
Editorial

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Biographical notes: J. Diane Pearson received her PhD in American Indian Studies from the University of Arizona, Tucson and is a Faculty Lecturer at the University of California Berkeley where she teaches American Indian Law and Policy, Societies and Cultures, American Indian Education, and American Indian Arts. She publishes in the *American Indian Studies Journal*, *Wicazo Sa Review*, *The Journal of Northwestern Anthropology*, *The Journal of the Southwest*, *The Journal of Small Business and Entrepreneurship*, and her book, *Nez Perce in the Indian Territory: Nimitpuu Survival* is being published by the University of Oklahoma Press. Her second book, *The Politics of Disease: Imperial Medicine and the American Indian, 1797 to 1906* is in press, and her third book *American Indian Economies and the Global Market* is in the research and planning stages. She presents papers in a variety of professional venues including the Society for Applied Anthropology, the Western States Social Sciences Association, and the Vine DeLoria Jr., Annual Symposium.

Local, rural, and Indigenous participants in global, national, and regional economies command voice and involvement in Economic Development (ED) strategies and programs. Guided by suggestions for ethical constructs in corporate decision making, inclusive definitions of internationalism, Indian female immigrant entrepreneurs in New Zealand and suggestions for more inclusive and less gender-biased ED strategies, successful Portuguese SMEs and American Indians exemplify those demands and voices. Achino's discussion of the 'Corruption Related Decision-Making Model' (CRDM) offers corporate decision makers an ethical model that circumvents corrupt decisions affecting stakeholder (local, rural, or Indigenous) communities. According to Achino, CRDM is designed to protect "critical stakeholder rights as a response from a corporation which has a conscience and a conscience capability". Meanwhile, Balabanis, Mueller, and Melewar explain and expand the definitions of nationalism, patriotism, and internationalism and their nation-related phenomena. Their research provides empirical support that "patriotism and nationalism have differential effects on the different dimensions of COI (country of origin image)" and the likelihood of consumer ethnocentricities. Key points of their research offer insights to developing economies, Indigenous participants, and rural communities entering the global marketplace. Pio's qualitative analysis of 'Indian women entrepreneurs in New Zealand' exemplifies the strategies, struggles, and responses of immigrant Indian women in their efforts to achieve economic independence and self-sufficiency in their country of resettlement, New Zealand. Encouraged to participate in the economic development of New Zealand, Indian women have encountered nationalism, gender-bias, and ethnocentric employment

and purchasing practices. Pio's participants, however, opted to maximise racially-biased ethnocentric employment practices as they extended ethnic-community opportunities and abilities to expand entrepreneurial opportunities. Eversole critiques three popular development strategies, Community Economic Development (CED), ethnodevelopment, and women's microenterprise development. Eversole identifies problems with reframing poverty, constraints to economic development, and defects in the models that limit access to resources, discourage Indigenous artistic meaning and cultural creativity, and limit women's earnings in developing economies. Elisabeth Pereira documents Portugal's historical imperial economy, the importance of Portugal's Small to Medium-sized Enterprises (SMEs), the internationalisation of Portuguese businesses, and the features of Portuguese "entrepreneurship and SMEs on domestic and foreign markets". Dalziel and Saunders carry forward with a micro-analysis of community initiatives for environment-based development exemplified by the experiences of the Oparara Valley Project Committee, the recreational development of the Oparara Valley (Kahurangi National Park, NZ), and residents of the Karamea region. Pereira advances the contemporary Portuguese economy in a global environment, while Dalziel and Saunders examine the advantages of voice and participation in a case study involving community-based initiatives, 'endogenous' regional development, and the importance of infrastructure investment in remote communities. In the final essay, Pearson decolonises US federal records to determine American Indian voice and self-determination during 19th century reservation-building and 'civilisation' programs, Manifest Destiny, and the development of the western USA. Faced with Indian Bureau directives, the loss of sustainable resources, land, and buffalo, American Indians did not view new government bovine-driven economies as an indicator of federal success or failure but created opportunities for themselves and their families within the federal programs.