



AIS 426A/526A

(also ANTH, PA and RNR for 526A)

Fall Term 2019

Principles of Indigenous Economics

Mondays 3:00 PM – 5:30 PM in Harvill 332A

Brief Description:

Indigenous and aboriginal peoples in the Americas, Aotearoa/New Zealand, and Australia developed distinctive economic systems prior to contact with Europe. As the world economic system developed, Indigenous peoples attempted to preserve their ways of life as best they could, with some success. This course examines the ontological, epistemological and moral bases of Indigenous economic theory with application to contemporary problems.

Instructor: Ronald Trosper, American Indian Studies
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Office Hours: Tuesdays, 2:30 pm – 4:00 pm.

Course Objectives

The course addresses the characteristics of Indigenous economic systems and contrasts those characteristics to current market systems and theory. Indigenous peoples emphasize relationships, while current economic theory emphasizes individualism. The course is partly economic history, ecological economics, sociology and Indigenous philosophy, with the goal of studying the contradictions which Indigenous communities/tribes face when planning to make their way through the world in the modern context. Although Indigenous cultures vary greatly, they share many common characteristics which this course will explore.

Course Prerequisites

Although this is an economics course, it does **not** have a requirement that students have taken economics. More importantly, students will find that familiarity with one or more Indian cultures in the Americas, Australia and Aotearoa will be helpful.

Longer Course Description

The course assumes one can identify an “Indigenous Economic Theory” with “Principles of Indigenous Economics” which is a distinctive approach to organizing economies that connects both to the ways that Indigenous peoples had organized themselves before colonization and to the ideas that many contemporary Indigenous peoples wish to use today. American Indian economic history can be seen as a struggle between the fundamentally different approaches of the Indigenous peoples and the colonizing societies.

As the instructor teaches the course, he has been developing a text book and associated teaching materials on Indigenous Economic Theory. The purpose of the course and the draft text is to understand the differences and similarities between Indigenous economic systems and those of the “capitalist” world system that has developed since 1750. Indigenous people emphasize and utilize relationships while the capitalist system relies on individualism with contracts enforced by courts.

The course is organized as follows. (1) We begin by examining the widespread importance of relationships in Indigenous communities, and contrast that with the emphasis on individualism in mainstream economic theory. Consideration of relationships leads us to theories about relationships that originate in the field of critical realism in sociology. Critical realism provides a meta-theory, a framework, within which to examine relationships. The field also provides a method for analyzing change in social structure, material structures, and culture. It provides a way to understand persons as formed by their relationships, a kind of self that differs from the assumption of universal human nature. The result, surprisingly, is a higher valuation of all individuals than in “individualistic” societies. The increased valuation leads to respect that assists in generating strong relationships.

(2) We continue by focusing on Indigenous identity, which is generated by the strong relationships in Indigenous communities. Indigenous Identity provides ideas that motivate the groups that undertakes action in economic affairs. The “peoplehood” model of the emergence of Indigenous identity in the modern era will serve as a basis for community definition. The peoplehood model emphasizes connections to land, sacred history, ceremony, language, and reciprocity, all in the context of enclaves created by settler and other forms of colonialism. We will address, “Why do individuals retain loyalty to their Indigenous identity?”

(3) Third, we continue with further attention to the implications of a key world-wide characteristic of Indigenous people, their connections to and relationships with their territories. We will ask, “How long does it take to become Indigenous?” We will contrast different systems of territoriality, including that of private property and the idea that humans wish to retain relationships with all the elements of their land. We will examine the consequences when the sale of land is prohibited and ownership is replaced by proprietorship or some other permanent connection. We will also examine the consequences if relationships to land are removed via conquest or the creation of a market in land.

(4) Fourth, we examine how to create and maintain good relationships that allow the creation of relational goods, such as trust and generosity. Relational goods in turn create ways to handle externalities, public goods, and common pool goods. This section of the course will examine the dilemmas created by public goods and common pool goods for a market made up of individualists unable to cooperate. The solutions to these dilemmas via relationality can inform economic theory.

In this part of the course, using game theory, we can demonstrate that principles of generosity provide a solution to the “prisoners' dilemma” of open access resource management. We may also examine other game theory models of commons and apply principles of generosity to solving the dilemmas those models exhibit. Of particular importance is reciprocity with entities who are non-human, such as prey species, plants, and other inhabitants of territory.

Relational Indigenous identity stresses generous behavior, sharing and kindness to people inside the group. Just as capitalist economies rely on creating (or assuming) selfish citizens, Indigenous economies rely on supporting generous citizens. This makes some economic problems easier to solve, and others become more difficult.

(5) In the fifth part of the course, we examine the principles of leadership that support and sustain relationships. Sustainability is a major topic internationally. The field of ecological economics places sustainability as the major goal for analysis. But sustainability is often watered down in comparison to the ideas from Indigenous peoples, particularly regarding the importance of people retaining relationships with their territory.

(6) In part six, we examine characteristics of relational entrepreneurship. Indigenous entrepreneurs need to find ways to use Indigenous values to support successful enterprise. While individualistic competition can undermine relationships, relational entrepreneurs can utilize relationships in their businesses.

(7) The final section of the course examines how a strategy of creation and preservation of relationships contrasts to standard “development.” The goal, “living well,” is better than material wealth. While interaction with Nation-states and the world market cannot be avoided, an Indigenous community can pick and choose how to interact with those entities. While other matters are also important, examination of relationality as a strategy is a major implication of the previous analysis in the course. One can seek to define a new term, “relational development” as an alternative.

Course Format and Teaching Methods

The course will be structured with many collaborative learning exercises, some developed by the instructor and other proposed by students. Because I am working on a textbook, I will provide more summary lectures than I normally do, as well as to develop ideas through collaborative work.

Learning Outcomes

The following general learning outcomes of the course will be supplemented with section-specific ones as the course proceeds.

1. Students can explain why the seven principles, (1) relations and relational identity, (2) community identity, (3) connection to land, (4) relational goods and externalities, public and common pool goods, (5) relational leadership and sustainability, (6) relational entrepreneurship, and (7) living well through relationship-building with others, provide a

foundation for a distinct theory which explains economic decisions of Indigenous and aboriginal peoples.

2. Graduate students can identify and justify major research questions for the field of Indigenous economic theory.
3. Students can analyze the effects of different policies on the maintenance of relationships both with territory and with other people.

Texts:

Trosper, Ronald L. 2019. *Principles of Indigenous Economics*. Draft Manuscript to be available on D2L

Fisher, Roger and Scott Brown. 1988. *Getting Together: Building a Relationship that Gets to YES*. Boston: Houghton Mifflin.

Articles assigned will be available on D2L.

Assessment

(1) Seven course papers ask students to apply the Principles of Indigenous Economics to analysis of particular key issues in the course.

(2) Graduate Students write a research paper.

[Each student will select one of the major Indigenous cultures of the Americas, Australia, or Aotearoa (New Zealand) as a subject of investigation, to see if or in what form the principles were and are utilized by that culture area.

Distribution of weight for the Graded Assignments for undergraduates:

(100 %) Seven short essays worth 20 points each

Distribution of weight for the Graded Assignments for graduates:

(70 %) Seven short essays worth 20 points each

(30%) Research Paper worth 60 points

Grade Policy: grades are on a scale of A (90-100%), B (80-89%), C (70-79%), D (60-69%), E (below 60%).

| | Undergraduates | Graduates |
|----------------|----------------|----------------|
| A (90-100%), | 126-140 points | 180-200 points |
| B (80-89%), | 112-125 | 160-179 |
| C (70-79%), | 98 -111 | 140-159 |
| D (60-69%), | 84-97 | 120-139 |
| E (below 60%). | 83 and below | 119 and below |

Assignment Schedule:

(All papers due via D2L by midnight on the date selected.)

(1) Course Paper

September 16: First essay due, on dynamic analysis
September 30: Second essay due, on Peoplehood
October 14: Third essay due, on territory
October 28: Fourth Essay due, on externalities
November 11: Fifth essay due, on leadership
November 25: Sixth Essay Due on entrepreneurship
December 9: Seventh essay due, on dealing with the world system

(2) Research Paper

October 7; Topic due (10 points)
December 17: Paper Due (50 Points)

Course Policies

Late Work Policy

As a rule, work turned in late will have deductions as described in the paper rubrics. The deductions will not be applied in cases of documented emergency or illness. You may petition the professor in writing for an exception if you feel you have a compelling reason for turning work in late.

Honors Credit

Students wishing to contract this course for Honors Credit should email me to set up an appointment to discuss the terms of the contract and to sign the Honors Course Contract Request Form. The form is available at <http://www.honors.arizona.edu/documents/students/ContractRequestFrom.pdf>.

Attendance Policy

The UA's policy concerning Class Attendance and Administrative Drops is available at: <http://catalog.arizona.edu/2015-16/policies/classatten.htm>

The UA policy regarding absences on and accommodation of religious holidays is available at <http://deanofstudents.arizona.edu/policies-and-codes/accommodation-religious-observance-and-practice>.

Absences pre-approved by the UA Dean of Students (or Dean designee) will be honored. See: http://uhap.web.arizona.edu/chapter_7#7.04.02

Participating in course and attending lectures and other course events are vital to the learning process. As such, attendance is required at all lectures and discussion section meetings. Students who miss class due to illness or emergency are required to bring

documentation from their healthcare provider or other relevant, professional third parties. Failure to submit third-party documentation will result in unexcused absences.

Classroom Behavior

This class uses both lectures and periods of group discussions. During lectures, students are asked not to engage in disruptive activity. During group work, students are asked to abide by the agreements reached when the groups are organized. These agreements should include respect for everyone's opinion.

Inclusive Excellence is a fundamental part of the University of Arizona's strategic plan and culture. As part of this initiative, the institution embraces and practices diversity and inclusiveness. These values are especially welcomed in this course, which is about the effects of different cultural values on the generation of knowledge. This course also supports self-identification regarding gender pronoun use; please consult the instructor if the class roster needs updating.

Students may use computers in class to access course resources and for course-related searches. General surfing the web and checking Email is not allowed. Pagers and cell phones should be on silent.

Additional Resources for Students

UA Academic policies and procedures are available at <http://catalog.arizona.edu/policies>

Student Assistance and Advocacy information is available at <http://deanofstudents.arizona.edu/student-assistance/students/student-assistance>

Confidentiality of Student Records

<http://www.registrar.arizona.edu/personal-information/family-educational-rights-and-privacy-act-1974-ferpa?topic=ferpa>

University-wide Policies link

Links to the following UA policies are provided here, <https://academicaffairs.arizona.edu/syllabus-policies>:

- **Absence and Class Participation Policies**
- **Threatening Behavior Policy**
- **Accessibility and Accommodations Policy**
- **Code of Academic Integrity**
- **Nondiscrimination and Anti-Harassment Policy**
- **Subject to Change Statement**

Course Schedule and Readings

(Note: the course schedule is subject to change as the course proceeds, including due dates for assignments.)

Week 1 (August 26) Introduction to the course

Learning Outcome: Students can explain the differences between conventional concepts of development and an Indigenous concept, “Buen Vivir,” that originates with Indigenous Peoples of the Andes.

Reading assignments:

Trosper, Introduction

Kauffman, Craig M. and Pamela L. Martin. 2014. "Scaling Up Buen Vivir: Globalizing Local Environmental Governance from Ecuador." *Global Environmental Politics* 14 (1): 40-58..

Villalba, Unai. 2013. Buen Vivir vs Development: a paradigm shift in the Andes? *Third World Quarterly* 34(8): 1427-1442

Gudynas, Eduardo. 2011. “Buen Vivir: Today’s tomorrow.” *Development* 54(4): 441–447.

Weeks 2 & 3 (September 1 [no class, Labor Day] & September 9): Part 1: The Framework of Critical Realism

Learning Outcome: Students can contrast individualistic conceptions of identity to community-oriented concepts, using Margaret Archer’s typology of types of reflexive responses to modern conditions. Students can apply the dynamic analysis for SSAC as recommended by Margaret Archer.

Reading for September 1 Individualism, Collectivism, and Relational Persons

Reading assignments:

Draft Chapter 1, “Relationships, Individualism, and Persons”

Edge, Hoyt L. 1998. "Individuality in a Relational Culture: A Comparative Study." In *Tribal Epistemologies: Essays in the Philosophy of Anthropology*, edited by Helmut Wautischer, 31-39. Brookfield USA: Ashgate.

Huffman, Terry. 2001. "Resistance Theory and the Transculturation Hypothesis as Explanations of College Attrition and Persistence among Culturally Traditional American Indian Students." *Journal of American Indian Education* 40 (3): 1-23.

Fisher, Roger and Scott Brown. 1988. *Getting Together: Building a Relationship that Gets to YES*. Boston: Houghton Mifflin.

Supplemental: Cited sources in Chapter 1

Archer, Margaret S. 2015. “The Relational Subject and the person: self, agent, and actor” pp. 85-122 in Donati, Pierpaolo and Margaret S. Archer. *The Relational Subject*. Cambridge, United Kingdom: Cambridge University Press.,Also, pp. 62-76 and the important Figure 2.1

- Archer, Margaret S. 2015. "Socialization as Relational Reflexivity" pp. 123-154 in Donati, Pierpaolo and Margaret S. Archer. *The Relational Subject*. Cambridge, United Kingdom: Cambridge University Press.
- Huffman, Terry. 2008. *American Indian Higher Educational Experiences: Cultural Visions and Personal Journeys*. New York: Peter Lang Publishing.
- Cameron Muir, Deborah Rose and Phillip Sullivan 2010. "From the other side of the knowledge frontier: Indigenous knowledge, social–ecological relationships and new perspectives" *The Rangeland Journal*, 2010, **32**, 259–265
- Spiller, Chellie and L. Erakovi, Manuka Henare and Edwina Pio, "Relational Well-Being and Wealth: Maori Businesses and an Ethic of Care." *Journal of Business Ethics* (2011) 153-169
- Sahlins, Marshall. 1996. The sadness of sweetness: The native anthropology of western cosmology. *Current Anthropology* 37 (3): 395-428.

Reading for Sept. 9: Dynamics, Critical Realism, and Relational Social Subjects

- Trosper, R. Chapter 2, "Dynamic Analysis with Critical Realism"
- Archer, Margaret L. 2013. "Social Morphogenesis and the Prospects of Morphogenic Society." pp. 1-22 in *Social Morphogenesis*, edited by Margaret S. Archer. Dordrecht: Springer.

Supplemental

- Archer, Margaret. 1995. "Analytical dualism: the basis of the morphogenetic approach," pp. 165-194 in Archer MS (1995) *Realist social theory: the morphogenetic approach*. Cambridge: Cambridge University Press,
- Zimmerer, Karl S. 2012. "The Indigenous Andean Concept of *Kawsay*, the Politics of Knowledge and Development, and the Borderlands of Environmental Sustainability in Latin America." PMLA (Publications of the Modern Languages Association)127(3), pp. 600-606.
- Trosper, Ronald L. "Place of the Falling Waters: How the Salish and Kootenai Tribes Dealt with Settler Colonialism to Acquire and Name Séliš Ksanka Qíispè Dam" Chapter 9 in *Reclaiming Indigenous Governance: Reflections from the CANZUS Countries*, edited by William Nikolakis, Stephen Cornell, and Harry W. Nelson. University of Arizona Press.

Weeks 4 & 5 (September 16 & 23) Identity

Learning Outcome:

Students can explain why the ideas of universality of relationships with land and people lead to a conception of identity that differs from other concepts of identity in modern society. Students can describe three different conceptions of identity. Students can also describe the elements of peoplehood as a macro-level relational good for Indigenous communities, including the way that peoplehood stresses community goals can be more important, or at least equal to, individual goals in models of economic decision-making.

Reading assignments:

Trosper, Draft Chapter 3, "Indigenous Identity"

Gone, Joseph P. 2006. "Mental Health, Wellness, and the Quest for an Authentic American Indian Identity." In Witko, Tawa M, editor, *Mental Health Care for Urban Indians: Clinical Insights from Native Practitioners*. Washington, D.C.: American Psychological Association. pp. 55-80

Holm, Tom J. , Diane Pearson and Ben Chavis, 'Peoplehood: A Model for American Indian Sovereignty in Education', *Wicazo Sa Review*, 18 (2003), pp. 7–24.

Donati, Pierpaolo and Margaret S. Archer. 2015. "Prologue: The range of Relational Subjects: where and how they emerge" pp. 183-197 in Donati, Pierpaolo and Margaret S. Archer. *The Relational Subject*. Cambridge, United Kingdom: Cambridge University Press.

Supplemental

Jeff Corntassel. 2003. "Who is Indigenous? 'Peoplehood' and ethnonationalist approaches to rearticulating Indigenous identity," *Nationalism and Ethnic Politics*, 9:1, 75-100

Weeks 6 & 7 (September 30 & October 7) : Territory

Learning Outcomes:

Students can describe how relationships connect Indigenous peoples to their land, with responsibility for it, and to explain the implications of those connections and responsibility for property systems in land. Students can also explain the colonial origins of the concept of private property in land. Students can describe and apply the ADICO grammar to write rules about human relationships to land and each other in terms of seven types of rules. Students can describe some indigenous systems of territoriality that include ecological connections.

Reading assignments:

Trosper, Draft Chapter 4, "Territory"

Stoffle, Richard W., Rebecca Toupal, and Nieves Zedeno, "Landscape, Nature, and Culture: A Diachronic Model of Human-Nature Adaptations." In *Nature Across Cultures: Views of Nature and the Environment in Non-Western Cultures*, Helaine Selin, Editor. Kluwer Academic Publishers, Pp. 97-114.

John Reid and Matthew Rout, "Maori Tribal Economy: Rethinking the Original Economic Institutions, pp. 84-103 in Anderson's Chapter 5

Arneil, Barbara. 1996. The wild Indian's venison: Locke's theory of property and English colonialism in America. *Political Studies* 44 : 60-74.

Toledo, V. M., B. Ortiz-Espejel, L. Cortés, P. Moguel, and M. D. J. Ordoñez. 2003. The multiple use of tropical forests by Indigenous peoples in Mexico: a case of adaptive management. *Conservation Ecology* 7(3): 9. [online] URL: <http://www.consecol.org/vol7/iss3/art9>

Supplemental Readings

"Delgam Uukw Speaks" from *In the Spirit of the Land*.

Ostrom, Elinor, *Understanding Institutional Diversity* (Princeton Univ. Press, 2009), Chapter 7, "Classifying Rules", pp. 186- 215.

- Tanner, Adrian. 2007. "On Understanding Too Quickly: Colonial and Postcolonial Misrepresentation of Indigenous Fijian land Tenure." *Human Organization* 66:1, 69-77.
- Feit, H.A. 1991, "The Construction of Algonquian Hunting Territories: Private Property as Moral Lesson, Policy Advocacy, and Ethnographic Error" in *Colonial Situations: Essays on the Contextualization of Ethnographic Knowledge*, ed. G.W. Stocking Jr., University of Wisconsin Press, Madison, pp. 109-134.
- Tanner, Adrian. 1988. "The Significance of Hunting Territories Today," in *Native People Native Lands: Canadian Indian, Inuit and Metis*, ed. B.A. Cox. Ottawa: Carleton Univ. Press, c1988, pp.60-74
- Feit, Harvey A. "Waswanipi Cree Management of Land and Wildlife: Cree Ethno-Ecology Revisited. in *Native People Native Lands: Canadian Indian, Inuit and Metis*, ed. B.A. Cox. Ottawa: Carleton Univ. Press, c1988, pp.75-91.
- Scott, Colin. 1986. "Hunting Territories, Hunting Bosses and Communal Production among Coastal James Bay Cree." *Anthropologica*: 163-173.
- Bobroff, Kenneth H. 2001. "Retelling Allotment: Indian Property Rights and the Myth of Common Ownership." *Vand.L.Rev.* 54: 1557-1623.
- Toft, Susan. "Patrons or Clients? Aspects of Multinational Capital-Landowner Relations in Papua New Guinea." Pp.10-22 in Susan Toft (ed), *Compensation for Resource Development in Papua New Guinea* (National Centre for Development Studies and Resource Management in Asia-Pacific Project, ANU, and Law Reform Commission, PNG, 1997)

Weeks 8 & 9 (October 14 & 21): Types of Goods and Externalities and Relationality

Learning Outcomes:

Students are able to classify the types of externalities based on types of goods (private, public, common pool, club). Students can contrast the model of man used in standard economics (based on self-interest) with models of man appropriate to Indigenous economics, where generosity has a positive value, sharing of income needs to exist, and non-cooperators are punished. Students can explain how relationships are able to address the social dilemmas created by all types of externalities when individualism is the organizational principle of an economy..

Reading assignments:

- Trosper, Draft Chapter 5, "Externalities and Relationality"
- Ostrom, Elinor. 2010. "Beyond Markets and States: Polycentric Governance of Complex Economic Systems." *American Economic Review* 100 (3): 641-672.
- Trosper, Reciprocity Resilience and Ecological Economics, Chapter 4, at beginning.
- Ann M. Carlos and Frank D. Lewis, Native Americans, Exchange and the role of Gift-Giving, pp. 39-60 in Anderson, Chapter 3

Supplemental Readings

Cox, Michael, Gwen Arnold, and Sergio Villamayor Tomás. 2010. "A Review of Design Principles

for Community-Based Natural Resource Management." *Ecology and Society* 15 (4).

Langdon, Stephen J. 2007. "Sustaining a Relationship: Inquiry into the Emergence of a Logic of Engagement with Salmon among the Southern Tlingits." In *Native Americans and the Environment: Perspectives on the Ecological Indian*, edited by Michael E. Harkin and David Rich Lewis, 233-273. Lincoln, NB: University of Nebraska Press.

Nadasdy, Paul. 2007. "The Gift in the Animal: The Ontology of Hunting and Human-Animal Sociality." *American Ethnologist* 34 (1): 25.

Ostrom, Elinor. 1998. "A Behavioral Approach to the Rational Choice Theory of Collective Action: Presidential Address, American Political Science Association, 1997." *American Political Science Review* 92 (1): 1-22.

Week 10 and 11 (October 28 November 4 &) Sustainability and Relational Leadership

Learning Outcomes:

Students can describe the characteristics of Indigenous leadership and explain why those characteristics succeed at supporting relationships that make up an Indigenous community's society and economy.

Reading assignments:

Trosper, Draft Chapter 6, "Sustainability and Relational Leadership"

Sandefur, Gary and Philip J. Deloria. 2018. "Indigenous Leadership." *Daedalus* 147 (2): 124-135.

Porter, Robert B. 1997. "Strengthening Tribal Sovereignty through Peacemaking: How the Anglo-American Legal Tradition Destroys Indigenous Societies." *Columbia Human Rights Law Review* 28: 235-305.

Apgar, M. J., W. Allen, K. Moore, and J. Ataria. 2015. Understanding adaptation and transformation through indigenous practice: the case of the Guna of Panama. *Ecology and Society* 20(1)

Anderson's Chapter 1 and Epilogue

Supplemental Readings:

Dockry, Michael J., Katherine Hall, William Van Lupic, and Christopher M. Caldwell. 2016. "Sustainable development education, practice and research: an indigenous model of sustainable development at the College of Menominee Nation, Keshena, WI, USA." *Sustain Sci* 11: 127_138

John M. Gowdy, "Terms and Concepts in Ecological Economics," *Wildlife Society Bulletin* 2000 28(1) 26-33.

Week 12 &13 (November 11-Veteran's Day & November 18): Relational Entrepreneurship

Learning Outcomes:

Students can describe how the values supporting relationships are being used by contemporary Indigenous entrepreneurs to create successful enterprises.

Reading assignments:

Trosper Draft Chapter 7 on Relational Entrepreneurship

Miller, in Anderson, Chapter 11

Spiller, Chellie and L. Erakovi, Manuka Henare and Edwina Pio, "Relational Well-Being and Wealth: Maori Businesses and an Ethic of Care." *Journal of Business Ethics* (2011) 153-169

Michela Giovannini, "Indigenous community enterprises in Chiapas: a vehicle for *buen vivir*?" *Community Development Journal*, 50:1 (January 2015) 71-87.

Supplemental Reading:

Hindle, Kevin. 2010. "How Community Context Affects Entrepreneurial Process: A Diagnostic Framework." *Entrepreneurship and Regional Development* 22 (7-8): 599-647.

Hindle, K. and Moroz, P. W., 2007. Indigenous entrepreneurship as a research field: developing a definitional framework from the emerging canon. Babson College Entrepreneurship Research Conference (BCERC) 2007; Frontiers of Entrepreneurship Research 2007.

Alexis Celeste Bunten, "More like Ourselves: Indigenous Capitalism through Tourism." *American Indian Quarterly*, 34:3 (Summer 2010): 285-311.

Kevin Hindle and Michele Landsdowne, "Brave Spirits on New Paths: Toward a Globally Relevant Paradigm of Indigenous Entrepreneurship Research." *Journal of Small Business and Entrepreneurship* 18:2 (Spring 2005): 131-142.

Kennedy, Deanna M., Charles F. Harrington, Amy Klemm Verbos, Daniel Stewart, Joseph Scott Gladstone, and Gavin Clarkson, eds. 2017. *American Indian Business: Principles and Practices*. Seattle: University of Washington Press.

Weeks 14 & 15 (November 25 & December 2) Part 7: Engagement with Global Systems

Learning Outcomes:

Students can provide a definition of development as pursued by international organizations and explain why development of that type is inconsistent with the Principles of Indigenous Economics, using examples from the Andes and from Menominee.

Reading assignments:

Draft Chapter 8, "Living Well by Developing Relationships"

Gilbert Rist, "Definitions of Development," in *The History of Development* (London: Zed Books, 1997), pp. 8-24.

Supplemental Reading:

Kauffman, Craig M. and Pamela L. Martin. 2014. "Scaling Up Buen Vivir: Globalizing Local Environmental Governance from Ecuador." *Global Environmental Politics* 14 (1): 40-58.

Radcliffe, Sarah A. 2012. "Development for a postneoliberal era? *Sumak kawsay*, living well and the limits to decolonization in Ecuador." *Geoforum* 43: 240-249.

- Cattelino, Jessica R., "'One Hamburger at a Time': Revisiting the State-Society Divide with the Seminole Tribe of Florida and Hard Rock International." *Current Anthropology*, Vol. 52, No. S3, pp. S137-S149.
- Cattelino, Jessica R. 2009. "Fungibility: Florida Seminole Casino Dividends and the Fiscal Politics of Indigeneity." *American Anthropologist*, Vol 111, Issue 2, pp. 190-200.
- Jorgensen, *Rebuilding Native Nations* Chapter 1 (Two Approaches to the Development of Native Nations), Chapter 2 ("Development, Governance, Culture"): section on "development", pp. 34-41; Chapter 8 (Citizen Entrepreneurship)
- Akee, Randall K. Q, Spilde, Katherine A., and Jonathan B. Taylor. 2015. "The Indian Gaming Regulatory Act and Its Effects on American Indian Economic Development." *Journal of Economic Perspectives* 29:3, pp. 185-208.
- McDonell, Emma. 2015. "The co-constitution of neoliberalism, extractive industries, and indigeneity: Anti-mining protests in Puno, Peru." *The Extractive Industries and Society* 2: 112-123. <http://dx.doi.org/10.1016/j.exis.2014.10.002>
- Acuna, Roger Merion. 2015. "The politics of extractive governance: Indigenous peoples and socio-environmental conflicts." *The Extractive Industries and Society* 2: 85-92.
- Coombes, Brad. 2007. "Defending community? Indigeneity, self-determination and institutional ambivalence in the restoration of Lake Whakaki." *Geoforum* 38, 60-72.

Week 16 (December 9 – last day of class)

No Assigned readings. Summary of Course.