EMERGING THEMES IN INDIGENOUS BUSINESS
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ABSTRACT SUMMARIES

Paper Title and Author	Abstract Summary (150 Words)
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"Institutionalism and the logics of elimination and possession." Theadora Carter, University of Alberta.	Within the school of new institutionalism the theory of isomorphism through passive diffusion is frequently deployed and taken-for-granted in the literature. This paper takes post-colonial and Indigenous critical positions to show that the theory of diffusion is incompatible with Indigenous perspectives and the lived experience in settler-colonial states. Thus, alternative theoretical approaches are offered to explain institutional isomorphism in settler-colonial contexts, namely through the logics of elimination and white possession. Through the elimination lens institutional isomorphism can be re-seen as an active and violent process. Through the white possessive lens it can be explained why the business academy continues to uphold the theory of diffusion, even though it has no relation to the experience of Indigenous peoples or settlers in the colonial state. Implications for Indigenous business scholars are explored, and a way forward through authenticity is presented.
"Corporate social responsibility and Indigenous peoples in the Russian Arctic: The role of municipal authorities in negotiations with resource companies." Natalia Yakovleva, Tuyara N. Gavrilyeva & Marina A. Ivanova, Newcastle University, North-Eastern Federal University.	Oil, gas and mining companies continually expand into the Russian North, a home to many indigenous peoples. Federal regulation fails to offer strong protection to livelihoods, traditional activities and socio-economic development of indigenous communities due to lagging and conflicting regulation on land, taxation, economic planning, impact assessment and compensation. Innovative impact assessment and compensation mechanisms (e.g., "ethnological expert review") are being developed in the regions. 'Benefit agreements' between industrial companies and indigenous communities have become a new practice that have a potential to promote indigenous entrepreneurship. The paper examines the efficacy of 'benefit agreements' and the role of municipal authorities in promoting indigenous entrepreneurship based on a case study of Yakutia. We argue that indigenous leadership is a key factor influencing successful outcomes for the communities, which requires support in leadership continuity, succession planning and capacity-building. We draw recommendations for corporate social responsibility practice in Russian companies and leadership development.

"Gender inequality, Indigenous rights, and sustainable development." Paul D. Larson, University of Manitoba.	The UN Declaration on the Rights of Indigenous Peoples was adopted September 13, 2007, by most nations. January 1, 2016, the UN Sustainable Development Goals (SDGs) were officially launched, including Goal 5: *Achieve gender equality and empower all women and girls* and Goal 15: *Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss*. These events inspire this research question: How are gender equality and Indigenous rights linked to protecting life on land and facilitating sustainable development? Policy initiatives are needed to achieve gender equality, ending discrimination against women and girls. Action is also needed to implement the UN Declaration on the Rights of Indigenous Peoples. Ongoing disrespect of Indigenous traditions is an obstacle to sustainable development. There is a trail from separateness to inseparability, from mastery to harmony; a trail to a sustainable future.
"Eldorado's end? Late adoption of mining agreements by Indigenous Canadian communities." Maggie Cascadden, Emily Block & Dev Jennings, University of Alberta.	It has been assumed that innovations and associated institutions stop diffusing only once they are usurped by a new disruption or new player, but what happens when an innovation simply falls out of favour? This may happen with controversial innovative practices, especially those that are complex and opaque, with potential (but not guarantee) to foster great benefits for adopters. We look at the diffusion of mining related impact benefit agreements (IBAs) among First Nation communities in Canada. These agreements are complex and confidential. At first, they held promise for empowering First Nations, but as their use has become more widespread, First Nations have been re-empowered, and time has passed, the true nature and benefit of these agreements has been elucidated. We argue that early, middle, and late-stage adoption of IBAs is driven by different degrees of communities' material resources, cultural resources, and propensity to engage in conflict.
"Managing tensions between two conceptions of territoriality and inventing new forms of organizing: The case of the tallymen of the Eeyou Istchee community." Mélanie Chaplier and François Cooren, Université de Montréal.	While the literature on organizational tensions has been flourishing for the past twenty years (Cooren, Matte, Benoit-Barné and Brummans, 2013; Smith and Lewis, 2011; Stohl and Cheney, 2001), this case study specifically focuses on how incompatibilities can be experienced between various conceptions of territoriality. More precisely, we aim at describing the dissonance between the Cree territoriality – based on collective property and stewardship of the land – and neoliberal territoriality – promoting private property and resource exploitation (Chaplier, 2018). We will also discuss how the Cree *Ndoho Auchimau*, their families, as well as the Cree leadership, adjust to external pressures and develop forms of management and organizing better suited to the Cree social and cultural ways, and hopefully leading the way to self-determination (Papillon, 2012).
"How is strategy in Indigenous business settings different? The case of a large dairy company in Aotearoa/New Zealand."	How is an indigenous worldview integrated within Anglo-western strategic management theory? Recent interest about indigenous approaches to business strategy has been prompted by the rise in settlements, the increasingly sizable indigenous asset base, and the aims of indigenous people to provide for their tribal beneficiaries

Daniel Tisch & Gerson Tuazon, University of Auckland.	through modern business models. We reviewed the strategic management literature with the aim to integrate a Māori worldview and a representative case: a large Māori-owned and operated business in Aotearoa New Zealand. We found that Resource Based Theories in the strategic management literature are epistemologically compatible and provide a practical approach to understanding how routines in an indigenous business underpin its success. Specifically, we argue that the success of an indigenous business – socially, environmentally, and economically – is sustained by indigenous resources and capabilities that are inimitable due their historical pathways, social complexity and causal ambiguity.
"Wealthing out of identity? Indigenous entrepreneurship and social mobility." Rochelle Côté & Michelle Evans, Memorial University and University of Melbourne.	In settler societies, upward social mobility by Indigenous people is seen in the growth of successful professional and entrepreneurial classes. At odds with this trend, a rich and diverse set of literatures contend that there is a negative relationship between increased social mobility and Indigenous cultural identity, with little research being done that looks at this phenomena. With the use of two case studies of socially mobile Indigenous entrepreneurs, we test this assumption by considering whether or not individuals are in fact less connected with Indigenous people than they are with others. Findings show that this negative positioning of wealth versus identity creates an impossible tension, with Indigenous cultural identity framed as 'at risk' because of social mobility. A colonial mindset remains an enduring organising principle of the field of Indigenous social mobility, one that requires a shift in research questions and the ways in which social mobility is defined.
"Buen Vivir": A path to reconfiguring corporate social responsibility in Mexico during the age of Covid-19." Bryan Husted, Tecnologico de Monterrey	This paper examines how the indigenous concept of Buen Vivir (living well) can serve as a basis for reconfiguring corporate social responsibility (CSR) in light of unsustainable relations between business and the natural environment in Mexico. The paper first establishes that ancient and contemporary Nahua poets resonate strongly with the concepts of Buen Vivir relating to the relationship of humans to nature and the value of indigenous knowledge. The paper then explores how Buen Vivir differs from current conceptions of CSR. It proposes using Buen Vivir as a framework for reestablishing CSR by integrating business within nature, dialoguing with ancestral knowledge, and focusing on community as well as alternatives to growth and development. It ends by examining the implications of Buen Vivir for CSR theory and practice by incorporating the Indigenous practices of communal work and the conceptualization of the firm as a member of the community.
FRIDAY MARCH 19th, 2021	
"Rethinking capitalism and its measures of success: The example of an Indigenous-led Conservation Impact Bond." Diane-Laure Arjaliès & Bobby Banerjee, Ivey Business School & Cass Business School, City University.	This article elaborates on a current project conducted in the region of Southwestern Ontario, Canada. Based on a community-participatory based participatory research, the project aims at designing a conservation impact bond (CIB) channelling private money towards the protection of ecosystems. The objective of the financial product is to re-allocate the resources usually mobilized to exploit the land (e.g. farming, real estate) towards supporting biodiversity. A CIB is a pay-for-performance project in which outcome payers (private and public) pay

	investors their capital back, plus an interest, depending on the level of success of the funded project – assessed through impact assessment metrics. This CIB is the first of its kind in the world, since it also aims at including Indigenous and non-Indigenous worldviews, both in its design and its evaluation. The article will reflect on the possibility to develop another form of capitalism, in which capital can serve collective purposes, rather than private accumulation.
"Stories of resilience from Wallmapu, Abya Yala: Indigenous Women Entrepreneurs." Ieva Žebrytė, Universidad de La Frontera, Chile.	The study of Indigenous Youth and Women Resilience Stories from Wallmapu, Abya Yala, shows how emerging economy entrepreneurs operating in a disaster threatened communities engage in entrepreneuring aimed at social transformations, specifically regeneration of indigenous culture and environment, and prevention of a crisis or mitigation of the effects of a disaster event/onset. Sociedad Turismo Mapuche La Araucania members constantly negotiate outcomes of their actions and omissions to propel resilience processes. These are understood as capabilities to anticipate, absorb and adapt to business disruptions, risk management and crisis prevention, in order to maintain basic structure and function of a business, organizational and/or community unit (social-territorial unit). Indigenous entrepreneuring practices aimed at augmenting business and community resilience may be addressed through the lens of "indigenous entrepreneuring practices" to sustain the directions of both ontological and epistemological debates on the interplay of intentionality and spontaneity within indigenous youth and women's entrepreneuring efforts.
"Coping with persistent disadvantage: Entrepreneurial action despite institutional inequality." Ketan Goswami, Ivey Business School.	The purpose of this paper is to explain how individual-level entrepreneurial actions occur despite the negative impacts of institutional inequality. This is done through an abductive study, steeped in the principles of grounded theory building and in the context of Indigenous entrepreneurs in the Canadian Prairies. Findings highlight that institutional inequality hinders (yet surprisingly on occasions, also stimulates) entrepreneurial action through three mechanisms – *constricted choices*, *conflicted dispositions* and *complicated identities*. Findings also underscore that Indigenous entrepreneurs in the Canadian Prairies have developed two categories of coping mechanisms – *subversive* and *restorative* – that help "undo" some of the negative effects of institutional inequality. We submit that these findings have implications for the role of self-regulatory, coping processes in enabling entrepreneurial actions.
"Mikwam Makwa Ikwe| Ice Bear Woman: A national needs analysis of Indigenous women's entrepreneurship in Canada." Ashley Richard & Suzanne Gagnon, University of Manitoba.	The goal of this report is to build a comprehensive description of the barriers and challenges that Indigenous women face as they develop their enterprises and to make recommendations for change. Using qualitative data collected from a series of roundtable community consultations with more than 350 participants throughout 2020, this report presents an analysis of the rich stories shared by Indigenous women entrepreneurs about their successes, challenges, and aspirations for future entrepreneurial endeavours. Indigenous women bring new and innovative products, services, and approaches to the economic community. However, they often face

	barriers in starting and growing their businesses, such as in accessing financing and mentorship, described in more detail in this report. Many barriers faced by Indigenous women entrepreneurs are also obstacles for women entrepreneurs in general. However, intersectionality and important distinctions between the two groups must be understood to develop and implement meaningful policies that build a more equitable and inclusive ecosystem.
"Unfolding entrepreneurial path under Indigenous relational worldviews." Ling Li, University of Liverpool.	While numerous literatures in Indigenous study have discussed the importance of relational worldviews (seeing the world made of "interconnection, interrelationship, and interdependency") shared among Indigenous communities worldwide, the influence of such worldviews on venture development remains underexplored within the research of Indigenous entrepreneurship. I attempt to explore the role of relational worldviews played in developing Indigenous entrepreneurship and answer two interrelated questions: how do the Indigenous relational worldviews influence the entrepreneurial journey? The conversational methods will be used to ensure the alignment with the culture protocols of Indigenous communities following the framework of 4 Rs (relationship, responsibility, reciprocity, and redistribution) The research will not only contribute to Indigenous entrepreneurship research by highlighting the significance of worldview as a valuable construct, but also to entrepreneurship research in general through exploring and understanding how relational worldviews can distinctively influence on the entrepreneurial path.
"Oral histories and the cultural transmission of entrepreneurial action: Evidence from Indigenous entrepreneurship." Wim van Lent, Richard A. Hunt & Daniel A. Lerner, Montpellier Business School, Virginia Polytechnic Institute & State University, IE Business School.	Research on entrepreneurial action increasingly recognizes that it is not purely rational-intentional in that an entrepreneur's sociocultural context may play an important role in their pursuit of a new venture, most notably through imprinting. This constitutes the challenge for the study of entrepreneurship to map the combination(s) and sequencing of specific activities, events, and experiences through which imprinting is established. In order to elucidate the relationship between cultural modes of knowledge transmission and entrepreneurial action, our study examines Indigenous entrepreneurship and in particular the role of oral history in the (intergenerational) perpetuation of entrepreneurial activity. Our multi-method empirical analysis is situated in the Inuit community of Iqualit (Nunavut) and will draw on a combination of interviews, questionnaires and participant observation. By further elucidating the causality that drives the cultural transmission of entrepreneurial action, our research will add empirical weight to arguments that complicate and expand rational-intentionalist theories of entrepreneurial action.
"Imprinting degree of hybridity in international businesses: The influence of entrepreneurs' cultural value orientations and ethnicity."	Hybrid firms that combine profit and social objectives at their core play an important role in their communities. In this article we use imprinting theory to examine the influence of founder entrepreneurs' cultural value orientations and ethnicity on firms' degree of hybridity. Using an empirical data set of international small and medium-sized privately owned indigenous and non-indigenous firms from Alberta and British Columbia (Canada), we find that entrepreneurs' traditional values, self-

Fernando Angulo Ruiz and Etayankara Muralidharan, MacEwan University.	expression values, and indigenous ethnicity imprint hybridity in firms. While entrepreneurs' traditional values and indigenous ethnicity have persistent imprinting effects, entrepreneurs' self-expression values have amplified imprinting effects on firms' degree of hybridity. Our findings contribute to the tensions among imprinting persistence, decay and amplification.
"All of you is welcome here: An auto-ethnographic telling of an uncomfortable long loving deeply contemplative multisensory approach to research." Shelley T. Price, St. Francis Xavier University.	The THEM DAYS stories hold a special place in my heart. THEM DAYS Inc. is a not-for-profit organization that collects, promotes, and protects stories of Labrador. These stories share of Innu, Inuit, and Settler lived experiences of the old days and old ways of Labrador. My PhD dissertation was on storytelling leadership while connecting my heart, mind, body, and spirit to the stories of the old days and old ways of Labrador. According to Wilson (2008), we have to look within our own research contexts to find the approaches that are most culturally appropriate for research within that context. It was through the reading and rereading of the THEM DAYS stories and journaling my thoughts and feelings that an uncomfortable long loving deeply contemplative multisensory approach emerged. If business and leadership education are to move towards social and environmental justice, we need more dynamic, contemplative, heartful, and creative approaches.
"Indigeneity in entrepreneurship: Exploring the role of Indigenous knowledge in building sustainable entrepreneurial practices for First Nations." Christina Tachtampa, Jonathon Araujo Redbird, & Nusa Fain, Queens University.	In this paper, we discuss how mainstream and Indigenous entrepreneurial practices can be brought together to support educational and entrepreneurial development within remote First Nation communities. We present a collaborative project between a Canadian University and an Indigenous cofounded enterprise that developed a new learning framework to teach entrepreneurship, rooted in Indigenous knowledge and grounded in relevant Western learning pedagogies. The project aim was to support economic development of Indigenous communities by merging Indigenous knowledge, entrepreneurship, and innovative learning approaches. Xeni Gwet'in First Nation in British Columbia participated in the pilot implementation of the framework. The program ran for three months with 32 students and saw 85% retention rate. Students taking part in the program were able to identify opportunities and directly influence their community through their actions.
"Cultural safety in Indigenous entrepreneurship: The entrepreneur-assistance exchange." Jason Paul Mika & Leo-Paul Dana, Massey Business School New Zealand and Montpellier Business School + Dalhousie University	This paper is about whether cultural safety, a concept that originates from the health sector, specifically, from Māori nursing in Aotearoa New Zealand (Papps & Ramsden, 1996), might make a difference in improving Indigenous entrepreneurs encounters with enterprise assistance. While enterprise assistance—financial and nonfinancial forms of firm-level assistance—is almost universally available, Indigenous entrepreneurs may find such assistance unsuited to their needs, delivered without regard for Indigenous culture, and efficacy indicators out of step with Indigenous definitions of enterprise success. Providers tend to respond by building cultural competency, that is, gaining proficiency in Indigenous language and culture. Despite good intentions, the encounter remains ineffective. This paper argues that cultural safety is needed to equalise and normalise the encounter to achieve mutually beneficial outcomes and realise the goals of the

	assistance. According to Papps and Ramsden (1996), cultural safety is a process of self-reflection nurses undertake of their own culture and its impact on the care of a person or family group from another culture. Cultural safety, therefore, seeks to address power imbalances, inequalities and inequities in the relationship between service providers and service users not by a provider mastering another's culture but by the provider looking within themselves for culturally unsafe views and practices, particularly, unconscious negative attitudes toward others who differ culturally from themselves (Papps & Ramsden, 1996). We explore this possibility with evidence from a study of Māori entrepreneurs encounters with enterprise assistance in Aotearoa New Zealand.
"Constructive contributions: How non-Indigenous academics can engage with Indigenous research meaningfully." Miriam Yates, Terry W. Fitzsimmons & Ree Jordan, University of Illinois and University of Queensland.	In the context of business/management research, there has been little focus on Indigenous scholarship, or research in partnership with Indigenous communities. Despite opportunity for non Indigenous academics to engage in the Indigenous research agenda, barriers such as personal beliefs and unsupportive institutional structures prevent uptake. To begin to address this, non Indigenous academics must first engage in a process of 'decolonizing self' that is underscored by a de-prioritization of colonized knowledge and Western ways of knowing and being. In service of generating robust and meaningful research with Indigenous partners, this paper explores the process underpinning decolonization of self to initiate a discussion of how business/management scholars can effectively engage with Indigenous peoples as genuine research partners. We pose questions that dissect the very foundations of business/management scholarship, drawing upon our collective experiences of engaging in collaborative research amongst Indigenous and non-Indigenous research teams partnering with Indigenous communities on business/management topics.