Index

Acoma Pueblo case study, 35 - 37Alligators, 4 American Indian cultures, 6-8, 107Animals, 69, 93, 200, 213 Animism, 77, 80, 187 Answerability, 41-42, 47, 187, 228, 231 Antenarrative of power, 148 story, 74-76, 79 Barter economy, 60 BIA. See Bureau of Indian Affairs (BIA) Bighorn Medicine Wheel, 199 background tones contributing to songs now expressed, 201–202 central cairn, 205 entangled melodies, 202 sacred numbers of, 204

songs of roads, fences, and guards, 206–208 stone circle, 203 Biophysical wealth, 182 BME, 75, 79 narrative, 76 Bravery, 112–113 Bureau of Indian Affairs (BIA), 55 - 56Business, 128-129 ethics education implications, 118-119 implications, 120–121 location, 170–171 science, 31–32 Business ethics and current trends, 39 answerability approach, 41 - 42carry-overring tribal wisdoms, 46 comparison of approaches, 47 - 48complicit, 42–43 equity approach, 41 ethical contexts for businesses, 49–53 ethics of care, 43 example, 46

indigenous philosophies, 44 LDC, 62–63 NOVA corporation, 54–60 obligation to act, 42 overlap, 44-45 pragmatism approach, 43-44 presence of tribal practices, 45 - 46rules-based approach, 39–40 shrinking world and global village, 45 utilitarian/consequential approach, 40-41 virtue ethics, 39 See also NOVA Corporation Business of Culture at Acoma Pueblo, 35–37 Business sustainability, 23, 104 IWOK, 25–26 Maya society, 26–28 wisdom of elders, 23–26 Carma's interpretation, 116–117 Casinos, 52, 170 gaming, 170 CCC. See Civil Conservation Corps (CCC) Chad "Corntassel" Smith, 113 - 115Characters, 78 Cherokee Nation, 113–115 Cherokee values, 113–114, 115, 121 Circle process, 221–222 City of El Paso Museums and Cultural Affairs Department El Paso

Public Art Program, 177 - 179Civil Conservation Corps (CCC), 200 Clusters, 165–166, 169 advantage, 168 types, 166–168 CMS. See Critical Management Studies (CMS) Columbus, Christopher, 129 Communication, 114, 115, 221 Comparison of storytelling genres, 78 Competitive advantage, 56, 60, 121, 168, 169 Complicit, 42–43 Confidence, 113, 114 Consequential approach, 40-41 Cooperation, 113, 114 Coyote, 70 Coyote story for business ethics pedagogy, 69 animals, 69 epitomizes situation, 70 implications of storytelling for business ethics pedagogy, 70–72 Cradle-to-cradle organization design. See Triple Bottom Line model (3BL model) Critical ecological pedagogy, shift in critical pedagogy to, 188 **Critical Management Studies** (CMS), 229 Cross-cultural context, 53

Cryptic story, 90 Cultural context, 93 Culture and tradition, 59, 63 Culture-of-origin strategy, 107 Dardan enterprises eco-benefits, 108 ethics, 104 hybrid system, 104 owner's risk, 105 respect for cultural heritage, 107 risk for reward, 105–106 sustainable business, 104 DDC. See Dine-Development Corporation (DDC) Deep listening, 221–222 Deep-rooted values, 117 Determination and persistence, 114 Dialogue, 221–222 Different-yet-same perspective, 153 - 154**Dine-Development Corporation** (DDC), 54 Dispersed leadership model, 155, 158-159 Distributed leadership model, 155, 158–159 "Dupes" and "Charity Cases", 149 Dynamism of indigenous cultures, 156 Eco-benefits, 108 Eco-sustainability, 107

Economic clusters, 169

Egalitarianism, 59, 236 hierarchy, vs., 7-8 Elders, 49–51 wisdom of, 23–26 Ensemble Leadership Theory (ELT), 144, 148, 155, 156 - 159Equality, 59, 117, 157 Equity approach, 41 Ethical contexts for businesses, 49 cultural differences in ethics, 49 "elders", 49-51 "masters", 51 "migrators", 51–52 storytelling model for crossparadigm business ethics, 50 "traders" business, 52-53 Ethics of care, 43 Euro-Western business "business is business" phrase, 6-7 buyer-beware social norm in, 8 - 9egalitarianism vs. hierarchy, 7 - 8"Greed is Good" philosophy, Tribal Wisdom values vs., 5 Euro-Western storytelling, 87 FAR. See Federal Acquisition Regulation (FAR) Federal Acquisition Regulation

Index

Field Information Support Tool (FIST), 57 "5 I's" of indigenous storytelling methods, 87-88,96-97 Foundation of Navajo Culture, 117 Four-quadrant model, 39, 53 Fractiles, 77 Functional stupidity, 181 Genetically modified organisms (GMO), 27 Gift-giving philosophy, 236 Global village, 9–10, 45 Globalization, 45, 193 GMO. See Genetically modified organisms (GMO) GNP. See Gross national product (GNP) "Greed is Good" philosophy, 7 Gregg, Josiah, 138 Gross national product (GNP), 25

Harmonic resonance in Maya society, 26 "Heart of Care", 189, 192 Heterarchical organization, 155–161 Heterarchy, 156–157 Historic Preservation Plan (HPP), 201 Honesty, 113 HPP. *See* Historic Preservation Plan (HPP) Human relationship, 213–214 "Human resource management", 193 Human responsibilities, 112, 118 - 119Humility, 112, 113, 114, 115, 121 Indigenous knowledge, 24-25 Indigenous living story, 79, 80, 82 living story and indigenous story, 74-84 Tribal Wisdom, 73–74 Indigenous peoples, 226–227 Indigenous science, 31–32 business and indigenous science, 31–32 complementary world views, 32 ecological foundation of business, 34-35 mutual reciprocal behavioral process, 32 potlatch, 33 Pueblo, Acoma case, 35–37 Web of Interaction, 34 Indigenous stories, 89, 229–230 Indigenous story, 76 Indigenous storytellers cryptic, indigenous stories, 90 Euro-Western type of storytelling, 88-89 "5 I's" of indigenous storytelling methods, 87 - 88non-human-centric, indigenous stories, 92 - 98

participative, indigenous stories, 91 place-oriented, indigenous stories, 91-92 sacred, indigenous stories, 91 terse, indigenous stories, 89-90 time-bending, indigenous stories, 92 Indigenous storytelling, 73, 74, 75,87 living stories, 79-83 stories and sensemaking, 74 - 79transmotion, 83-84 Indigenous teaching, 71, 82 Indigenous view of nature and business relationship deep listening, talking circle, and dialogue, 221-222 entering school, 211 human relationship, 213–214 life/work relationship, 214 nature, 220 non-comparative perception, 220 relationship-centered approach, 215 remembering, 222 retreating, 214-215 tension, 212 working agreements, 216 - 219working/living in relationship, 219 Indigenous ways of knowing (IWOK), 18, 25-26, 73

and business sustainability, 23 changing story lines, 228 - 229European, 227 indigenous peoples, 230-231 indigenous storying, 229 - 230Maya society, 26–28 organizational studies, 226 and quantum science for business ethics, 17–20 re-storying of humanity, 231-232 into storying of business, ethics, 225 wisdom of elders, 23-26 Integrity, 46, 52, 59, 113, 114 IWOK. See Indigenous ways of knowing (IWOK)

Laguna Development Corporation (LDC), 62 - 63Leadership, 106, 111, 115, 147 Chad "Corntassel" Smith, 113 - 115dispersed leadership, 155, 158 - 159distributed leadership model, 155, 158–159 dynamism of indigenous cultures, 156 ELT, 155, 156, 158-159 organization, 155 relational approaches, 155, 158 - 159

traditional leadership theory, 160 - 161Living story, 74, 75, 79 discipline of storytelling, 82 - 83everything in creation, 81 Living Story Web, 76 stories and sensemaking, 74 - 79storytelling, 81-82 transmotion, 83-84 web of, 79-80 Local clusters, 166 Location quotient (LQ), 166 Love, 112, 113, 117, 120 LQ. See Location quotient (LQ) Master traders, 9 "Masters", 51 Maya society, 26-28 Means, Russell, grandfather's story, 90 Means, Russell, grandfather's story, meanings, 239 - 243Medicine Mountain, 199–202, 206 - 208Medicine people, 18 "Migrators", 51-52 Mountain Pika, 199–200, 208 background tones, 201-202 entangled melodies, 202–205 Medicine Mountain, 199-202, 206-208 sacredness, 200 songs of roads, fences, and guards, 206-208

Mutual reciprocal behavioral process, 32 National Governors Association, 165 Native American business ethics, 106–107 Native American-owned businesses, 170 Native American-owned firms, 170 oral tradition, 18 storytelling, 87 Native American entrepreneurship, 165 business location, 170–171 clusters advantage and, 168, 169 competitive advantage, 168, 169 economic development policy, 171 performance, 170-171 tribal economic policy, 172 tribal gaming and, 170 Native American values business ethics education implications, 118–119 business implications, 120–121 Cherokee Nation, 113–115 Sa'ah Naagháí Bik'eh Hózhoon principle, 115 - 117Sacred Wind Communications, 118 seven grandfather teachings, 112 - 113

Native transmotion, 83 Natural endowment clusters, 166 Navajo Code Talkers, 56 Navajo peacemaking process, 49 New Mexico State University (NMSU), 183, 187 sustainability, 196–197 Nitsahakees segment, 116 NMSU. See New Mexico State University (NMSU) Non-acquisitiveness, 8, 40, 236 Non-comparative perception, 220 Non-human-centric stories, 92 animal characters, 93-94 cultural context, 93 "5 I's" of indigenousinspired storytelling methods, 96–97 indigenous methods of storytelling, 95-96 indigenous story, 94-95 location, 97-98 Non-indigenous peoples, 226 - 227Non-zero-sum negotiation, 152 - 153North American trading practice and philosophy barter mechanism, 136 business, 128-129 differences in trading values, 129

Euro/American trader, 135 - 136false clash of community vs. business, 127-128 focusing on exchange goods, 132 - 133focusing on self and individualism, 131-132 focusing on use goods, 132 gift-giving philosophy, 134 native philosophy changes, 137 property usage, 133-134 stretching truth and cheating, 139-140 trade networks and centers, 126 - 127trader benefits, 125-126 tribal traders, 126 tribal vs. business split, 128 values between Indigenous and Euro-Western cultures, 130 NOVA Corporation, 54, 237 Adolescent Care Unit, 58 barter economy, 60 building trust, 58 DDC, 54-55 Egalitarianism, 59 elders story, 55 laying foundation, 55-57 relationship, 57 usefulness, 57-58

Paradigm shift to dialectic model of sustainability, 188

NMSU Gold Star rating from AASHE, 190-193 spiritual consciousness, 189 Participative, indigenous stories, 91 Past, present, or future orientation, 78 Patience, 113, 114 People, profit, and planet. See Triple Bottom Line model (3BL model) Place orientation, 78 Place-oriented stories, 91–92 Plot, 78 Potlatch, 7, 33 Power and equal power relationships different-yet-same perspective, 153-154 hazards avoidance, 150 mutual benefit, 154 mutual change, 153 Non-zero-sum negotiating, 152 - 153power, 147 projecting qualities, 152 relational models, 150–151 storytelling perspective, 148 trading partners' equal and unequal power, 154 trading partners' unequal power relationships, 149 value diversity, 151 Win-Lose games, 151 Win-Win games, 151–152 Pragmatism approach, 43–44 Professionalism, 59

Quantum science for business ethics medicine people, 18 Napi stories, 17–18 quantum storytelling, 19, 20 Quantum storytelling, 19, 20, 77, 80, 82

Re-storying of humanity, 231-232Relational approaches, 155, 158-159Relational models, 150-151 Respect, 7, 25, 46, 59, 113, 120 and acknowledgment, 115, 116for clients, 33 for cultural heritage, 107 role of language, 12-13 Responsibility, 112, 114, 226 Risk capital, 105 Rugged individuality, 186 Rules-based approach, 39-40

Sa'ah Naagháí Bik'eh Hózhoon principle, 115–117 Sa'ah Naaghíi Bik'eh Hózhoon concept, 119 Sacred numbers of Bighorn Medicine Wheel, 204 Sacred stories, 91 Sacred Wind Communications, 118 Sacredness, 200 School of Sustainability (SOS), 181, 191 bottom-up initiative, 184

258

dialectic of two spirits, 183 IWOK, 185 NMSU, 187 posthumanism, 188 spiritual ecology, 186 See also Sustainability Self-awareness, 4 "Shrinking world", 45 SOS. See School of Sustainability (SOS) Spacetimemattering, 73, 77, 79 - 82Spiritual ecology, 73, 77, 80, 181, 183, 186, 187 Stakeholders, 108 Stone circle, 203 Stories and sensemaking, 74 antenarrative, 75 comparison of storytelling genres, 78 storytelling, 74-75 terms of storytelling theory, 75 - 77typology of Western narrative, 79 Story, 76 Storytelling, 76, 81–82 antenarrative aspects, 74 implications for business ethics pedagogy, 70–72 model for cross-paradigm business ethics, 50 perspective, 148 theory, 75–77 Strength, 113, 114, 117 to strength, 216-217 Surrogate for colonization, 182

Sustainability. See also School of Sustainability (SOS) business, 23–28, 104 eco-sustainability, 107 NMSU, 196–197 paradigm shift to dialectic model, 188-193 "T" Trust, 218 Talking Circle process, 221–222 Taylor-Fayol-Weber virus (TFW virus), 182 Teaching, 112, 113 Spiral of Development, 190 - 192Terms of storytelling theory, 76 Terse, indigenous stories, 89 - 90TFW virus. See Taylor-Fayol-Weber virus (TFW virus) "Thieves" and "Benefactors", 149 3BL model. See Triple Bottom Line model (3BL model) Time orientation, 78 Time-bending, indigenous stories, 92 Trade networks and centers, 126 - 127Traded clusters, 166, 169 Traded economic clusters, 171 "Traders" business, 52-53 Trading values differences, 129 Traditional Native American Indian tribal cultures, 3

Traditional Sustainability Development, 183 Tribal economic policy, 172 Tribal gaming, 170 Tribal practices, presence of, 45 - 46Tribal traders, 126 Tribal traditions, 46 Tribal Wisdom, 5, 40, 73–74 alligators, 4 aspects, 5–6 barter economy, 5, 8 basketball playoffs, 14 contexts, 3 cross-cultural view, 3 disclosure, 5, 8–9 egalitarianism vs. hierarchy, 5,7-8gifting, 5, 7 global village, 9-10 "Greed is Good" philosophy, 7 guideposts, 4 language in relationships and respect, 12-13 master traders, 9 non-acquisitiveness, 5, 8 relationship, 6-7 resonances, 4 self-awareness, 4 in today's business environment, 235–237 trust, 5, 8 usefulness, 5, 8 wealth redefined, 10

See also Indigenous ways of knowing (IWOK) Tribal Wisdom for Business *Ethics*, 177 Triple Bottom Line model (3BL model), 181 corporations, 10 NMSU sustainability, 196 - 197paradigm shift to dialectic model of sustainability, 188-193 reasons, 182 shift in critical pedagogy to critical ecological pedagogy, 188 SOS dialectic of two spirits, 183 - 188Truth, 4, 18, 20, 112, 113, 120, 121

Utilitarian approach, 40-41

Value diversity, 151 Virginia Maria Romero's case, 177–179 Virtue ethics, 40, 45 Vitalism, 77, 80

Web of Interaction, 34 Western narrative, 73 See also Indigenous living story Western science, 19 Win-lose games, 151 Win-win games, 151–152 Wisdom, 112, 120 carry-overring tribal, 46 of elders, 23–26 stretching, 139 Working agreements, 216 risk to gain, 217–218 showing up ready, 216 strength to strength, 216–217 "T" Trust, 218–219

Zero-sum game, 151 Zero-sum win-lose situation, 151