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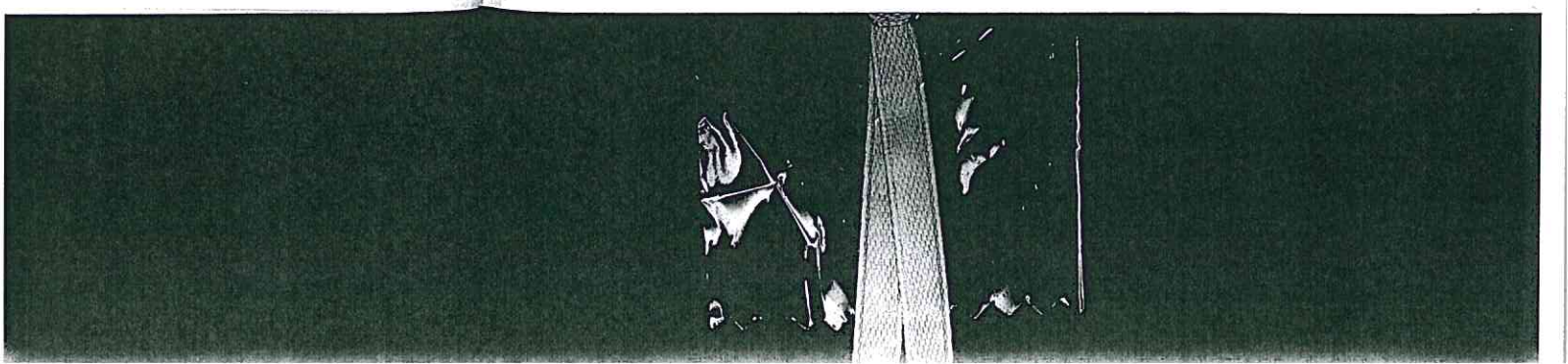
## FOREWORD

AMERICAN INDIAN BUSINESS: PRINCIPLES AND PRACTICES IS A necessary document appearing at an opportune time for American Indian (and other indigenous) communities. Most modern Native communities have high levels of individual and social problems that need attention but too few community resources or services to address them. Economic development in Indian Country is weak, while economic resources are needed to address Indian community problems. Chapter 3, on American Indians and entrepreneurship, provides a good overview of the challenges that Indian communities face. In general, both Indian health and Indian community health systems are comparatively poor. Indian communities lack adequate infrastructure. Indian educational success is low, and consequently practical and technical skill levels are low in Indian communities. Creative economic development that fits with the norms and values of American Indian communities is needed. (This edited volume provides examples for generating such economic development and is therefore an important tool toward American Indian self-determination.)

Since contact, the struggle for Indian communities has been, and remains, to hold on to culture, land, and natural resources in the face of human and technological encroachment. Recently, a new struggle has developed: to hold onto the *people*. Indian and indigenous communities worldwide are bleeding young people into surrounding societies. The 2010 US Census illustrates this. In that census more American Indian/Alaska Native (AI/AN) people lived *away* from tribal lands than *on* them; the majority of AI/AN people live in urban areas (Norris, Vines, and Hoeffel 2012). Reservation and village Natives are increasingly relocating to cities, largely motivated by a search for economic opportunity. Where once relocation was forced at gunpoint or through cultural coercion, today it is often voluntary (or as "voluntary" as a choice among limited life options can be). Urban Indian migration is substantially driven by young people's efforts to escape poverty and find jobs. According to a recent report from the Canadian Centre for Policy Alternatives

Indian self-determination is discussed. Economic Development, Self-determination

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(Macdonald and Wilson 2016), 60 percent of on-reserve and 41 percent of off-reserve First Nations households were in poverty. Even in the cities, indigenous people experience high levels of unemployment, low incomes, and the many outcomes that tend to accompany poverty (e.g., poor nutrition and lower life expectancy).

Viewed differently, though, the "problems" in Indian Country are actually opportunities for developing the resources needed to address the goals of Indian people. As Coyote learns in chapter 11, health is economics (health provides jobs and needs systematic [i.e., organized] attention if it is to be good) and economics is health (a certain amount of green is good for red). Schools and colleges employ many people—too few of them Indian; and a well-educated populace generates more economic resources than does a poorly educated one. Building roads and bridges, or patching runways, or stabilizing riverbanks, or laying optical fibers, and other forms of infrastructure creation all pay well. Economic development in Indian Country could therefore form a virtuous circle with the educational, health, and infrastructure goals and needs of Indian communities. *American Indian Business* provides exemplars for Indian communities and individuals who seek to create such a virtuous circle.

The book touches on many key topics of American Indian business, which is commonly defined as an economic enterprise operated by one or more American Indians. That seems tautological. The current volume extends the definition by focusing on Indian businesses operating within one or more Indian communities. An Indian business, then, is one that serves an Indian community and/or employs Indian community members. The best-known version of the latter is tribal casinos. They are attended to in this book from a legal perspective in chapter 8 and from a community- and corporate-development perspective in chapter 10 and elsewhere. Those chapters provide important insights and interesting introductions to a number of issues. Chapter 8 is entirely focused on the opportunities and challenges inherent in creating tribal gaming compacts and tribal casinos. It provides a good background for both applied tribal gaming operations and for researchers interested in studying gaming and its impacts. Some casinos have proven to be engines of economic and community development. Chapters 12, 13, and 14 include, respectively, outlines of community successes developed out of the Pechanga, the Muckleshoot, and the Seminole casinos. Other tribes, such as the Lumbee and the Menominee, have also successfully used tribal casinos as starting points for wide-reaching community development.

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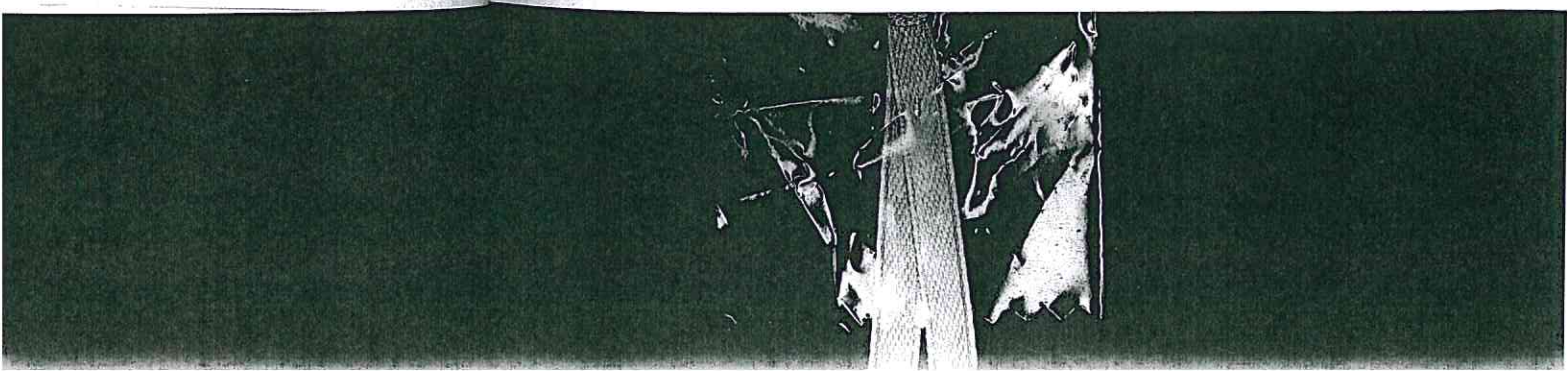
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However, most of the 570 federally recognized tribes in the United States have either no casino or one that yields little economic impact on the community. While certain casinos do provide the cornerstone of full-fledged community capacity building, a few have generally produced negative community impacts (e.g., internecine battles over revenues). The casino-jaded but particularly practice-minded reader will find satisfaction in the chapters on Indian business law (chapters 5, 6, and 8), finance (chapters 7 and 8), business structures (chapter 6), human resources (chapters 12 and 13), and marketing (chapter 14). Potential Indian business owners will learn basic lessons from the information in these chapters as well as from the one on business strategy (chapter 4). As this listing of topics shows, the chapters in this work tend to follow standard business textbook and degree-program contents. By presenting an Indian (indigenous) perspective on these topics, though, this book should be of practical use to Indian business people and it potentially could spark new research directions.

In addition to reviewing major knowledge and functions that prospective business owners need to attend to, this volume makes the case that each major process or functional aspect of a business can be (successfully) operated on the basis of American Indian cultural values and norms. We can support, these contributions tell us, ecological and community health (business ethics) and worker well-being (leadership; human resource and service management) in unique and positive ways by looking to the traditional values, norms, and tactics of Indian cultures. I have written things along the same lines (e.g., James 2006) but do wonder whether such ideas reflect stereotypes as much as cultural reality. Indian cultures and communities are variable, both comparatively across them and internally within them (see, especially, chapter 14 in this book). James et al. (2008), for instance, presents a case of a (group of) Navajo communities and tribal members who were divided in their views of a mining enterprise, at least in part because of differences in dominant cultural values.

The ideas in this volume stimulate critical discussion and even debate. How strong is the evidence for some of the arguments made? Are there circumstances or environmental conditions that may interact with (moderate) values or norms to influence Indian business approaches, the success of such approaches, or Indian perceptions of business? What new evidence might help shed light on those and other issues raised throughout this book? Of additional value is that this work can help stimulate new scholarship on the nature and effectiveness of Indian business practices, the nature of Indian views of business, and the mechanisms that shape all that both involve.





Along the same lines, while outsiders sometimes impose stereotypes on Indian people, Indians sometimes impose the stereotypes on themselves. This is consistent with the arguments in chapters 2, 3, and 4 that Indians (and outsiders) frequently see "Indian-ness" and "business" as antithetical to one another, while a look at Indian prehistory and history shows this to be untrue.

Before contact with Europeans (or, from the indigenous perspective, before invasion from Europe), American Indians had robust production and trade economies, even if they did not meet the definition of modern capitalism. In chapter 1, for instance, Charles F. Harrington outlines two eras (pre-1491 and twentieth- and early twenty-first-century tribal economics) and finds much of value in both. Similarly, Joseph Scott Gladstone (in chapter 2) recounts precontract and historical trade patterns among a variety of Indian groups. He looks at trends in more recent postcontact history that have tended to undermine Indian trade and business. Postcontact economic activity in indigenous communities has historically been largely top-down, driven by (mainstream and/or indigenous) government policies and officials. This is illustrated in Daniel Stewart's chapter 4, where "American Indian firms" in the chapter title largely translates to "tribal (government) business" in the text. As Stewart notes, tribal government control over community laws and codes, land and natural resources, and certain distinctive financial opportunities gives tribal governments the potential for strategic advantage. Tribal businesses have produced some notable successes, some of which are described in chapters 7 and 12. As Charles F. Harrington, Carolyn Birmingham, and Daniel Stewart note in chapter 3, however, tribal governments (along with non-Indian governments at all levels) have also been a major source of difficulties for, and barriers to, Indian economic development.

The Navajo Nation (which spans parts of Arizona, New Mexico, and Utah) provides examples of what tribal governments could do, but have often failed to, and of barriers to Indian economic development that non-Indian governments often create. The Navajo Nation recently created code that allows, for the first time, the creation of limited liability corporations (LLCs) by tribal members. Chapter 6, by Amy Klemm Verbos, surveys major organizational-structure approaches for Indian businesses, including LLCs. Legal provision for LLC formation and operation circumvents potential problems such as risk to the nonbusiness resources of the business owners and frequent turnover of tribal governments that creates the peril of post-hoc changes to demands on companies. By setting up the legal basis for

LLCs, the Navajo Nation has created businesses and businesses run by the Navajo Nation to develop business on tribal lands was stymied. The Navajo Nation refused to approve the need for an electrical grid.

Given the poverty, unemployment, and underdevelopment among Indian peoples, direct economic development have clear benefits. Increases in nation-state economic development in indigenous communities, though, have often been for indigenous communities' abuses (Blaser et al. 2010; O'Neil and O'Neil 2013). Indian peoples' approaches to business creation have often been the idea of American Indian business defined by their being *indigenous* culture. For instance, entrepreneurship and American Indian business is likely to be more individualistic—while the latter (tribe) approaches. In recent research has "discovered" a collectivistic approach to economic development, work best for establishing a business. Research on this theory is in conditions that may lead to collectivistic versus mainly harmful, effective approaches (Sanchez 2012).

Chapters 3, 4, and 14 contain examples of business models centered on "culture of origin" content ("culture of origin" Cara Peters, describes the basis of tribal culture as the basis of tribal culture as the basis of attempting to do so. The appropriation by non-Native Americans of tribal culture is a natural appropriation is part of the process.



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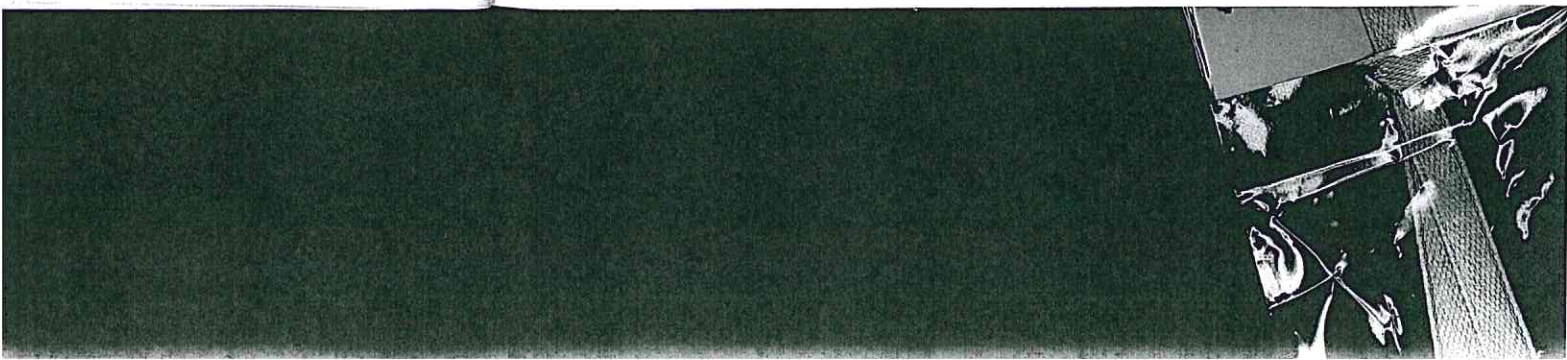
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LLCs, the Navajo Nation has provided a potentially valuable tool to tribal businesses and businesses run by tribal members. However, a recent effort by the Navajo Nation to develop a large-scale solar energy production business on tribal lands was stymied by a (non-Indian) county government that refused to approve the needed tie-in of the planned tribal solar array to the electrical grid.

Given the poverty, unemployment, and relocation patterns that occur among Indian peoples, direct tribal-government-directed business and economic development have clearly not met the need. Recent decades have seen increases in nation-state and non-Indian corporate efforts at economic development in indigenous territories (UN Global Compact 2013). Many of those projects, though, have been characterized by poor economic outcomes for indigenous communities, along with expropriation of lands and other abuses (Blaser et al. 2010; Gow 2008; James et al. 2008; UN Global Compact 2013). Indian peoples and Indian communities therefore need other approaches to business creation. In line with that, this edited volume extends the idea of American Indian business to the possibility that many such are defined by their being *informed by the contents of one or more indigenous culture*. For instance, one difference between historical mainstream entrepreneurship and American Indian entrepreneurship is that the former is likely to be more individualistic—driven by charismatic, risk-taking individuals—while the latter tends toward collectivistic (family, clan, cohort, tribe) approaches. In recent years, mainstream entrepreneurship scholarship has "discovered" collaborative business creation (e.g., Tiessen 1997). A collectivistic approach to entrepreneurship should, based on studies of Indian culture, work best for establishing successful Indian businesses. More direct research on this theory is needed, however. Research is also needed on conditions that may lead collective entrepreneurship to have mainly beneficial, versus mainly harmful, effects on overall community goals (see, e.g., Wated and Sanchez 2012).

Chapters 3, 4, and 14 especially make the case for business products and business models centered around distinctive, core Indian cultural content ("culture of origin"). Chapter 14, by Stephanie Lawson Brooks and Cara Peters, describes the potential for Indian businesses to market on the basis of tribal culture and Indian iconography as well as the paradoxes of attempting to do so. That same chapter examines the problem of cultural appropriation by non-Native individuals, groups, and companies. Cultural appropriation is part of the larger problem of expropriation and

Research in American Indian Studies





exploitation of Indian and indigenous "intellectual property" by non-Natives that has been occurring for centuries, continues through today, and may be an area that tribes (and their lawyers) will increasingly turn their attention to in the future (Keoke and Porterfield 2005; UN Global Compact 2013; Weatherford 1988).

As Lawson Brooks and Peters point out in their chapter on marketing paradoxes for Indian businesses, the various tribal groups need to collaborate to assert control over Indian cultural contents (aka "intellectual property"). The authors point out, however, some of the challenges (e.g., resource competition among tribes) that can make such collaborations difficult to achieve. Nevertheless, tribes should be able to collaborate on some things while competing on others. For instance, development of mechanisms for certifying Indian businesses, products, and services seems feasible even as individual businesses and tribes compete for specific resources. Certifications could extend beyond simple Indian ownership to aspects of "culture of origin" that would benefit business marketing. The Menominee tribe, for example, is renowned for its sustainable forestry practices. The large non-Indian timber companies have worked together to undermine the general certification of "sustainably grown" lumber such that many of their tree-farm products qualify equally for that designation with the Menominee's much more ecologically (and community) healthy lumber. A tribally controlled certification of "sustainably and American Indian produced" could therefore potentially be of value—and not just for lumber but for other products.

American Indian entrepreneurship is a major element of creative economic development that is often focused on cultural content. American Indian (and indigenous) entrepreneurship is business creation or business expansion/innovation based on the principles and targeted toward the needs of one or more indigenous communities. Indigenous entrepreneurship also deals with Indian businesses that are bottom-up, by and for grassroots community members, rather than top-down. Many Indian people are entrepreneurs—artists, writers, food makers, and many other fields—even if the label "entrepreneur" is one that they sometimes do not recognize or acknowledge. We know that there are numerous barriers to Indian/indigenous entrepreneurship, such as lack of availability of financing as well as knowledge and skill deficits. Gavin Clarkson's chapter 7, on tribal finance and economic development, addresses financial barriers and some approaches to overcoming them. Similarly, many contributions in this book are intended to aid the development of the knowledge and skills that prospective Indian business owners need. Therefore, this volume should help reduce barriers to

American Indian entrepreneurial goals and needs.

This book also serves indigenous people worldwide. Northern two-thirds of Native Americans—lack even the seen (in varying degrees) that indigenous groups experience as compared to their North American counterparts (UN Global Compact 2013). The North American indigenous

This initial effort at a comprehensive Indian business should serve as areas of research may include Indian communities might face challenges, such as low cultural content. Others create American Indian goods and products. Indian businesses should be successful because of economic globalization, ten, or even five years ago. Things as certifications or full in today's globalized economy. The Alliance (ICA) defines a united voluntarily to meet needs and aspirations through a joint enterprise. Co-ops seem to be both the "developed" and the "developing" of "culture of origin" as a reduced costs per unit) marketing new Indian/indigenous of indigenous businesses.

Another topic to explore is indigenous businesses. This volume looks at indigenous communities, but there is opportunity for more. Most urban Indian entrepreneurs are focused on economic development beyond reservation economic

Native owned branding discussion



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American Indian entrepreneurship and, by doing so, help address the economic goals and needs of Indian individuals and communities.

This book also serves a global need. There are about a half billion indig- enous people worldwide (World Bank 2015). Those who reside outside the northern two-thirds of North America—barring a few exceptions, such as the Maori—lack even the limited legal recognition and community control seen (in varying degrees) in Canada and the United States. Other indige- nous groups experience similar or even greater unemployment and poverty than their North American siblings. For them, these challenges are com- pounded by lack of self-determination and territorial control (see UN Global Compact 2013). This book is thus likely to also be of value to non- North American indigenous groups.

This initial effort at addressing the scope and potential of American Indian business should spark further scholarship. For instance, additional areas of research may include the effects of economic globalization or how Indian communities might deal with them. Some of those impacts create challenges, such as low-cost foreign labor or foreign appropriation of cul- tural content. Others create opportunities, such as the appetite for Ameri- can Indian goods and products in foreign markets like Germany and Japan. Indian businesses should be better able to directly tap those markets today, because of economic globalism, than they would have been thirty, twenty, ten, or even five years ago. International indigenous collaboration on such things as certifications or cooperative marketing could be particularly use- ful in today's globalized economic regime. The International Co-operative Alliance (ICA) defines a *co-op* as "an autonomous association of persons united voluntarily to meet their common economic, social, and cultural needs and aspirations through a jointly owned and democratically controlled enter- prise." Co-ops seem to be increasing in number and economic impact in both the "developed" and the "developing" worlds. The need to exert control of "culture of origin" as a business resource and the benefits of scale (e.g., reduced costs per unit) make it likely that there would be benefits to devel- oping new Indian/indigenous co-ops to market and distribute the products of indigenous businesses. (speculative)

Another topic to explore is the importance of technology for Indian businesses. This volume largely addresses reservation/village Indian com- munities, but there is opportunity in the growing population of urban Indians. Most urban Indians go back and forth to tribal lands, so urban economic development by Indians could potentially feed into and off of reservation economic development. Similarly, market distance—long

Global  
Business  
Course





seen as a major barrier to Indian economic development—may matter less today because of technological changes such as the advent of the Internet. But technology and automation have also eliminated many jobs (my father was a skilled machinist; today, computer-controlled machines largely perform the type of skilled labor that he once provided) and look likely to eliminate even more in the future (imagine what self-driving cars will mean to taxi services and taxi-substitutes such as Uber drivers). Technology and technological change are important issues for Indian businesses and deserve further attention.

*Gig Economy*  
A final example of important research that could grow out of this collection involves the so-called gig (or, at the high end, “portfolio”) economy, which is fueled by globalization and technology. More and more people are piecing together several different sources of economic input to replace the type of long-term, full-time, decently paying jobs that old-school businesses once provided to many. More and more people are becoming solopreneurs, running a one-person multifocused business. The gig economy is not really new to Indian people. In order to meet personal and family needs, many Indian people have long cobbled together several economic efforts—say, craftwork plus humping a food truck from powwow to powwow, added to some “shade-tree” auto repair, combined with subsistence hunting and gathering.

*American Indian Business: Principles and Practices* is a valuable contribution and addresses many important issues involved in doing business in Indian Country. In fact, perhaps the importance of the topic, combined with this book’s kindling of ideas for future research, calls for a second volume soon.

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JULY 7, 2016

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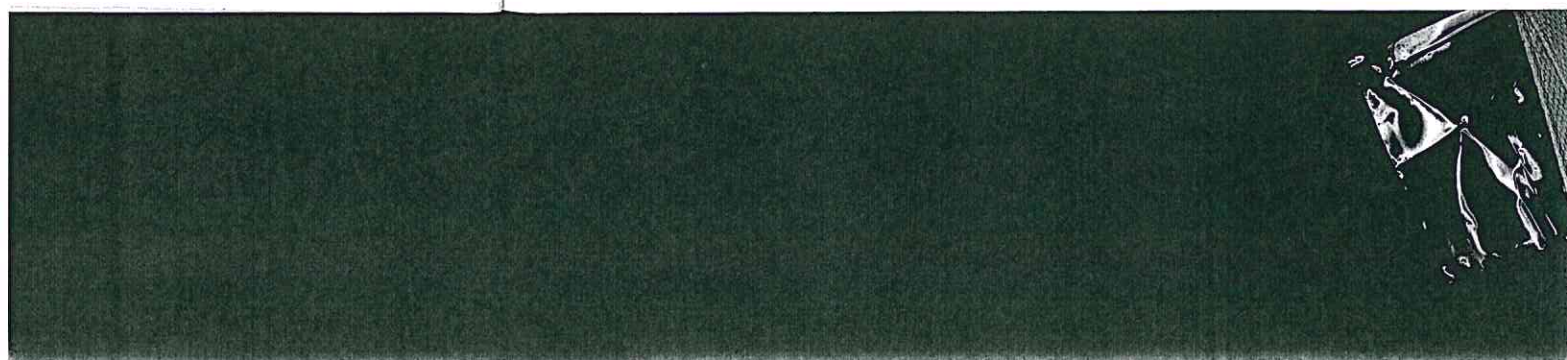
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## PREFACE

THIS BOOK IS MEANT FOR BUSINESS PRACTITIONERS, STUDENTS, and educators as an accessible introduction to business topics and business applications for American Indian businesspeople. It is equally useful for tribal program administrators, tribal leaders, and business professionals seeking to conduct business with tribal communities. Most contributors to this edited volume are American Indians who are business school professors or business PhD students. Our other contributors are non-Native business scholars who value and appreciate the contributions that Native peoples and their philosophies have to offer to the business community in general.

We, the editors of this volume, are enrolled tribal members and business scholars specializing in management, finance, or business law. Deanna M. Kennedy, PhD, is enrolled in the Cherokee Nation of Oklahoma; Amy Klemm Verbos, JD, PhD, is enrolled in the Pokagon Band of Potawatomi; Daniel Stewart, PhD, is enrolled in the Spokane Tribe; Joseph Scott Gladstone, PhD, is enrolled in the Blackfeet and is a Nez Perce descendant; and Gavin Clarkson, JD, DBA, is enrolled in the Choctaw Nation of Oklahoma. All of us met through our association with The PhD Project either as business doctoral students or faculty alumna.<sup>1</sup> We are motivated by our shared interest in identifying the means by which Native American tribes and business owners could contribute to developing vibrant and successful tribal economies defined by unique tribal values, including attracting and mentoring future Native American business PhD students and assistant professors. Both together and separately we have for more than a decade researched and taught in the areas of Native American business, management education, finance, and policy.

The genesis of this book came about from a series of long and fruitless searches to locate material relative to the history, philosophy, and practice of American Indian business. Without question, there is a void in the research literature on the contributions of American Indians to business,





management and organization, leadership, applied economic development, and entrepreneurship. Furthermore, to our knowledge there is currently not one textbook that addresses the nuances of American Indian business. Quite frankly, we have been exceedingly hard pressed to locate any textbooks on business topics viewed from a Native American perspective. Even before the discussions about a business reader began, we realized a growing emphasis and interest within the business community in seeing the world through an indigenous lens, including that of Native Americans (also called American Indians).<sup>2</sup>

Today, more than 1.7 million Americans are enrolled in the 567 federally recognized tribes by the US Bureau of Indian Affairs (BIA). Indeed, the size of the American Indian population poses a large potential market that remains untapped to many local and national businesses. Yet the business practices in American Indian communities may be different than what is applied in mainstream business; recognizing this, it is important to reflect on business from an indigenous perspective. Indeed, the United Nations General Assembly adopted its Declaration of the Rights of Indigenous Peoples in 2007 that calls for more attention to the way business activities involve Native peoples and benefit from the involvement. To increase this conversation in the mainstream business community, we need a broad shift in management philosophy. Therefore, another aim of this book is to motivate the conversation in institutions of higher education by introducing and integrating a Native American perspective of business concepts.

To organize the different management areas discussed, we begin with historical perspectives of American Indian business, then we progressively work our way through business decisions needed for starting, structuring, and creating strategy for your business, understanding the legal environment of business in Indian Country. Next we focus on issues related to leading and managing businesses and finally implementing various business functions. The chapter contributions come from a number of scholars and practitioners with knowledge about how business concepts (e.g., strategy, finance, management, business law, and marketing) are demonstrated in Native American businesses, casinos, and service organizations. Starting with chapter 1, Charles F. Harrington, a professor of management, provides a brief overview of the history of American Indian business. As he suggests, the concept of Native business is not new, yet it has evolved across the generations since European contact. In chapter 2, Joseph Scott Gladstone, a management professor in public health sciences, discusses the development of

business practices through so existed for a long time.

Chapter 3, by Harrington, presents an introduction to A extensive detail about entrepreneurship challenges, and its decision-making of entrepreneurship, competitive advantage. Business position of the firm in the markets. Chapter 5, by Gavin Clarkson, a professor of business law, introduces how business can take under state, federal, and tribal law. It discusses tribal finance and economic development and develop a toolkit of knowledge. Clarkson and James K. Sebenius discuss the management of gaming enterprise.

Chapter 9, by Stephanie Le, discusses the role of leaders in American Indian business. It provides information about the way that entrepreneurship practices. In chapter 10, indigenous business management. Ann Rosile focus on business and business leaders bring to an organizational storytelling approach to demonstrate to managing a tribal health professor of management, and entrepreneurship and strategy, discuss a Their chapter covers the Native selection, assessment, development of business practices. In chapter 13, Dean, discusses management, in collaboration with legal, and university tribal liaisons insights for service management. In chapter 14, Stephens discusses the role of marketing, discusses the The chapter explores the cultural and social movement by Native American from the media.



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Chapter 3, by Harrington, Carolyn Birmingham, and Daniel Stewart, presents an introduction to American Indian entrepreneurship, offering extensive detail about entrepreneurship as practiced by Native people, its challenges, and its decision-making processes. In chapter 4, Stewart, a professor of entrepreneurship, examines different business strategies for competitive advantage. Business strategy helps managers identify a unique position of the firm in the marketplace that can set it apart from competitors. Chapter 5, by Gavin Clarkson, professor of finance, provides insights about the way business and law intersect. In chapter 6, Amy Klemm Verbos, professor of business law, introduces the different types and forms that business can take under state, federal, and tribal law. In chapter 7, Clarkson discusses tribal finance and economic development. He introduces concepts to develop a toolkit of knowledge that applies to these areas. In chapter 8, Clarkson and James K. Sebenius discuss high-stakes gaming and the management of gaming enterprises.

Chapter 9, by Stephanie Lee Black and Carolyn Birmingham, discusses the role of leaders in American Indian business, including important clarifications about the way that cultural values influence American Indian leadership practices. In chapter 10, Carma M. Claw, a doctoral student of indigenous business management, Verbos, and management professor Grace Ann Rosile focus on business ethics and values that Native American business leaders bring to an organization. In chapter 11, Gladstone uses a Native storytelling approach to demonstrate how management thought is applied to managing a tribal health program. Chapter 12, by Matthew S. Rodgers, professor of management, and Shad Morris, professor of organizational leadership and strategy, discuss a values-infused approach to human resources. Their chapter covers the Native American influence on corporate recruiting, selection, assessment, development, retention, and compensation/benefits practices. In chapter 13, Deanna M. Kennedy, a professor of operations management, in collaboration with Denise Bill, of the Muckleshoot Tribal College, and university tribal liaisons Rachael Meares and Ross Braine, discusses insights for service management and the need for better access and cultural salience. In chapter 14, Stephanie Lawson Brooks and Cara Peters, professors of marketing, discuss the use of Native American images in marketing. The chapter explores the cultural misappropriation of images and the ensuing social movement by Native Americans to remove negative stereotypes from the media.





Our goal for this book is to contribute to learning about unique aspects of American Indian business. We've accomplished this in three ways. First, this book increases exposure to Native American perspectives in business and management, potentially increasing interest in developing alternative organizational practices to uniquely identify and position Native American business within Native culture. Indeed, rather than deferring Native American cultural practices for dominant cultural practices, this book provides a different cultural perspective that could lead to richer conversations about business approaches. Second, reading and discussing business principles from a Native perspective may be used by business instructors as a pedagogical approach that may help them improve their own teaching skills.

Students may discover business philosophies that challenge conventional business practices and inspire a broader approach to defining what constitutes success. Such readings may help management educators facilitate critical thinking in students and provide more well-rounded coverage of alternative business concepts and content. Because we wish for a future that includes Native commerce with indigenous businesses built by and for the needs of Native tribes and peoples, our third goal for this book contributes to helping our Native people become well versed in business without blindly assimilating into dominant business cultural practices that have and continue to wreak devastation on the Earth, our Mother, in the name of short-term profits. It is only by becoming strengthened in who we are today and by acknowledging our ways of being from past generations that we can conduct commerce in a sustainable way for the benefit of future generations.

DEANNA M. KENNEDY  
CHARLES F. HARRINGTON  
AMY KLEMM VERBOS  
DANIEL STEWART  
JOSEPH SCOTT GLADSTONE  
GAVIN CLARKSON

#### Notes

- 1 The PhD Project is an alliance of foundations, corporations, universities, and professional and academic organizations dedicated to increasing minority representation in the business world. The project helps African Americans, Hispanic Americans, and Native Americans attain their business PhDs and become business school professors and serve as role models to attract the next generation of minority business

leaders. All royalties from book sales will be used to fund the PhD Project. For more information about The PhD Project, visit [www.phdproject.org](http://www.phdproject.org).

- 2 Both we and the contributing authors are of Native American descent. We use the term *Native American* interchangeably with *Indigenous* to refer to the constructed racial category used by the United States government when he thought of Native Americans broadly as identifiers of the indigenous peoples used throughout this edited volume.



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- 2 Both we and the contributing authors use the terms *American Indian* and *Native American* interchangeably throughout this work. *American Indian* is the socially constructed racial category used in the United States and the term attributed to Columbus when he thought he had reached the Indies. Yet since both terms are used broadly as identifiers of the indigenous peoples of the United States, both terms are used throughout this edited volume.

