it. You got to have water. That's a pretty important contribution." "The community has an ample supply of water." "We're concerned about the health and wellness of the people. Where before they had running water, we had to haul water."
Provide jobs and enhance community value (Klemm Verbos et al., 2011)	"I think it kind of helps develop community pride a little bit more, knowing, you know, that they have available supply of water" "That's one of the big things for the Shoshone tribe, is they're really trying to get some economic development going in the area, provide some jobs and the utility just provides one of those basic building blocks for that economic development goal."
Reflective, participative (Klemm Verbos et al. 2011) Participatory (Badwound & Tierney, 1988) Spirituality intertwined in decision making (Becker et al. 1997)	"We had some fallout discussions to that (after attending a capacity development training). Being in a (Federal) budget situation where we can start budgeting in and charging our users for, and put aside some funds and have monies to improve our system." "We don't sit down and get together, but Kenny will come in and say, 'Man it would sure be nice if we had this line connected.' Then Ansel might say, 'It'd sure be nice if we could get some storage over here."
Mentoring, role models, good communicators, demonstrates values (Nichols, 2004)	"Training the guys." "Then on occasion a side-by-side mentor."

Table 8 (Continued)

Native American Leadership Values	Representative Responses
Native American leaders were humble servants to the community (Becker, Poupart, & Martinez , 1997, p. 6) These leaders were humble, sacrificing, and effacing and possessed an extraordinary lever of character and integrity (Cajete, 2011).	"I think a lot of times we take it for granted, you know, you don't realize just how much work the staff here do." "Not noticed. Unless we turn the tap on there's no water." "If there's water running out in Elmo, we know that before there's problems. So we get up there and fix it. Their service is not disrupted."

The next chapter will discuss the summary of the findings, limitations of this study, any investigator biases, improvements to the research techniques, and research lessons learned.

Chapter 5

Discussion

This study sought to find similarities in the organizational culture and leadership values of successful Native American water utility organizations. Specifically, the study asks:

1. What similarities are there in the organizational culture of successful Native American water utility organizations?

2. Considering the competing values framework, what are the similarities among successful Native American water utility organizations?

3. Do the successful Native American water utility organizations broadly incorporate traditional Native American leadership values into their organizational culture?

This chapter summarizes the findings and conclusions of the study. Additionally, the chapter discusses the limitations, recommendations, and suggestions for future research.

Key Findings

OCAI. The organizations participating in this study revealed similar shaped plots from the data provided by the Organizational Culture Assessment Instrument (OCAI). The plots of both the current and future states were similar. Processes are critical to the success of these organizations and hierarchical cultures are process driven (Cameron & Quinn, 2011). These organizations are regulated by the U.S. Environmental Protection Agency under the National Primary Drinking Water Regulations (Legal Information Institute, n.d.). In order to meet these standards, the organizations must follow processes

thus scoring higher in the hierarchical culture. The remaining three cultures, the market, adhocracy, and clan cultures, were mostly balanced.

The comparison of the now and future states of the OCAI plots indicate participating organizations desire to have a slight increase in the market culture. The discussions regarding the OCAI had the most enthusiasm as providing more public information was the topic at hand. Supporting this desire, the Ross and Associates study (2005) suggested that the successful water utility organizations they studied do work to increase the support of their customers.

Common organizational culture and leadership values. The three organizations had organizational culture and leadership values in common. Those themes are person-job-fit; employee engagement; mentoring leadership; employee development and employee satisfaction.

Employees were matching their education and skills to the jobs they performed for the organizations. Employees were engaged in decisions effecting the organization and their positions. Unofficial training programs and mentoring were common characteristics of the organizations. Employees possessed pride in their work and were satisfied with the organization.

Additionally, the organizations had similar environmental factors. Although these are not organizational culture themes, these do affect the work environment of the organizations. The environmental factor themes are lack of customer input; protecting public health; and tribal government support. The lack of customer input is an indication of a weak market culture. Because of the detailed process required, protecting public health supports the hierarchical culture.

Native American leadership values. Native Americans are said to be collectivists and therefore, a great concern for the welfare of the tribe exists (Klemm Verbos et al., 2011; Badwound & Tierney, 1988). The focus group interviews revealed much pride in the fact that the participating organizations are concerned with the welfare of the tribe and the communities they serve. Protecting the health of the tribe was a theme common to all.

In terms of Native American values, the organizations involved in this research study involved their employees in the decision making process. This was referred to as participatory decision making (Klemm Verbos et al., 2011; Badwound & Tierney, 1988) in Native American organizations. The opinions of employees are sought for the decisions effecting the organization. Ideas for capital improvements often came from the employees.

Klemm Verbos, Kennedy, & Gladstone, (2011) found enhancing community value to be a common theme of Native American organizations. In this study, all three Native American water utility organizations enhanced community development through economic development and community pride. The results of the interviews were that the tribes not only couldn't survive but couldn't thrive without the water utility organizations. To add housing or business, the tribes must have adequate quality and quantity of water.

Previous research suggested Native American leadership is demonstrated opposed to delegated (Nichols, 2004). The leaders of these organizations were characterized as mentors. The employees of these organizations look to their managers to work with them rather than delegating orders. Research also suggests that Native American leadership is

humble and sacrificing (Becker, Poupart, & Martinez , 1997, p. 6; Cajete, 2011). This characteristic may be demonstrated by the customers not noticing their water service until it is interrupted. The organizations did not receive much feedback but it is likely they are not asking for any.

Conclusions

The findings were reviewed for each research question. The conclusions are:

1. The three Native American water utility organizations shared similar organizational culture and leadership values. The education and skills of the employees are put to use in their employment. Employees are engaged in the organizational decision making process. Employees are developed on-the-job and provided mentoring by the organizations leaders. Employees are dedicated to their work.

2. These organizations also have common organizational culture assessments as evidenced by the Organizational Cultural Assessment Instrument (OCAI) surveys. These commonalities exist in both the current and future (preferred) states. The organizations scored higher in the hierarchical culture and had approximately equal scores in the market, adhocracy, and clan cultures.

3. Participatory decision making, a focused concern for the well-being of the tribe, humble and mentoring leadership, and enhancing the community value are common Native American leadership values. These values were all demonstrated in the organizations studied.

Limitations

Three of the 165 Native American water utility organizations participated in this research study. This is a very small sample representing less than 2% of all Native

American water utility organizations. As stated earlier, the sample was a convenience sample as the organizations are all located in Montana and Wyoming, near the researcher.

In addition, the utility manager of each organization chose the participants and provided the link to the OCAI survey. The ideal would have been for each organization to have between 6 and 8 randomly selected participants complete the survey and attend the focus group interviews. Furthermore, some of the participants were unable to attend because of illnesses and another chose to withdraw, resulting in 4 to 5 per focus group. A presurvey meeting for the investigator to fully explain the research study may have cleared up questions and reduced the standard deviation among the questions. The standard deviation for the OCAI survey was considerable for many of the statements, which indicates a lack of agreement among members of the organization.

The final limitation is that the investigator has a professional relationship with these organizations. This may have discouraged participants from fully sharing their opinions.

Further Research

Further research involving a greater number of Native American water utility organizations is warranted to confirm or refute the findings of this study. Additionally, a more in-depth discussion of the OCAI results and the questions with the greatest standard deviation may bring forth greater information into the organizational culture of these organizations. This study averaged all scores and Cameron and Quinn (2011) suggest that discussing the questions may reveal the true score opposed to averaging.

The focus group interview questions were based in the decision making process, community welfare, and interactions with customers. Further questioning regarding

employee development, employee satisfaction, and teamwork may further reveal values essential to these organizations.

More information regarding Native American leadership values may be revealed by asking more direct questions and involving a local Native American culture "expert" for guidance. Literature available regarding this topic is not widely available.

This study explored the organizational culture of Native American water utility organizations with the hypothesis that they would be more heavily weighted in the clan culture; however, these organizations scored higher in the hierarchical culture. Additional similarities emerged from the focus group interviews showing that although they had a strong hierarchical culture, commonalities consistent with Native American leadership values also emerged. The term bicultural adequately describes these organizations. They have characteristics common to both European-American and Native American organizations.

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Appendix A

Invitation to Participate in the Research Study

September 11, 2012

Dear Water Utility Manager,

As a water utility manager, you are well aware of the increased demands with the same amount of resources. To meet these challenges, your organization has to perform as optimally as possible to be successful. The assessment of organizational culture may point to reasons why an organization is successful or not. Edgar Schein defined organizational culture as the norms, beliefs, and values of an organization. The composition of organizational culture is typically both conscious and unconscious. A statement such as "it's just the way things are done around here" would be indicative of organizational culture.

As a student in Pepperdine University's Master of Science in Organization Development, I am seeking your organization's participation in an important research project. The purpose of the study is to explore the organizational culture of Native American water utility organizations and to provide them and other such organizations a framework to become more successful. This study attempts to answer the question: What organizational culture and leadership values impact successful Native American water utilty organizations? Knowledge gained from this study will be useful to help other Native American water utility organizations improve their performance.

Participation requires that you and employees and board members respond to an anonymous survey, which will take approximately 20 minutes to complete. All questions must be answered for the data to be valid. Once all surveys are complete, an average for your organization will calculated and the results plotted on a graph. Then I will schedule a face-to-face, focus group discussion with you and those who completed the survey. Participation is voluntary and you may withdraw from the study at any time without penalty.

All responses will be kept confidential. Only aggregate data will be reported in the thesis or in any subsequent analysis beyond the thesis and possible future publication of the results. The survey results and interview data will be securely stored in the researcher's locked file cabinet for five years, after which all of it will be destroyed.

If you would like to participate, please respond with permission in writing on your company's letterhead to:
Carole Boerner
4522 Shasta Ln
Billings, MT 59101

If you have any questions regarding the study, please call Carole Boerner at 406-247-7096. Prior to conducting any research within your organization, this study will be reviewed by the Institutional Review Board (IRB) at Pepperdine University and will meet all requirements regarding the university's procedures.

Thank you for your consideration. Upon completion of the research, I will make a presentation to you and your organization regarding the findings. I will also provide an abstract of the study results.

Sincerely,

Carole L. Boerner

Candidate, Master of Science in Organization Development
Pepperdine University
Graziadio School of Business and Management
24255 Pacific Coast Highway
Malibu, CA 90263

Appendix B

Consent Form Cover Letter and Consent Form

Cover Letter and Consent form to participate in a organizational culture survey and face-to-face, focus group interview

September 11, 2012

Dear Utility Employee or Board Member:

As you know, providing safe drinking water to Native Americans is vital for good public health. Assuring optimal public health with the scarce resources available is a challenge for most Native American water utility organizations. The lives of the people in Native American communities are dependent upon the success of these organizations. The success of organizations is dependent upon their employees and board members. Employees and board members have a unique perspective as to why the organization is successful.

I am seeking your participation in an important research project exploring the organizational culture and leadership values that lead to Native American water utility organizations being successful. These values include those common to Native American cultures. Knowledge gained from this study will be useful to help other Native American water utility organizations improve their performance.

Your participation will include completing a survey utilizing the Organizational Culture Assessment Instrument, which can be done on-line or by mail. This will take approximately 20 minutes to complete. All persons completing the survey for your organization will particpate in a face-to-face, focus group interview, which will last no longer than 2 hours. The interview will focus on how your water utility operates.

All responses are kept confidential. Only the combined data for each organization will be will be reported in the thesis or in any subsequent analysis beyond the thesis and possible future publicaiton results. The survey results and interview data will be stored securely in the researcher's locked file cabinet for five years, after which all of it will be destroyed.

Your participation is voluntary. You may withdraw at any time without penalty.

If you have any questions regarding the study, please call Carole Boerner at 406-247-7096. Prior to conducting any research within your organization, this study will be reviewed by the Institutional Review Board (IRB) at Pepperdine University and will meet all requirements regarding the university's procedures.

Thank you for your participation and support of this research study.

Sincerely,

Carole L. Boerner

Candidate, Master of Science in Organization Development
Pepperdine University
Graziadio School of Business and Management
24255 Pacific Coast Highway
Malibu, CA 90263

Pepperdine University/Graziadio School of Business and Management
Consent to Participate in a Research Study

Investigator: Carole L. Boerner, contact number: 406-247-7096 or 406-670-3568
Faculty Advisor: Julie Chesley, Ph.D.: 703-389-3287

You are being asked to participate in a research study. To join the study is voluntary.
You may refuse to join, or you may withdraw your consent to be in the study, for any
reason, without penalty. Research studies are designed to obtain new knowledge. This
new information may help people in the future.

Details about this study are discussed below. It is important that you understand this
information so that you can make an informed choice about being in the research study.
You will be given a copy of this consent form. You should as the researcher, Carole
Boerner, any questions you have about this study at any time. Approximately 6-8
participants from each organization will participate and 5 organizations will participate in
this study.

Your involvement will take approximately 20 minutes to complete the survey using the
Organizational Culture Assessment Instrument and the face-to-face, focus group
interview will last no more than 3 hours.

The steps required by you to participate in this study are as follows:
1. Read and understand the cover letter to consent form.
2. Read, understand and sign the consent form.
3. Read the directions for completing the Organizational Culture Assessment
   Instrument and complete the survey.
4. Attend the face-to-face, focus group interview.
5. Participate in the interview.

All information collected will be kept confidential and stored in a locked, secured filing
cabinet for five years. Only the researcher has access to this cabinet. Participants will
not be identified in any report or publication about this study. Your participation is
appreciated and voluntary. You may withdraw at any time without question or penalty.

You have the right to ask, and have answered, any questions you may have about this
research. If you have questions, complaints, or concerns, you should contact the
researcher, Carole Boerner at 406-247-7096 or 406-670-3568 or her supervisor Julie
Chesley, Ph.D. at 703-389-3287.

All research on human volunteers is reviewed by a committee that works to protect your
rights and welfare. If you have any questions or concerns about your rights as a research
subject, or if you would like to obtain information or offer input, you may contact the
Institutional Review Board at Pepperdine University at 310-568-5753.

Title of Study: What organizational culture and leadership values impact the success of Native American water utility organizations?

Investigator: Carole Boerner

Participant's Agreement:
I have read the information provided above. I have asked all the questions I have at this time. I voluntarily agree to participate in this research study.

_____   _____

Signature of Research Participant   Date

_____   _____

Printed Name of Research Participant   Date

_____   _____

Printed Name of Investigator   Date

Appendix C

OCAI Online Survey

To conduct the OCAI survey, a Qualtrics Survey was adapted for each of the three organizations. Below is the Prairie Mountain Utility Organization's survey.

Q9 Competing Values Framework Assessment These questions ask you to identify the way you experience Prairie Mountain Utilities right now, and, separately, the way you think it should be done in the future. Please rate each of the statements by dividing 100 points between alternatives A, B, C, and D depending upon how similar the description is to Prairie Mountain Utilities. (A score of 100 would indicate very similar and 0 would indicate not at all similar.) The total points for each question must equal 100. The first six questions ask you to rate how you view Prairie Mountain Utilities at the present time. Then the same six questions are asked where you would like to see Prairie Mountain Utilities in 3 to 5 years. You may divide the 100 points in any way among the four alternatives for each question. Some alternatives may get zero points.

Q3 Please rate the Dominant Characteristics of Prairie Mountain Utilities (PMU) as you see them now.
_____ A. The PMU is a very personal place. It is like an extended family. People seem to share a lot of themselves. (1)
_____ B. The PMU is a very dynamic and entrepreneurial place. People are willing to stick their necks out and take risks. (2)
_____ C. The PMU is very results oriented. A major priority is getting the job done. People are very competitive and achievement orientated. (3)
_____ D. The PMU is a very controlled and structured place. Documented or formal procedures generally govern what people do. (4)

Q2 Please rate Prairie Mountain Utilities' Leadership as you see it now.
_____ A. The leadership in PMU is generally demonstrates mentoring, facilitating, or nurturing. (1)
_____ B. The leadership in PMU is generally considered to exemplify entrepreneurship, innovating, or risk taking. (2)
_____ C. The leadership in PMU is generally considered to exemplify an aggressive, results-oriented, no-nonsense focus. (3)
_____ D. The leadership in PMU is generally considered to exemplify coordinating, organizing, or smooth-running efficiency. (4)

Q4 Please rate the Management of Employees for Prairie Mountain Utilities (PMU) as you see it now.

_____ A. The management style of PMU is characterized by teamwork, consensus, and participation. (1)

_____ B. The management style of PMU is characterized by individual risk-taking, innovation, freedom, and uniqueness. (2)

_____ C. The management style of PMU is characterized by hard-driving competitiveness, high demands, and achievement. (3)

_____ D. The management style of PMU is characterized by security of employment, conformity (to policies and procedures), predictability, and stability in relationships. (4)

Q5 Please rate the Organizational Glue of Prairie Mountain Utilities (PMU) as you see it now.

_____ A. The glue that holds PMU together is loyalty and mutual trust. Commitment to this organization runs high. (1)

_____ B. The glue that holds PMU together is commitment to innovation and development. There is an emphasis on being on the cutting edge. (2)

_____ C. The glue that holds PMU together is the emphasis on achievement and goal accomplishment. Aggressiveness and winning are common themes. (3)

_____ D. The glue that holds PMU together is formal rules and policies. Maintaining a smooth-running organization is important. (4)

Q6 Please rate the Strategic Emphases of Prairie Mountain Utilities (PMU) as you see it now.

_____ A. PMU emphasizes human development. High trust, openness, and participation persists. (1)

_____ B. PMU emphasizes acquiring new resources and creating new challenges. Trying new things and prospecting for opportunities are valued. (2)

_____ C. PMU emphasizes competitive actions and achievement. Providing the best customer service is the dominant goal. (3)

_____ D. PMU emphasizes permanence and stability. Efficiency, control and smooth operations are important. (4)

Q7 Please rate the Criteria of Success for Prairie Mountain Utilities (PMU) as you see it now.

_____ A. PMU defines success on the basis of the development of human resources, teamwork, employee commitment, and concern for people. (1)

_____ B. PMU defines success on the basis of providing the most unique or the best water utility service. It is a water utility leader and innovator. (2)

_____ C. PMU defines success on the basis of winning in the marketplace and outpacing the competition. Competitive market leadership is key. (3)

_____ D. PMU defines success on the basis of efficiency. Dependable delivery, smooth scheduling, and low cost production are critical. (4)

Q16 Now, you will be asked the same questions Please answer by thinking of where you hope to see Prairie Mountain Utilities in 3-5 years.

Q10 Please rate the Dominant Characteristics of Prairie Mountain Utilities (PMU) as you hope to see them in the 3-5 years.

_____ A. The PMU is a very personal place. It is like an extended family. People seem to share a lot of themselves. (1)

_____ B. The PMU is a very dynamic and entrepreneurial place. People are willing to stick their necks out and take risks. (2)

_____ C. The PMU is very results oriented. A major priority is getting the job done. People are very competitive and achievement orientated. (3)

_____ D. The PMU is a very controlled and structured place. Documented or formal procedures generally govern what people do. (4)

Q11 Please rate Prairie Mountain Utilities' Leadership as you hope to see it in 3-5 years.

_____ A. The leadership in PMU is generally demonstrates mentoring, facilitating, or nurturing. (1)

_____ B. The leadership in PMU is generally considered to exemplify entrepreneurship, innovating, or risk taking. (2)

_____ C. The leadership in PMU is generally considered to exemplify an aggressive, results-oriented, no-nonsense focus. (3)

_____ D. The leadership in PMU is generally considered to exemplify coordinating, organizing, or smooth-running efficiency. (4)

Q12 Please rate the Management of Employees for Prairie Mountain Utilities (PMU) as you hope to see it in 3-5 years.

_____ A. The management style of PMU is characterized by teamwork, consensus, and participation. (1)

_____ B. The management style of PMU is characterized by individual risk-taking, innovation, freedom, and uniqueness. (2)

_____ C. The management style of PMU is characterized by hard-driving competitiveness, high demands, and achievement. (3)

_____ D. The management style of PMU is characterized by security of employment, conformity (to policies and procedures), predictability, and stability in relationships. (4)

Q13 Please rate the Organizational Glue of Prairie Mountain Utilities (PMU) as you hope to see it in 3-5 years.

_____ A. The glue that holds PMU together is loyalty and mutual trust. Commitment to this organization runs high. (1)

_____ B. The glue that holds PMU together is commitment to innovation and development. There is an emphasis on being on the cutting edge. (2)

_____ C. The glue that holds PMU together is the emphasis on achievement and goal accomplishment. Aggressiveness and winning are common themes. (3)

_____ D. The glue that holds PMU together is formal rules and policies. Maintaining a smooth-running organization is important. (4)

Q14 Please rate the Strategic Emphases of Prairie Mountain Utilities (PMU) as you hope to see it in 3-5 years.

_____ A. PMU emphasizes human development. High trust, openness, and participation persists. (1)

_____ B. PMU emphasizes acquiring new resources and creating new challenges. Trying new things and prospecting for opportunities are valued. (2)

_____ C. PMU emphasizes competitive actions and achievement. Providing the best customer service is the dominant goal. (3)

_____ D. PMU emphasizes permanence and stability. Efficiency, control and smooth operations are important. (4)

Q15 Please rate the Criteria of Success for Prairie Mountain Utilities (PMU) as you hope to see it in 3-5 years.

_____ A. PMU defines success on the basis of the development of human resources, teamwork, employee commitment, and concern for people. (1)

_____ B. PMU defines success on the basis of providing the most unique or the best water utility service. It is a water utility leader and innovator. (2)

_____ C. PMU defines success on the basis of winning in the marketplace and outpacing the competition. Competitive market leadership is key. (3)

_____ D. PMU defines success on the basis of efficiency. Dependable delivery, smooth scheduling, and low cost production are critical. (4)

Q15 Thank you very much for completing this survey. I look forward to visiting with you more about Prairie Mountain Utilities on December 19.

Appendix D

IHS O&M Scoring Information

Organization	System Type	Submitted Score	Last Update
AK CHIN O&M	Water	11	05\31\2012
AL/CO O&M ORGANIZATION	Water	5	06\12\2012
ALAC - Water and Wastewater Utilities	Water	5	06\12\2012
Apsaalooke Water and Wastewater Authority	Water	8	05\22\2012
BAD RIVER WATER AND SEWER DEPARTMENT	Water	10	01\07\2013
BATTLE MOUNTAIN O&M	Water	6	11\26\2012
BENTON CHAIRPERSON	Water	4	11\26\2012
BIG PINE O&M ORG.	Water	16	11\26\2012
BISHOP O&M ORG.	Water	11	11\26\2012
BLACKFEET UTIL COMM- BLACKFEET ENVIRONMENTAL	Water	12	05\22\2012
BOIS FORTE UTILITY BOARD	Water	8	01\07\2013
BURNS O&M	Water	9	07\24\2012
Bay Mills Utility Authority	Water	14	01\07\2013
CAMPBELL RANCH O&M	Water	12	11\29\2012
CATAWBA INDIAN NATION	Water	5	06\12\2012
CCT PUBLIC WORKS	Water	13	07\24\2012
CDA TRIBAL O&M	Water	14	07\24\2012
CELILO BIA O&M	Water	14	07\24\2012
CHEHALIS O&M	Water	10	07\24\2012
CHEMEHUEVI O&M	Water	13	05\31\2012
CHER - Goose Creek Retirement Park	Water	0	06\20\2012
CHER - Indian Creek Campground	Water	0	06\20\2012

CHER - Standing Wolf Campground	Water	0	06\20\2012
CHER - Twin Forks RV Park	Water	0	06\20\2012
CHEROKEE W&S ENT.	Water	8	06\13\2012
CHITIMACHA O&M ORGANIZATION	Water	7	06\13\2012
CHOCTAW UTILITIES	Water	4	06\13\2012
COCOPAH O&M	Water	10	05\31\2012
COLORADO RIVER O&M	Water	13	05\31\2012
COUSHATTA TRIBE OF LOUISIANA	Water	6	06\13\2012
CS&KT O&M ORGANIZATION	Water	14	05\22\2012
City of Flandreau	Water	16	09\26\2012
DUCK VALLEY O&M	Water	12	11\26\2012
DUCKWATER SHOSHONE TRIBE	Water	10	11\26\2012
FALLON O&M ORG.	Water	16	11\26\2012
FOND DU LAC WATER AND SEWER DIVISION	Water	12	01\07\2013
FOREST COUNTY POTAWATOMI UTILITY DEPTARTMENT	Water	12	01\07\2013
FORT HALL TRIBAL O&M	Water	14	07\24\2012
FT INDEPENDENCE O&M	Water	11	11\28\2012
FT MCDOWELL O&M	Water	11	05\31\2012
FT MOJAVE O&M	Water	11	05\31\2012
FT PECK TRIBE	Water	13	05\22\2012
FT. BELKNAP TRIBAL O&M	Water	9	05\22\2012
FT. DUCHESNE O&M	Water	9	11\29\2012
FT.MCDERMITT O&M	Water	5	11\28\2012

GRAND PORTAGE RESERVATION BUS. COMMITTEE	Water	10	01\07\2013
Grand Traverse Band Public Works	Water	15	01\07\2013
HANNAHVILLE PUB. WKS. & TRIBAL COUNCIL	Water	15	01\07\2013
HAVASUPAI O&M	Water	8	05\31\2012
HO-CHUNK NATION HOUSING AUTH. & PUB. WKS	Water	15	01\07\2013
HOH O&M	Water	9	07\24\2012
HOPI-BACAVI	Water		11\21\2012
HUALAPAI O&M	Water	10	05\31\2012
HUNGRY VALLEY O&M ORG.	Water	16	11\29\2012
JAMESTOWN S'KLALLAM O&M ORG	Water	12	07\24\2012
KAIBAB TRIBAL O&M	Water		06\19\2012
KALISPEL O&M	Water	11	07\24\2012
KOOTENAI TRIBE O&M	Water	14	07\24\2012
KYAKOTSMOVI O & M	Water		11\21\2012
Keweenaw Bay Public Works Department	Water	13	01\07\2013
LAC COURTE OREILLES PUBLIC WORKS DEPARTMENT	Water	8	01\07\2013
LAC DU FLAMBEAU SEWER & WATER DEPARTMENT	Water	14	01\07\2013
LAC VIEUX DESERT TRIBAL COUNCIL	Water	11	01\07\2013
LEECH LAKE RESERVATION TRIBAL COUNCIL	Water	11	01\07\2013
LITTLE RIVER UTILITIES DEPARTMENT	Water	15	01\07\2013
LITTLE TRAVERSE MAINTENANCE DEPARTMENT	Water	9	01\07\2013
LODGE GRASS O&M ORG.	Water	12	05\22\2012

LONE PINE O&M ORG	Water	12	11\28\2012
LOWER ELWHA UTILITY AUTHORITY	Water	14	07\24\2012
LOWER MOENCOPI O&M	Water		11\21\2012
LOWER SIOUX TRIBAL COUNCIL	Water	12	01\07\2013
LUMMI O&M ORG.	Water	15	07\24\2012
Lake Traverse Utility Commission	Water	16	06\21\2012
MAKAH O&M ORG.	Water	9	07\24\2012
MASHANTUCKET PEQUOT INDIANS	Water	15	06\15\2012
MENOMINEE TRIBAL UTILITY DEPARTMENT	Water	11	01\07\2013
MICCOSUKEE TRIBE OF FLORIDA	Water	4	06\14\2012
MILLE LACS PUBLIC WORKS DEPARTMENT	Water	13	01\07\2013
MOAPA HOUSING AUTHORITY	Water	16	11\28\2012
MUCKLESHOOT O&M ORGANIZATION	Water	13	07\24\2012
Meskwaki Public Works Department	Water	12	09\26\2012
Mohegan Tribal Utility Authority	Water	0	06\20\2012
NARRAGANSETT INDIAN TRIBE	Water	4	06\19\2012
NEZ PERCE TRIBAL O&M	Water	10	07\24\2012
NISQUALLY O&M	Water	12	07\24\2012
NOOKSACK O&M	Water	10	07\24\2012
NORTHERN CHEYENNE UTILITIES COMMISSION	Water	9	05\22\2012
NW BAND OF SHOSHONE O&M	Water	14	07\24\2012
Northern Arapaho Utilities	Water	9	05\22\2012
O&M-CAMPO BAND	Water	8	07\31\2012

O&M-COLD SPRINGS RANCHERIA	Water	6	07\31\2012
O&M-LA JOLLA WATER SYSTEM	Water	12	07\31\2012
O&M-LOS COYOTES	Water	7	07\31\2012
O&M-MORONGO	Water	13	07\31\2012
O&M-PALA TRIBAL COUNCIL	Water	8	07\31\2012
O&M-PAUMA RESERVATION	Water	14	07\31\2012
O&M-SAN PASQUAL RESERVATION	Water	13	07\31\2012
O&M-SANTA YSABEL	Water	14	07\31\2012
O&M-SOBOBA	Water	13	07\06\2012
O&M-SYCUAN BUSINESS COMMITTEE	Water	12	07\31\2012
O&M-TORRES MARTINEZ WATER COMMITTEE	Water	7	07\31\2012
O&M-TULE RIVER TRIBE	Water	8	07\31\2012
ON^YOTE? A.KA UTILITIES DEPARTMENT	Water	14	01\07\2013
Omaha Tribal Utilities	Water	6	09\26\2012
Omaha Tribal Utility Commission	Water	6	06\21\2012
Onondaga Water Operations	Water	5	06\18\2012
PAIUTE O&M ORG.	Water	16	11\29\2012
PASSAMAQUODDY TRIBE-INDIAN TOWNSHIP	Water	5	06\15\2012
PASSAMAQUODDY TRIBE-PLEASANT POINT	Water	10	06\15\2012
PENOBSCOT INDIAN NATION	Water	8	06\19\2012
POARCH BAND OF CREEK INDIANS - Utility Authority	Water	10	06\12\2012
PRAIRIE ISLAND UTILITY AUTHORITY	Water	13	01\07\2013
PT GAMBLE O&M	Water	11	07\24\201

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QUECHAN O&M	Water		12	05\31\201 2
QUILEUTE O&M ORG.	Water		11	07\24\201 2
RED CLIFF UTILITY COMMISSION	Water		11	01\07\201 3
RED LAKE SAN. DEPT. & BOARD OF DIRECTORS	Water		11	01\07\201 3
ROCKY BOYS TRIBAL O&M	Water		9	05\22\201 2
Rosebud Water and Sewer	Water		13	06\22\201 2
SAGINAW CHIPPEWA WATER & SANITATION AUTH	Water		16	01\07\201 3
SALT RIVER O&M	Water		13	05\31\201 2
SAMISH O&M	Water		16	07\24\201 2
SAN CARLOS O&M ORG.	Water			06\19\201 2
SAUK SUIATTLE O&M	Water		15	07\24\201 2
SAULT STE MARIE HOUSING AUTHORITY	Water		14	01\07\201 3
SEMINOLE UTILITIES	Water		8	06\14\201 2
SENE - Cattaraugus Utilities	Water		5	06\15\201 2
SENE-Allegheny Utilities	Water		6	06\15\201 2
SHAKOPEE-MDEWAKANTON SIOUX BUS. COUNCIL	Water		14	01\07\201 3
SHIN SCWA Utilities	Water		14	07\30\201 2
SHOALWATER O&M	Water		9	07\24\201 2
SHOSHONE UTILITY ORGANIZATION	Water		14	05\22\201 2
SILETZ O&M ORG	Water		14	07\24\201 2
SKOKOMISH O&M ORG	Water		12	07\24\201 2
SNOQUALMIE O&M	Water		16	07\24\201 2

SOKAOGON CHIPPEWA UTILITIES DEPARTMENT	Water	10	01\07\2013
SPOKANE O&M	Water	8	07\24\2012
SQUAXIN IS. O&M ORG	Water	13	07\24\2012
ST CROIX TRIBAL UTILITIES	Water	13	01\07\2013
ST. REGIS MOHAWK TRIBE	Water	6	06\18\2012
STILLAGUAMISH O&M ORG	Water	14	07\24\2012
STOCKBRIDGE-MUNSEE DIVISION OF COMMUNITY HOUSING	Water	14	01\07\2013
SUQUAMISH O&M ORG	Water	11	07\24\2012
SWINOMISH O&M ORGANIZATION	Water	16	07\24\2012
Santee Sioux Tribal Utilities	Water	16	06\21\2012
TAHOLAH O&M (QUINAULT)	Water	10	07\24\2012
TULALIP O&M ORG.	Water	13	07\24\2012
TUNICA-BILOXI TRIBE OF LOUISIANA W-WW Operations	Water	8	06\13\2012
Tonawanda General Individual Utilites	Water	0	06\20\2012
Tuscarora Community Water	Water	4	06\19\2012
UMATILLA O&M	Water	13	07\24\2012
UPPER SIOUX PUBLIC WORKS OFFICE	Water	14	01\07\2013
UPPER SKAGIT O&M ORGANIZATION	Water	16	07\24\2012
Village of Winnebago Utilities Department	Water	15	09\24\2012
WALKER RIVER O&M	Water	16	11\29\2012
WAMPANOAG TRIBE OF GAY HEAD	Water	7	06\18\2012
WARM SPRINGS O&M	Water	12	07\24\2012
WASHOE O&M	Water	12	11\29\201

WHITE EARTH PUBLIC WKS & TRIBAL COUNCIL	Water	9	01\07\2013
WHITERIVER O&M ORG.	Water		11\27\2012
Winnebago Tribal Utilities	Water	16	06\22\2012
YAKIMA O&M ORG.	Water	13	07\24\2012
YAVAPAI APACHE O&M	Water	9	05\31\2012
YAVAPAI PRESCOTT O&M	Water	12	05\31\2012
YOMBA TRIBE	Water	7	11\29\2012
Yankton Sioux Tribal Utilities	Water	11	07\02\2012