What makes Indigenous business unique?

How understanding Indigenous cultural values can improve Indigenous procurement

By the late Dr Dean Jarrett

Supply Nation

Supply Nation is the Australian leader in supplier diversity, and since 2009 has worked with Aboriginal and Torres Strait Islander businesses along with procurement teams from government and corporate Australia to help shape today's rapidly evolving Indigenous business sector. Supply Nation's world-leading 5-step verification process provides peace of mind by ensuring that all businesses listed on Australia's largest national directory of Indigenous and Torres Strait Islander businesses, Indigenous Business Direct, are not only Indigenous owned but are also regularly audited for changes in company structure and ownership. Supply Nation partners with its members from the government, corporate and not-for-profit sectors to include supplier diversity in procurement policies, and develop and support supplier diversity practices, based on world's best practice that can enable the greater participation of the Indigenous business sector.

More recently, Supply Nation also established an internal research capacity to deliver evidence-based programs – providing a stronger platform to advocate for the needs and benefits of Indigenous Business and Indigenous procurement. As custodian of Australia's largest and most respected database of Indigenous businesses, a focus of our research is understanding the contours, trends and contributions the Indigenous Business sector makes to the broader national economy, as well as its contribution to Indigenous well-being and self-determination.

Our research is the product of collaboration with a range of university centres, government and independent research agencies on projects of relevance to Indigenous Australians and Indigenous Business, and primarily disseminated through:

- Supply Nation Research Reports: Substantial and original pieces of research on topics of relevance to Supply Nation's mission and Indigenous business.
- Supply Nation Research and Policy Briefs: Concise papers that summarise key areas of research or policy of relevance to the Indigenous Business sector and key stakeholders.

The views expressed in this paper are those of the author and do not necessarily reflect the official policy or position of Supply Nation.

For further information, contact:

Dr Gianni Zappalà

Head of Research, Supply Nation

gianni.zappala@supplynation.org.au

1300 055 298

About the Author

Dr Dean Jarrett was a proud Gumbaynggirr/Goreng Goreng/Punthamara man who worked as an academic-practitioner based at the University of Technology Sydney (UTS) Business School. He was the first Aboriginal man to complete a PhD at the UTS Business School in 2019. We received the devastating news of Dean's sudden passing in mid 2021, and thank his family for kindly allowing us to publish the work he produced for Supply Nation prior to his untimely passing.

Dr Jarrett brought his deep cultural and business knowledge, along with his passion and in-depth commitment to the past, present and future of Indigenous business to the Supply Nation Board, and his insights, contribution and support was incredibly valuable in helping to drive the growth of the organisation.

Dr Jarrett drew on his international research experience to produce research of significant intellectual value and social impact. This work was reflected in Dr Jarrett being lead author, with KPMG and Global Compact Network Australia, on a 2020 report titled Australian Business Guide to Implementing the UN Declaration on the Rights of Indigenous Peoples for the Global Compact Network Australia. This guide provides a universal framework for Australian businesses to protect the rights of Indigenous people and their businesses in Australia.

Dr Jarrett excelled in building collaborative and productive relationships across industry, government, not-for-profit or academia and was a much-loved member of our broad community. This was reflected in the numerous organisations he worked with.

A Director of Supply Nation, Dr Jarrett was also a business owner and Director of Wurindaga Management Procurement Services. He held various board positions and was a member and contributor to numerous organisations. Dean's unique perspective and contributions will be greatly missed by the Indigenous business sector. His family hope for his research to be used to support further growth, sustainability and self-determination in the sector.

Contents

Forward

This Supply Nation research report, the fourth since we launched the series and the second for 2021, is somewhat different to the previous reports. While still based on empirical research conducted in the Indigenous business sector, it grounds that research within an explicitly Indigenous perspective and framework. The title of this report has its origins in a strategy day we held in 2019. During one of the sessions, there was a question from a participant about whether Indigenous businesses were unique, did they differ from non-Indigenous businesses and if so, how? It led to a stimulating discussion and the view that a clearer articulation of this issue was necessary, especially as procurement policy initiatives seemed to have ignored the role of Indigenous cultural values.

Serendipitously, a few months later, I came across a story in the Koori Mail, titled 'Business could learn a lot from Indigenous practice'.[1] It reported on the findings of the late Dr Dean Jarrett's PhD thesis, which provided 'robust evidence that rather than Indigenous business needing to imitate mainstream ways of working to achieve success, it is the other way around.' Dr Jarrett's findings were based on comparative qualitative research of Indigenous business owners in Australia and the US and the factors that enhance or impede the forming of genuine collaborative partnerships in the supply chain.

The profiling of Dr Jarrett's work also coincided with our move to establish an internal research capacity, and so we commissioned him to provide a paper drawing on his PhD research that would stimulate thinking and discussion about how a greater understanding of Indigenous cultural values can improve procurement outcomes for Indigenous business and provide a response to the question raised at our strategy session of what makes Indigenous business different.

While some aspects of Dr Jarrett's paper may be contentious, his research shows the important role that trust and reciprocity, relationship building and the equal distribution of power plays in reducing transaction costs between buyers and sellers. Dr Jarrett notes that the underlying assumption is that there were little to no Indigenous economies in operation pre-European settlement and that hence, Indigenous people have a lot to learn from the West about how to do business. This paper turns that assumption upside down and suggests that mainstream business can also learn from Indigenous communities, particularly about how to develop equal, trusting and reciprocal relationships that minimise transaction costs and deliver positive social outcomes.

Cultural expression for Indigenous businesses manifests through the forming of inter-personal relationships in the business context or as Dr Jarrett puts it, 'humanising commercial relationships', in contrast to mainstream business practices where keeping transactions at arm's length in the supply chain is considered the norm. Indeed, as he highlights the Indigenous worldview of the individual and their business practices are often inseparable, and managing an Indigenous business is a form of cultural expression because of the presence of Indigenous cultural values and knowledge in commercial partnerships.

The paper also sets an implicit challenge for organisations like Supply Nation, namely, the important role we can play in facilitating a more effective buyer-supplier dynamic through building the capability of Indigenous organisations as well as increasing the awareness and sensibility among buyers of the importance of cultural

---

[1] *The Koori Mail*, October 23, 2019, p.38

values in their supplier diversity policies. This paper highlights the significance and distinctiveness of Indigenous cultural values in buyer-supplier relationships. It is what sets Indigenous businesses apart from all other business. Meeting this challenge will benefit both Indigenous businesses and those they supply, reduce transactions costs, provide a pathway for reconciliation in way that values the Indigenous voice and empower Indigenous communities to become sustainable.

Dr Jarrett joined the Supply Nation Board in 2019 and his doctoral work was intrinsically linked to the work of Supply Nation and the history and growth of supplier diversity internationally.

We were shocked and saddened by Dr Jarrett's untimely passing, and I'm honoured to highlight the significant contribution he made to Supply Nation and the Indigenous business sector more broadly.

Laura Berry
Chief Executive Officer
Supply Nation

Executive summary

This paper highlights the significance and distinctiveness of Indigenous cultural values in commercial relationships between Indigenous businesses and their customers. It provides an Indigenous perspective on inclusive procurement which is particularly relevant to private and public organisations seeking to develop respectful, collaborative and strategic business partnerships that lead to an emergence of genuine relationships with Indigenous suppliers.

The Indigenous business sector has experienced substantial growth over the last decade, which can be attributed in part to improved entrepreneurial expertise in Indigenous communities, greater levels of innovation and quality of Indigenous-produced goods and services and pro-social procurement government policies and corporate strategies such as supplier diversity. While the policy and strategic commitment of many business and government organisations to supplier diversity has been a key enabler for the Indigenous business sector, the nature of their relationships with Indigenous suppliers can often have ineffective implementation processes, insufficient compliance and monitoring.

While supplier diversity policies are well intentioned, their application can at times create numerous challenges in the commercial relationships between Indigenous suppliers and their buyers, including a lack of support to scale up, and inconsistency in the way in which corporate and government buyers treat Indigenous businesses. These challenges can negatively influence and undermine the realisation of strong, effective and collaborative business partnerships between Indigenous businesses and their customers. This situation leads to an uneven distribution of power, suboptimum levels of trust and a problematic approach to culturally safe behaviours.

Without genuine partnerships, supplier diversity strategies are unlikely to be successful. Many supplier diversity initiatives, still in their infancy, do not foster the kinds of collaborative, culturally responsive partnerships that are required to deliver social outcomes for Indigenous communities or realise internal cultural change needed within corporate and government buyer organisations.

To help overcome some of these challenges, this paper recommends that business would benefit from a greater understanding of three key areas central to Indigenous business:

1 **Indigenous cultural values and how these affect buyer-supplier relations in the procurement process.** Elements of Indigenous cultural values that are directly related to human relationships and experiences are ones that connect immediate and extended family kinship systems; understand reciprocity within all relationships, including the broader Indigenous communities through intuitive obligatory responsibilities. Indigenous cultural values not only set Indigenous businesses apart from western businesses, but they also provide a pathway for reconciliation in a way that values the Indigenous Australian voice.

2 **Inter-personal relationships are culturally embedded and paramount for Indigenous business.** Indigenous values are framed by inter-dependent relationships between the sacred, the physical environment and human connections. The Indigenous worldview of the individual and their business practices are often inseparable. This inseparability is central to the business value proposition of many Indigenous businesses. For many owners, managing an Indigenous business is a form of cultural expression in that Indigenous cultural values and knowledge are frequently present in commercial partnerships.

3 **Using a rights-based approach to engaging with the Indigenous business sector.** The rights-based approach is largely about introducing systems that protect the rights of Indigenous peoples and businesses to be economically self-sufficient. The rights-based approach challenges assumptions and beliefs of public and private institutions to be open to new ways of commercially knowing about and doing business. There is a need to respect, recognise and accept that Indigenous cultural values may help to reorganize their institutional systems in order to achieve sustainability goals.

If corporations and government departments increase their understanding and adoption of these areas, many benefits could ensue, such as building stronger networks based on lasting trust, lessening the potential of cultural and racial biases, changing the perception of Indigenous businesses, and improving the institutional governance of Indigenous business engagement strategies. These benefits have the potential to improve transaction costs for both Indigenous suppliers and the buyers of their goods and services through strong inter-personal relationships.

1.Introduction

Over the last decade, Indigenous business has been high on the agenda of government and some segments of the business sector. While this focus has led to several policy developments and research around encouraging supplier diversity, particularly Indigenous procurement policies, there exists an underpinning assumption that Indigenous business is similar to and operates like any other business. Little, if any of this research has asked whether Indigenous businesses are in fact different to non-Indigenous ones and explored the nature of that difference. Indigenous cultural values, in the main not understood by business, have always set Indigenous business apart from mainstream businesses.[2]

Since the inception of various Indigenous procurement policies however, including some implementation failures, understanding Indigenous cultural values is now recognised as a key missing link in the procurement chain.[3] Indigenous economic policy has ignored Indigenous cultural values while at the same time introducing policies to increase procuring Indigenous products and services by corporate and government departments. Furthermore, despite Indigenous cultural values and self-determination being central to their business objectives, Indigenous businesses have experienced numerous challenges when attempting to bring their products and services to the marketplace that negatively impact the commercial relationship with their buyers.[4]

This paper argues that Indigenous businesses are unique and that their differences, underpinned by Indigenous cultural values and self-determination principles, have implications for our understanding of how corporate and government agencies can better engage with the Indigenous business sector through Indigenous procurement policies and practices. Section 2 provides a brief historical background to Indigenous business while section 3 discusses contemporary issues around the Indigenous business sector, supplier diversity and Indigenous procurement landscape in Australia. Section 4 highlights how Indigenous businesses are different to non-Indigenous businesses by examining various models and dissecting language, concepts, benefits, and impact of Indigenous cultural values in business today. It also discusses some of the tensions between Indigenous business and their non-Indigenous counterparts and questions what non-Indigenous business can learn from Indigenous business. Section 5 examines the importance of inter-personal relationships and relationality, while Section 6 proposes a rights-based approach to engaging with the Indigenous business sector, followed by a summary and conclusion.

---

[2] D. Foley, *Understanding Indigenous Entrepreneurship: A Case Study Analysis*, 2004.
[3] Australian Audit Office, *Aboriginal and Torres Strait Islander Participation Targets in Major Procurements*, 2020.
[4] See D. Jarrett, *Managing Commercial Relationships between Indigenous Businesses and Large Purchasing Organisations: Changing the Play and the Rules of the Game*, 2019, for detailed examples of these challenges.

2.Background

Across Australia, Indigenous people were subjected to atrocities including massacres, forced removal from land and kin, culture and language attrition, marginalization in education and exclusion from mainstream economies.[5] This resulted in Indigenous Australians having extremely limited intergenerational opportunities to create wealth.[6] Indigenous people were incorrectly considered a nomadic culture with a weak or non-existent tradition of trade and enterprise.[7] Indigenous Australians, nevertheless proved to be extraordinarily determined and continue to contribute to the modern Australian economy while consistently holding both recognised and unrecognised connections and loyalties to traditional lore that pre-date dispossession and colonisation.[8]

Business practices for example, were common activities for Indigenous people from the 1950s to the early 1970s, including selling fish, bait, rabbit skins, woven baskets, comic books and romance novels to the public to earn enough money to provide for their immediate families, as well as their extended families and community.[9] These are examples of the values system held by Indigenous Australians, particularly familial obligations and reciprocity. The patterned connections and obligations to family and community may have been interrupted over time, but they now form part of a continued set of customary ideologies, social norms and belief practices that are incorporated in an Indigenous cultural values system.[10]

These cultural values are central to what sets Indigenous and non-Indigenous businesses apart because the customary values systems of Indigenous people relate to individual and collective resource rights and one's obligation to distribute those resources.[11] These obligations, kinship priorities, and responsibilities often highlight other values such as fairness and egalitarianism, which are related to individual and collective characteristics of Indigenous people and their businesses.[12] Furthermore, actively participating in commercial ventures may well have provided Indigenous people involved with a sense of self-determination or autonomy at a time when Aboriginal people in New South Wales were controlled by policies of the Aboriginal Welfare board and the Aborigines' Protection Board.[13]

Indigenous Australians have proved to be one of the most resilient societies in the world.[14] Currently, Indigenous peoples are redefining the way in which participation in economic opportunities are being generated through asserting and highlighting their rights, contributing to a significant increase in the number, size and industry spread of Indigenous owned companies.[15] The influence of a rights-based approach and the shifts in corporate and government policy, has enabled the Indigenous business sector to more fully participate and contribute to the Australian economy. These factors coupled with the unique experiences and long-term benefits of engaging with the Indigenous business sector have given rise to supplier diversity in Australia.[16]

---

[5] R. Norris, *The More Things Change, The Origins and Impact of Australian Indigenous Economic Exclusion*, 2010; D Foley & A O'Connor, *Social Capital and the Networking Practices of Indigenous Entrepreneurs*, 2013.

[6] D. Foley, *An examination of Indigenous Australian entrepreneurs*, 2003; B. Hunter, *Reflecting on the Growth of Indigenous Self-employment*, 2014.

[7] B. Pascoe, *Dark emu black seeds: agriculture or accident?* 2014.

[8] J. Altman, *Sustainable development options on Aboriginal land: The hybrid economy in the twenty-first century*, 2001; N. Finj, I. Keen, C. Lloyd and M. Pickering, *Indigenous Participation in Australian Economies II, Historical engagements and current enterprises*, 2012; S. Merritt, *An Aboriginal perspective on resilience*, 2007; A Vivian et al., *Indigenous self-government in the Australian Federation,* 2017.

[9] NSW National Parks and Wildlife Service, *Indigenous Women's Heritage: Nambucca*, 2003.

[10] R. Bark et al., *Operationalising the ecosystem services approach in water planning: a case study of indigenous cultural values from the Murray–Darling Basin, Australia*, 2015; D. Foley, *Indigenous epistemology and Indigenous standpoint theory*, 2003; M. Nakata, *Disciplining the savages: Savaging the disciplines*, 2007.

[11] Altman, 2001.

[12] J. Collins et al., *Indigenous small businesses in the Australian Indigenous economy*, 2016.

[13] H. Goodall, *Aboriginal history and the politics of information control*, 1987.

[14] J. Altman, *Aboriginal Economic Development and Land Rights in the Northern Territory: Past Performances, current issues and strategic options*, 1996.

[15] R. Colbourne, *An understanding of Native American entrepreneurship*, 2017.

[16] L. Berry, 'Keynote speech', delivered at the Indigenous Business, Enterprise & Corporations Conference, University of Western Australia, Business School, 2014.

3. The Indigenous business sector, supplier diversity and Indigenous procurement

There is uncertainty over the precise number, size and industry characteristics of the Indigenous business sector in Australia. One recent analysis estimates that there were circa 10,400 Indigenous businesses in 2006, rising to about 13,700 in 2011 and almost 18,000 in 2016.[17] The most common industries in which Indigenous businesses operate are Construction; Professional, Scientific and Technical Services (e.g. consultancies); Administrative and Support Services; Retail; and Education and Training.[18] Of the approximately 2.1 million mainstream businesses in Australia, Indigenous businesses make up less than 1%, with most Indigenous businesses located in the eastern Australian states with many in regional areas of these states.

Similar to the mainstream business sector, most Indigenous businesses are micro, small and medium sized, and as a result, only employ small numbers of people.[19] The number of businesses can fluctuate dramatically, with tens of thousands of these micro, small and medium sized enterprises arriving and departing the economy annually.[20] With the size, industry concentration, and the instability of the small business sector, it may be difficult to expect supplier diversity procurement programs to enable Indigenous businesses to employ Indigenous people on a large scale. Nevertheless, a recent analysis of approximately 2,400 Indigenous businesses showed that they employed more than 30,000 employees, of whom almost two-fifths were Indigenous. This compares to only 2% in the broader economy.[21]

A major focus of supplier diversity initiatives is about the engagement of Indigenous business in the broader Australian economy, with the view to provide employment outcomes in Indigenous communities.[22] Supplier diversity in Australia emerged through the establishment of the Commonwealth Government's House of Representatives Standing Committee on Aboriginal and Torres Strait Islander Affairs inquiry into developing Indigenous enterprises in 2008.[23] The committee's report, *Open for Business: Developing Indigenous enterprises in Australia* (2008), provided comprehensive evidence for the development and expansion of an Indigenous business sector. The report argued that increasing the participation rates of Indigenous people in the small business sector would increase Indigenous employment and economic participation in general. The aim was to help close the gap, especially in terms of employment, between Indigenous and non-Indigenous people. Of the fifteen recommendations in the report, one specifically proposed the piloting of an intermediary organisation for five years, while another suggested Government procurement have target levels for purchasing goods and services from Indigenous businesses.[24] The following year saw the establishment of the Australian Indigenous Minority Supplier Development Council (AIMSC), which subsequently became Supply Nation, an intermediary organisation that helps facilitate connections between Indigenous businesses and corporate and government buyers. It defines supplier diversity as promoting "the purchase of goods and services supplied by economically excluded and marginalised groups by the world's largest buyers including corporations and governments."[25] Currently, Supply Nation is engaging with over 3,000 Indigenous businesses (suppliers), and 500 corporate and government members (purchasing organisations). Supply Nation provides an audit-like Indigenous business verification process through which Indigenous businesses can, if they meet the criteria, become Registered or Certified. A Registered Indigenous business is one that has 50% or more Indigenous ownership (caters for equal partnerships

[17] S. Shirodkar, B. Hunter and D. Foley, *Ongoing growth in the number of Indigenous Australians in business*, 2018.
[18] J. Collins et al., 2014; Dept of Prime Minister & Cabinet, *National Indigenous Australians Agency, Indigenous Business Sector Strategy*, The Indigenous Business Factsheet, 2018.
[19] PWC Indigenous Consulting, *The contribution of the Indigenous business sector to Australia's economy*, 2018.
[20] Australian Bureau of Statistics, *Counts of Australian Businesses, including Entries and Exits*, 2019.
[21] Supply Nation, State of Indigenous Business: Driving growth across the Indigenous business sector, 2020.
[22] Department of Prime Minister and Cabinet, *Indigenous Procurement Policy (IPP) Guide 1: Procuring Officials and Contract Managers*, 2020.
[23] PWC Indigenous Consulting, 2018.
[24] Commonwealth of Australia, *Inquiry into developing Indigenous enterprises*, 2008.
[25] Supply Nation, *Our vision: a prosperous, vibrant and sustainable Indigenous business sector*, 2020.

with non-Indigenous owners) while a Certified Indigenous business is one that is 51% or more Indigenous owned, managed and controlled.[26]

The Indigenous Procurement Policy (IPP) began in 2015 and has three major components: purchasing targets from Indigenous businesses, mandatory set-a-sides that direct some government contracts to Indigenous businesses and minimum requirements around Indigenous participation in specific government contracts.[27] It should be noted that none of the recommendations from the 2008 report took into consideration the cultural values systems that underpin Indigenous businesses, even though several of the recommendations considered Indigenous business strengths and their competitive advantage.[28] Similarly, the IPP does not mention that key factors to understanding the Indigenous business sector is having an appreciation for the Indigenous cultural values that underpin their operations. A review of the policy in 2019 noted however that ignoring Indigenous cultural values could potentially undermine the value of the IPP to the Australian public.[29] While the Indigenous procurement policies address much needed economic participation needs for Indigenous businesses, they fail to address cultural issues that underpin Indigenous economic growth and this has the potential to cause more complications and barriers, than procurement success for all parties.

The dominant view that there is a limited history and experience of Indigenous business, and that business and entrepreneurialism is somehow foreign to contemporary Indigenous culture, is inaccurate. The flawed assumption of there being a virtually non-existent economy in Indigenous communities may have contributed to perceptions that Indigenous business ventures are high risk and, compared to non-Indigenous businesses, more vulnerable to inefficiencies and failure.[30] These negative assumptions and attitudes are evident in contemporary commercial arrangements between Indigenous businesses and their buyers leading to cultural mismatch.[31] Cultural values in a commercial relationship for Indigenous businesses are about ideas of correct and incorrect ways of behaving underpinned by cultural belief systems.

Furthermore, there is a belief that Indigenous businesses are no different to western businesses and procurement policy is therefore about teaching Indigenous businesses how to be more like their non-Indigenous business counterparts. In mainstream policy terms, Indigenous business should learn from modern non-Indigenous business if they are to be more successful, especially in terms of winning contracts with private and public sector buyers. In particular, they should understand that formal policies, laws, and rules that regulate people's behaviour underpin commercial relationships. While this is the case, mainstream businesses may also benefit from understanding that cultural values and belief systems regulate correct and incorrect ways of behaving within Indigenous businesses.[32] These two different conceptual models often compete in the world of procurement leading to tensions and cultural mismatch resulting in barriers that hinder positive commercial relationships between Indigenous suppliers and buyers of their goods and services.

So what can mainstream business learn from Indigenous business, and how will this help improve procurement outcomes for the Indigenous business sector? Mainstream business would benefit from a greater understanding of three key areas central to Indigenous business:

- Indigenous cultural values and how these affect buyer-supplier relations in the procurement process
- That inter-personal relationships are paramount for Indigenous business and that these are culturally embedded
- Using a rights-based approach to engaging with the Indigenous business sector

[26] Supply Nation, 2020.
[27] National Indigenous Australians Agency, *Indigenous Procurement Policy overview*, 2020.
[28] Commonwealth of Australia, 2008.
[29] Department of the Prime Minister and Cabinet, *Third Year Evaluation of Indigenous Procurement Policy*, 2019.
[30] J. Altman, 2001; K. Flamsteen & B. Golding, *Learning through Indigenous Business: The Role of Vocational Education and Training in Indigenous Enterprise and Community Development,* 2005.
[31] J. Collins et al., *Indigenous culture and entrepreneurship in small businesses in Australia*, 2017; Inside Policy, 2016; Jacobs, 2017.
[32] S. Cornell & J. Kalt, *Reloading the dice: Improving the chances for economic development on American Indian reservations*, 1992.

4.Indigenous cultural values

The distinctiveness of Indigenous business in terms of Indigenous cultural values, and how they differ from mainstream business, is summarised in Figure 1, which illustrates how cultural values, social stratification and the dominant culture influence the decision-making processes of Indigenous entrepreneurs.[33]

Figure 1   The Indigenous Entrepreneur Model
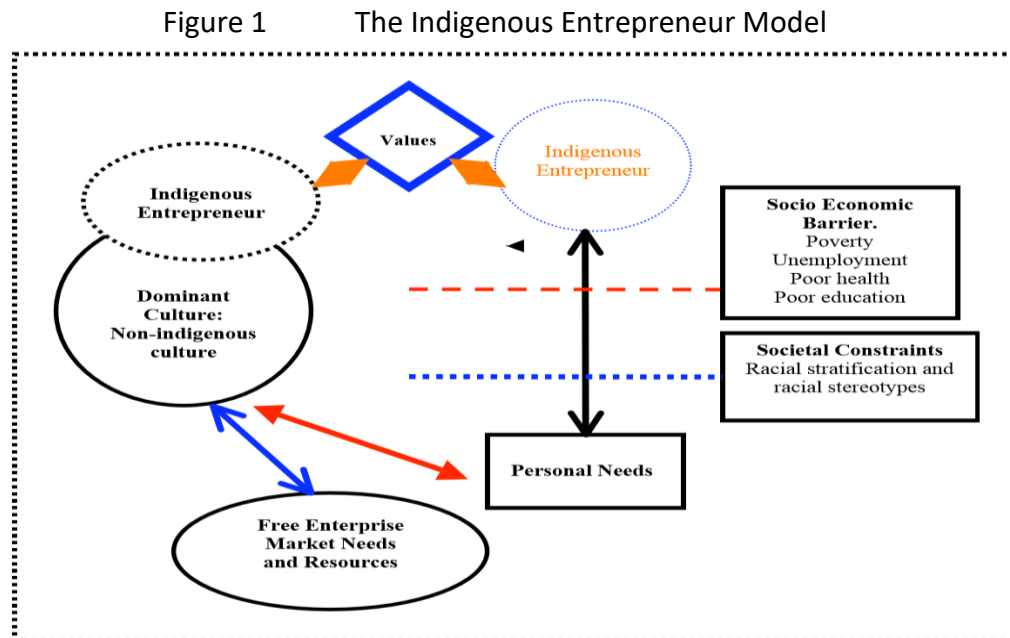
Source: Foley 2004

On the right of the figure, Indigenous socio-economic circumstances, such as dispossession, exclusion, poverty, unemployment, poor health and education are constraints that hinder Indigenous entrepreneurs. In terms of the broader societal constraints that confront Indigenous entrepreneurs, Figure 1 indicates that racial stratification and stereotypes are elements that Indigenous businesses must overcome to achieve their objectives. Moreover, it illustrates how the Indigenous entrepreneur, through a values system, must navigate complex social stratification and socioeconomic barriers to gain access to resources for personal needs and to the free market.[34]

These barriers include:

- The lack of available support to scale up and grow their businesses
- Encountering tokenistic buyers wanting merely to comply with regulatory frameworks
- Power imbalance in buyer-supplier relationships
- Improper conduct by buyer professionals
- Restrictive contractual arrangements
- Problematic joint venture criteria
- Inability of current Indigenous support mechanisms to manoeuvre or pivot with market demand
- Inconsistent, unnecessary and inadequate public policies and legislation
- The tendency for buyers to be risk averse

---

[33] D. Foley, 2004; N. Lindsay, *Toward a cultural model of indigenous entrepreneurial attitude*, 2005.

[34] D. Foley, 2004.

These barriers raise complexities that erode trust, making developing commercial relationships with Indigenous businesses difficult if not impossible.[35] At times, Indigenous businesses themselves have limited insight into buyers' needs and obligations, as they lack access to, and are also limited by, the gatekeepers and decision makers of their potential business partners. The challenging nature of these relationship dynamics for Indigenous business, in trying to navigate a way through the societal constraints mentioned above, have the potential to increase transactions costs for both parties.[36] At the operational coalface between Indigenous businesses and their buyers, it is the buyers' values, which include self-interest and economic rationalisation, that seem to supplant Indigenous cultural values (which are often unknown and misunderstood) such as, reciprocity, communality, familial obligations and growing social capital within Indigenous communities and the Indigenous business sector.[37]

Table 1 highlights some of the Indigenous cultural values that influence and set Indigenous business models apart from non-Indigenous businesses. Indigenous businesses define success differently, pursue both economic and non-economic objectives, take cultural obligations, such as family and community, into account in their businesses, and are influenced by cultural value systems to a greater extent.[38] For many Indigenous businesses, economic objectives are less meaningful than the non-commercial cultural values that underpin those economic objectives. While cultural values affect Indigenous entrepreneurial attitudes toward commercial feasibility, venture creation and development, they are incredibly important to Indigenous people as an effort to achieve self-determination and progress socioeconomic conditions.[39]

Table 1: Indigenous cultural values in business – language, concepts, benefits, and impact

Language commonly associated with Indigenous cultural value systems	Descriptive concepts of how Indigenous cultural values are realised in commercial relationships	Benefits to Indigenous suppliers and their corporate and government buyers	Transaction cost positively impacted
Collectivism, communality, reciprocity, obligations, responsibility, collaboration, care, fairness, equity, generosity, and self-determination	Having supportive business networks for both suppliers and buyers	Strong networks help to build trust and confidence, create new perspectives and opportunities, help promote businesses and potential to increase socio-economic and cultural capital[40]	Helps reduce searching complexity and increases contractual information exchange.
	Indigenous businesses are anchored by community, good outcomes, and purpose rather that profit	This awareness will help lessen the potential of cultural and racial biases or incidents of racism from buyers.	Creating a better atmosphere that may support similarities in supplier-buyer values.
	Indigenous governance frameworks pre-dates western business perspectives	Having this understanding could change the way buyers perceive Indigenous businesses - their capacities and capabilities	Reduces opportunism, that is, unethical and illegal behaviour. This knowledge can also help reduce costs of business and production uncertainty
	Self-determination is incredibly important to Indigenous businesses	Buyers can increase their knowledge and awareness about what stimulates and influences Indigenous businesses	Potentially, this would help reduce personal costs associated with hostile and unfriendly environments
	Human relationships are central in working together	Suppliers and buyers can develop sustainable human relationships long term	Reduces the costs associated with having limited knowledge of a potential business partner, lack of motivation, uncertainty while increasing mutual respect, and trust

[35] D. Jarrett, 2019.
[36] O. Williamson, *The Economics of Governance*, 2005; D. Jarrett, 2019.
[37] A. M. Peredo et al., *Towards a theory of indigenous entrepreneurship*, 2004.
[38] N. Lindsay, 2005.
[39] N. Lindsay, 2005; S. Pearce, *Indigenous Women and Entrepreneurship in New South Wales*, 2015; D. Jarrett, 2019.
[40] P. Bourdieu, *The Forms of Capital*, 1986.

	Working together to develop sustainable Indigenous businesses	Buyers and suppliers co-creating corporate supplier development programs promotes collaboration and knowledge sharing	Reduces the sourcing cycle time, improves quality, reliability, and responsiveness. Helps to overcome inadequate control and monitoring systems
	Attaining and sharing of information and knowledges	Both sides of the buyer-supplier relationship will be more informed through authentic, honest, transparent, and open communication processes.	Reduces the costs of attaining and understanding information that one side of the buyer-supplier relationship may hold. Improves decision-making

Source: Jarrett (2019)

Figure 2 depicts a non-Indigenous family business with a Chief Executive Officer (CEO) in position 14. In this position, the CEO would potentially manage 15 sets of roles and relationships between owners, directors, staff and the family.

Figure 2   Non-Indigenous Family Business - Complex
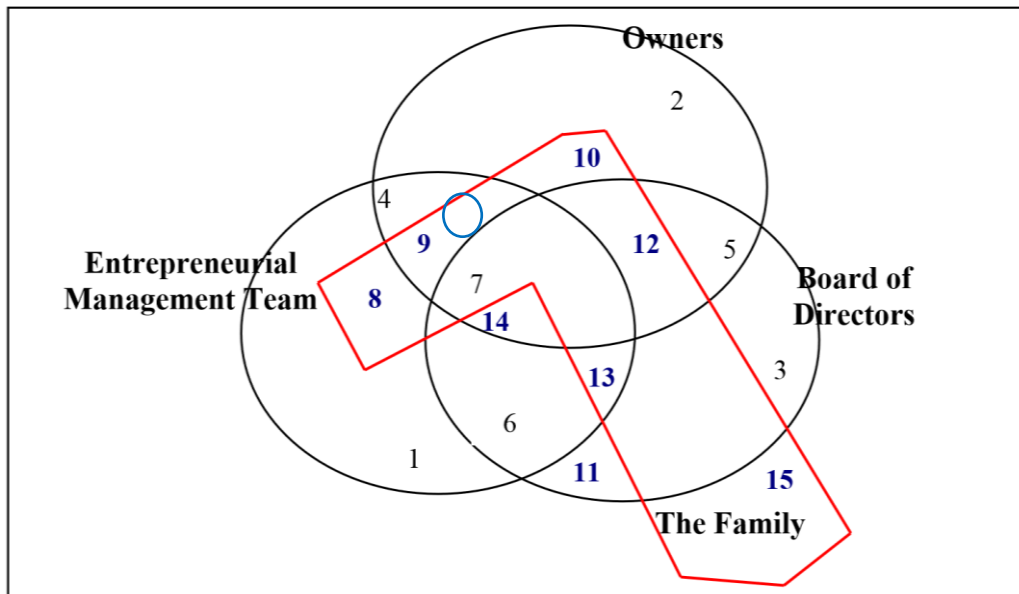
Source: Lindsay (2005)

For an Indigenous business, depicted in Figure 3, the additional presence of extended family and community dimensions adds extra business realities. The relational intersects are increased, making it more complex to manage. The CEO of an Indigenous business would be in position 22, potentially managing 23 sets of roles and relationships between owners, directors, staff, immediate family, extended family and non-family Indigenous community. In these scenarios, the CEO could be the business founder and co-owner and or a Managing Director.

Figure 3   Indigenous Business - Most Complex
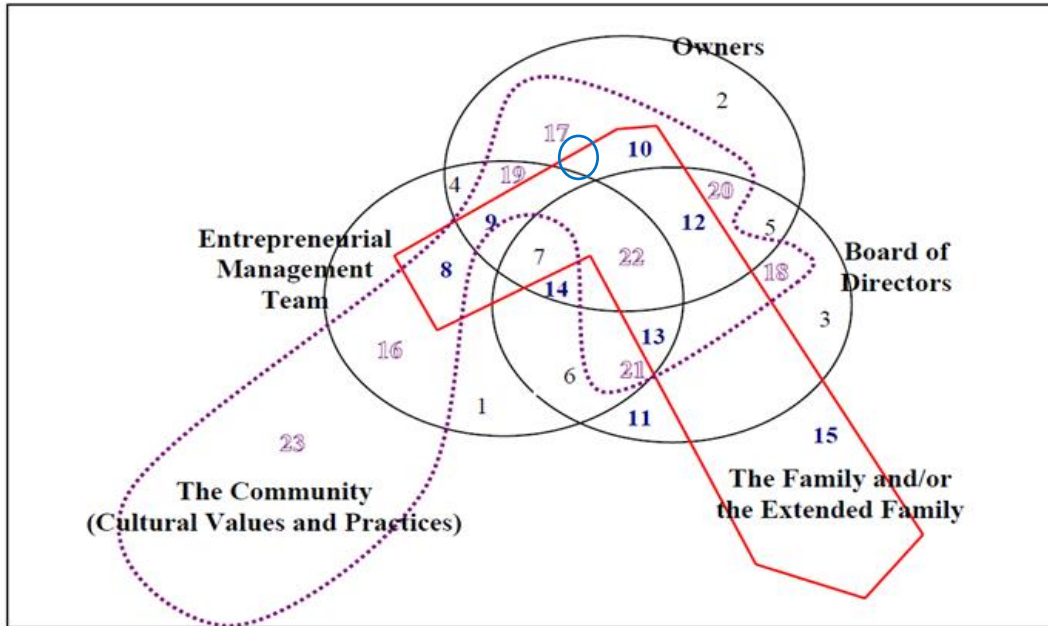
Source: Lindsay (2005)

Managing such relational complexity suggests that when comparing Indigenous and non-Indigenous entrepreneurs, non-Indigenous commercial constructs fail to adequately reflect the important cultural features and value systems that are likely to impact on associated attributes, characteristics and performance in Indigenous business.[41] Indigenous business attributes and characteristics may include embracing a whole-of-Indigenous-economy perspective, their position on Indigenous self-determination and how obligations to the family, extended family and community, in some way, become involved in the progress of a new commercial activity.[42] The constant presence of Indigenous value systems underpinning the varying attributes and characteristics of Indigenous businesses, suggest they are not uniform, by contrast they take many forms.

Illustrating the importance of cultural values such as reciprocity and obligation is the fact that a key reason for the establishment of many Indigenous businesses is to provide education, training, and employment opportunities for their communities.[43] Globally, Indigenous cultural value systems such as the importance of communality, as opposed to individuality, wealth acquisition and economic rationalisation, are central to Indigenous entrepreneurialism.[44]

---

[41] D. Foley, 2004; B. Banerjee et al., *Decolonizing Development: Perspectives from Indigenous Communities*, 2018; K. Hindle & M. Lansdowne, *Brave spirits on new paths: toward a globally relevant paradigm of indigenous entrepreneurship research*, 2005; D. Lee-Ross & C. Lashley, *Indigenous and Ethnic Entrepreneurship: A Cultural Perspective*, 2008; N. Lindsay, 2005.

[42] D. Foley 2004; K. Hindle & M. Lansdowne, 2005; D. Lee-Ross & C. Lashley, 2008; N. Lindsay, 2005.

[43] J. Collins et al., 2014; G. Foley, *Whiteness and Blackness in the Koori Struggle for Self-determination*, 1999; S. Pearce, 2015; D. Jarrett, 2019.

[44] B. Austin & S. Garnett, *Perspectives on success from indigenous entrepreneurs in Northern Australia*, 2018; J. Collins et al., 2017; K. Hindle & M. Lansdowne, 2005.

5. Inter-personal relationships and cultural safety

Indigenous value systems are framed by inter-dependent relationships between the physical, human, and sacred worlds.[45] Moreover, Indigenous relational value systems are based on and understood through:

- Kinship priorities – morals around reciprocity, responsibility and care
- Equality – refers to fairness
- Survivor mindset – individual and collective traits around strength, determination and resilience
- Customary knowledge – land, genealogy, story and song lines, imagery, language, dance and food

These value systems link with kinship obligations, combining resources, synergised social relations, conformity, individuality, aptitude, innovation and continuousness, and possibilities in all things – sustainability.[46]

These inter-connected circumstances are a form of relationality, an "inter-connectedness and inter-substantiation between and among all living things and the earth, which is inhabited by a world of ancestors and creator beings".[47] Relationality forms an ethical foundation on which Indigenous businesses can begin to build appropriate commercial relationships with potential partners, underpinned by "respect, responsibility, generosity, obligation, and reciprocity".[48]

Commercial human relationships between Indigenous businesses and their corporate and government buyers underpin these very same Indigenous cultural values and principles of self-determination. Indigenous cultural values are an inextricable part of Indigenous business models. The Indigenous worldview of the individual and their business practices are often inseparable, and they need not conform to western business practices.[49] This inseparability, for many Indigenous businesses, is central to their business value proposition and for many owners, managing an Indigenous business is a form of cultural expression in that Indigenous cultural values, and inherent cultural knowledge, are frequently present in commercial partnerships.

This cultural expression plays out in the inter-dependent human relationships of Indigenous value systems that frame commercial relationships for Indigenous businesses. For Indigenous business, inter-personal human relationships in a business context, is fundamental.[50] Humanising commercial relationships, is a critical part of engaging with Indigenous businesses as it helps in building trust and respect, the co-creation of agreed objectives, balancing power, maintaining open communications and allows for the alignment of goals and incentives. This enables both parties to tighten their connections across their commercial relationship.[51] In doing so, it highlights how corporate and government agencies will need new conceptual skills such as complex problem solving, collaboration, negotiation, critical thinking, resilience, and cultural and emotional intelligence, based on notions of people working with people.[52] These human elements, or individual psychosocial processes, that influence

---

[45] D. Foley, *Indigenous epistemology and Indigenous standpoint theory*, 2003; A. Moreton-Robinson, *Writing off Indigenous sovereignty: the discourse of security and patriarchal white sovereignty*, 2007.

[46] R. Bark et al., 2015; D. Foley, 2003; S. McIntyre-Tamwoy et al., *Understanding climate, adapting to change: Indigenous cultural values and climate change impacts in North Queensland,* 2013; J. Mika et al., *Perspectives on indigenous entrepreneurship, innovation and enterprise*, 2017; M. Morrison et al., *Determining the factors influencing the success of private and community-owned indigenous businesses across remote, regional and urban Australia*, 2014; S. Pearce, 2015.

[47] A. Moreton-Robinson, *Relationality: A key presupposition of an Indigenous social research paradigm*, 2016.

[48] A. Moreton-Robinson, 2016, p.71

[49] D. Jarrett, 2019.

[50] D. Jarrett, 2019.

[51] C. Medlin, *Peter Drucker's ontology: understanding business relationships and networks*, 2012.

[52] C. Medlin, 2012, p.518; Work Club Global, *The Future of Work, Intrapreneurship, innovation and the future of work – Dr Natalia Nikolova*, 2018.

decision-making about Indigenous suppliers in complex organisations, allows for human nature to ensure people within governance structures are organised and skilled enough to meet agreed goals and objectives.[53]

From an Indigenous perspective, human relationships are central to the importance of Indigenous cultural value systems and these cultural values underpin commercial relationships. Maintaining authentic human relationships is central to creating long-term commercial partnerships for Indigenous businesses. The sovereign knowledge of Indigenous cultural values can help inform Indigenous businesses, and their business partners, to produce innovative solutions in a modern commercial relationship.[54]

Without an appropriate understanding of Indigenous cultural values and relationality, engaging in a culturally safe way with Indigenous businesses becomes difficult. 'Cultural safety' is a concept based on the formation and realisation of trust through access and open communication.[55] It is about addressing impediments created by institutional racism and focuses on the understanding of self, the rights of others and the legitimacy of difference.[56] Cultural safety is about power relationships and investigates setting up systems that empower the less powerful and monitors service provision and attitudes of those in power. To bring about positive change, the powerful, that is large corporate and government buyers, should genuinely commit to the learning process.[57] Cultural safety suggests a multitude of ways that Indigenous suppliers and their buyers can engage, and that process could be considered simultaneously with a broader set of relationship actions the business could undertake to respect and support Indigenous people more generally.

Cultural safety should be implicit in the commercial relationships between Indigenous businesses and their buyers. In the first instance, teaching and learning about cultural safety would raise the awareness of procurement and other professionals within an organisation, about the Indigenous business sector, help develop skills in communicating with Indigenous businesses and further their understanding of Indigenous cultural value systems and knowledge which may alter negative perceptions and biases.[58] Helping corporate and government buyers to understand the Indigenous business landscape more thoroughly should improve the way they engage with Indigenous individuals, businesses, and other relevant Indigenous entities. It is also critical that an understanding of cultural safety be imparted, providing buying entities an opportunity to examine their own personal and corporate cultures prior to engaging with Indigenous people, communities, and entrepreneurs.

A focus on cultural safety would also allow examining levels of power and dependency within commercial exchanges with Indigenous enterprise. It would help corporate and government buyers understand the impacts of colonisation, Indigenous value systems, supplier diversity, Indigenous self-determination, the growing Indigenous business sector, and how Indigenous business models differ from non-Indigenous businesses. Key principles of cultural safety include:

- A cultural introspection to reflect on one's own practice and culture
- Seeking to understand, then minimise power differentials between the Indigenous suppliers and the buyer
- Engaging in a 'two-way' conversation both internally and externally that understands culture and values

---

[53] O. Williamson, *The Economics of Organization: The Transaction Cost Approach,* 1981.

[54] A. Moreton-Robinson, 2016.

[55] I. Ramsden, *Cultural Safety and Nursing Education in Aotearoa and Te Waipounamu*, Thesis Submitted to the Victoria University of Wellington in Fulfilment of the Requirements for the Degree of Doctor of Philosophy in Nursing, 2002; J. Ball, *Creating cultural safety in health care for marginalized and migrant populations*, 2008; S. Bras coupé & C. Waters, *Cultural safety exploring the applicability of the concept of cultural safety to aboriginal health and community wellness*, 2008; K. Usher et al., *Cultural safety in nursing and midwifery*, 2017.

[56] I. Ramsden, 2002; R. Van Den Berg, *Cultural safety in health for Aboriginal people: will it work in Australia?*, 2010; D. Wepa, *Cultural safety in Aotearoa New Zealand*, 2015; K. Taylor & P. Guerin, *Health care and Indigenous Australians: cultural safety in practice*, 2019; S. Mcgough et al., *Experience of providing cultural safety in mental health to Aboriginal patients: A grounded theory study*, 2018.

[57] Ramsden, 2002.

[58] T. Kirk, personal communications, 2009.

- Ensuring people do not diminish, demean or disempower others through their actions[59]

It should be noted that the concepts around cultural safety and the Indigenous business sector are not prescriptive and is not intended as a "one-size-fits-all" method of education for corporate and government buyers, as the issues and contexts of the Indigenous supplier- corporate and government buyer relationships are diverse. The nature of the buyer-supplier relationship for example may vary according to the perceptions of Indigenous businesses by the buyer, size of the business, sector, ownership structure, their function, organisational purpose and the varying Indigenous cultural value systems that underpin certain Indigenous businesses. Tailoring education and training to meet the complex processes necessary to ensure cultural safety practices are embedded at large buying entities, will vary depending on how their organisation is situated in terms of the level of Indigenous understandings. The implementation of such education and training should occur, however, through an Indigenous rights-based approach. This would allow a positive shift in buyer-supplier relationships by strengthening and building the capacities and capabilities of corporate and government buyers, while simultaneously empowering the Indigenous business sector.

6.Rights-based approach to engaging with the Indigenous business sector

A rights-based approach has the potential to bring about change in institutional environments and shift the governance of institutions that prevail at corporate and government entities.[60] A rights-based approach considers creating and protecting the rights of Indigenous peoples to economic self-sufficiency, that is, changing institutional environments to better understand and engage Indigenous businesses.[61] Cultural safety, in terms of human relationships, requires an introspective examination of personal "assumptions and beliefs, so that they can be open to other ways of knowing, being, and doing," which lay outside the dominant western approach.[62] Restructuring institutions in this way should reflect and embed the cultural value systems of Indigenous business, which would offset their absence in current public and private institutional structures. Reorganisation of institutions in this way, would contribute to Indigenous peoples asserting their right to self-determination by regaining control over socioeconomic and cultural futures of commercial partnerships.[63]

An interesting model that could inform the way Indigenous businesses and their corporate and government buyers reduce their many challenges is the Rebuilding Native Nations agenda and principles therein, developed by The Kennedy School of Governance (Harvard University) Project on American Indian Economic Development.[64] The primary focus of this program is to build capable Indigenous institutions that can accomplish their own socioeconomic and cultural objectives.[65] The Rebuilding Native Nations methodology has identified five major principles:[66]

1 Self-governance: the nation (Native American) makes the decisions about issues that affect it
2 Effective governing bodies: governing bodies create mechanisms and structure that implement decisions effectively and efficiently

---

[59] I. Ramsden, 2002.

[60] L. Behrendt et al., *Self-determination: background concepts, Scoping paper 1 prepared for the Victorian Department of Health and Human Services*, 2017.

[61] L. Behrendt, *Achieving social justice: indigenous rights and Australia's future*, 2003.

[62] J. Sherwood & T. Edwards, *Decolonisation: A critical step for improving Aboriginal health*, 2006, p.188

[63] L. Behrendt, 2003; L. Behrendt et al., 2017.

[64] M. Jorgensen, *Rebuilding native nations: Strategies for governance and development*, 2007.

[65] University of Arizona, *Native Nations Institute*, 2014.

[66] S. Cornell & J. Kalt, *Two approaches to economic development on American Indian reservations: one works, the other doesn't*, 2007.

3   Cultural match: governing bodies 'match' the nations contemporary political culture, values and norms, that is, their methods of decision making and implementing those decisions so they are legitimate in the eyes of the Indigenous nation that they serve

4   Public spirited leadership: public-spirited, community-focussed leadership puts the nation ahead of individual interest or family-only concerns

5   Sustainable strategic planning: proactive and strategic decision-making plans for sustainable futures and collective wellbeing. Strategic decision making about how, when and where to assert rights and authority[67]

For institutions to adopt these principles and make change happen in the Australian context, it would mean exploring practical tasks, prioritising the needs of the Indigenous business sector, and working within the current procurement policy landscape, while at the same time, respecting Indigenous self-determination and asserting the rights of the Indigenous business sector.[68] This means foundational change within corporate and government buying institutions by reforming institutional governance to an extent that it provides effective relationship building with the Indigenous business sector. The new governance structure must be politically impartial and independent, be able to place controls on interference and have the financial and other resourcing necessary to empower the Indigenous business sector and support self-determination through commercial engagements.[69]

This type of foundational change is about rethinking or rather, unlearning and relearning the whole way in which corporate and government buyers strategize about the Indigenous business sector and self-determination.[70] This process assumes that corporate and government buyers can interpret and understand that engaging with Indigenous businesses is not the same as doing business within the mainstream business context. The way in which buyers interpret their situation will help shape a story of their process of action (or inaction) that involves a number of steps:

- First, there is a need to acknowledge that something is not right in their Indigenous business engagement process and pinpoint the issues
- Second, acknowledge that things can be different which is a very important next step to take action
- Third, corporate and government buyers accept responsibility, that it is up to them to make the changes necessary
- Fourth, corporate and government buyers need to believe that they can change things for the better, that is, improve their Indigenous procurement strategies for the betterment of both them and their Indigenous suppliers
- Fifth, it is important to have a clear idea about what the co-designed solutions are and how to implement them
- Finally, corporate and government buyers need to take action

The story of instigating change and the prolonged effort involved to do so with the Indigenous business sector, demonstrates both for Indigenous suppliers and for buyers, a commitment to Indigenous self-determination. This story is influenced by the circumstances under which action opportunities may arise, the cultural mindset of the partners involved in terms of internal change to meet the needs of the Indigenous business sector, level of transparency and information flow, and buy in and unwavering support from authoritative and influential leaders, especially when situations become difficult or demoralising.[71]

In terms of Indigenous socioeconomic autonomy, greater balance is necessary between aspirations for Indigenous self-determination and access to the mainstream market economy. When self-determination frames Indigenous

---

[67] Behrendt et al., 2014, p.18
[68] S. Cornell, M. Jorgenson, J. Kalt & S. Contreras, *Seizing the Future: Why Some Native Nations Do and Others Don't*, 2005.
[69] S Cornell et al., 2005.
[70] S Cornell et al., 2005.
[71] S Cornell et al., 2005.

entrepreneurship, it enables access to the Australian mainstream economy, therefore increasing the prominence of Indigenous economic independence. Indigenous entrepreneurialism influences Indigenous standards of living, economic development, the creation of employment opportunities and providing alternate pathways for Indigenous advancement.[72]

Two critical arguments support Indigenous business development in Australia that provide an avenue to decrease dependency on the state. First, the generation of employment by Indigenous owned entities[73] and second, adopting an 'Indigenous survivance' mindset as a rejection of welfare dependency.[74] Taken together, Indigenous value systems, aspiration of Indigenous self-determination, a survivance mindset and the fulfilment of socio-economic objectives like creating employment, empowers Indigenous communities to escape the dominating forces of poverty and to address expressed self-sufficiency needs of Indigenous communities.

Conclusion

Indigenous businesses are different from mainstream businesses because of their cultural values, that commonly include notions of collectivism, communality, reciprocity, obligations, responsibility, collaboration, care, fairness, equity, generosity, and self-determination. Because of these unique Indigenous business elements, Indigenous business owner-operators potentially manage multiple relationships between owners, directors, staff, immediate and extended family, and non-family Indigenous community. Many of these business elements are largely ignored because they do not fit western business models. Hence, Indigenous businesses face unique challenges underpinned by societal constraints, limited access to the market and complex social stratification, although many can be overcome through strong trusting inter-personal relationships.

Three elements that mainstream business can learn from Indigenous businesses are Indigenous cultural values, the importance of inter-personal relationships and cultural safety for a potential commercial partnership. Furthermore, the knowledge sharing about these should be undertaken through a rights-based approach to engaging with the Indigenous business sector. Broadly speaking, Indigenous cultural values are based on Indigenous knowledge that explains all living things, the earth and yuludarla jandaygam (dreaming)[75] as interconnected and inter-substantiated. These connections link through kinship obligations, resources, social relations, conformity, individuality, aptitude, innovation, continuousness, and sustainability. These cultural values differentiate Indigenous businesses from western business models.

Inter-personal relationships are a central part of Indigenous cultural values systems and is an important component from which, non-Indigenous business can learn. This relationality forms the ethical foundation on which Indigenous businesses can build commercially appropriate human relationships through collaborative problem solving and negotiation, critical thinking, resilience, and understanding cultural and emotional intelligence. To help guide the teaching and learning, a culturally safe space is imperative. Establishing this space involves a cultural introspection, gaining an understanding of power in relationships and looking outside of dominant western cultures for solutions.

Once a culturally safe space is established, a rights-based approach to engaging with the Indigenous business sector can commence. A rights-based approach means restructuring institutional systems, such as governance, to allow Indigenous peoples to assert their right to self-determination. The Native Nations principles and methodology can inform the Australian context to help frame the rights-based approach. Both agendas will help corporates and government departments unlearn and relearn ways of doing business with the Indigenous business sector. Unlearning and relearning provide these institutions with an opportunity to understand and

---

[72] J. Collins et al., 2014.
[73] J. Collins et al., 2014.
[74] B. Banerjee et al., 2018.
[75] S. Morelli, G. Williams & D. Walker, *Gumbaynggirr Yuludarla Jandaygam: Gumbaynggirr Dreaming Story Collection*, 2016.

interpret their circumstances and culture to implement positive change. Change processes require knowledge and transparency as well as strong leadership. Bringing about change requires action, which includes admitting failures and highlighting why they occurred, realizing things can be different, and accepting responsibility, and believing that things can be better through co-designing and proactively implementing solutions.[76]

If corporate and government departments are willing to adopt these processes, many benefits could ensue, such as building stronger networks based on lasting trust, lessening the potential of cultural and racial biases, changing the perception of Indigenous businesses, and improving the institutional governance of Indigenous business engagement strategies. These benefits have the potential to improve transaction costs for both Indigenous suppliers and the buyers of their goods and services through strong inter-personal relationships.

---

[76] Cornell et al., 2003.

References

Altman, J. 1996. *Aboriginal economic development and land rights in the Northern Territory: Past performance, current issues and strategic options,* Canberra, ACT: Centre for Aboriginal Economic Policy Research (CAEPR), The Australian National University.

Altman, J.C. 2001. 'Sustainable development options on Aboriginal land: The hybrid economy in the twenty-first century'*, Centre for Aboriginal Economic Policy Research*, no. 1036-1774.

Austin, B.J. & Garnett, S.T. 2018. 'Perspectives on success from indigenous entrepreneurs in Northern Australia'*, International Journal of Entrepreneurship and Small Business*, vol. 33, no. 2, pp. 176-201.

Australian Bureau of Statistics 2019, *Counts of Australian Businesses, including Entries and Exits*, Australian Government, Canberra, <https://www.abs.gov.au/statistics/economy/business-indicators/counts-australian-businesses-including-entries-and-exits/latest-release#key-statistics>.

Australian National Audit Office 2020, *Aboriginal and Torres Strait Islander Participation Targets in Major Procurements,* Australian National Audit Office, viewed Sep 25, 2020, <https://www.anao.gov.au/work/performance-audit/aboriginal-and-torres-strait-islander-participation-targets-major-procurements>.

Ball, J. 2008. 'Creating cultural safety in health care for marginalized and migrant populations'*, Presentation to the British Columbia First Nations Health Authority, Vancouver, BC*.

Banerjee, B., Colbourne, R., Dana, L.P., Doucette, M.E., Gladstone, J.S., Newenham-Kahindi, A.M. & Peredo, A.M. 2018. 'Decolonizing Development: Perspectives from Indigenous Communities', vol. 2018, Academy of Management Briarcliff Manor, NY.

Bark, R.H., Barber, M., Jackson, S., Maclean, K., Pollino, C. & Moggridge, B. 2015. 'Operationalising the ecosystem services approach in water planning: a case study of indigenous cultural values from the Murray–Darling Basin, Australia'*, International Journal of Biodiversity Science, Ecosystem Services & Management*, vol. 11, no. 3, pp. 239-49.

Behrendt, L., Jorgensen, M. & Vivian, A. 2016. 'Self-Determination: Background Concepts, Scoping paper 1 prepared for the Victorian Department of Health and Human Services, for State of Victoria'*, Department of Health and Human Services, Melbourne*, pp. 12-5.

Behrendt, L. 2003. *Achieving social justice: Indigenous rights and Australia's future,* Federation Press, Annandale, N.S.W.

Berry, L. 2014, 'Accelerating Indigenous Economic Development: the future of a prosperous, vibrant and sustainable indigenous business sector', Supply Nation, Indigenous Business, Enterprise and Corporations Conference.

Bourdieu, P. 1986/2011, 'The forms of capital', in *Cultural theory: An anthology*, UK: Wiley-Blackwell, pp. 81-93.

Brascoupé, S. & Waters, C. 2009. 'Cultural safety exploring the applicability of the concept of cultural safety to aboriginal health and community wellness'*, International Journal of Indigenous Health*, vol. 5, no. 2, pp. 6-41.

Colbourne, R. 2017. 'An understanding of Native American entrepreneurship'*, Small Enterprise Research*, vol. 24, no. 1, pp. 49-61.

Collins, J., Morrison, M., Basu, P.K. & Krivokapic-Skoko, B. 2017, 'Indigenous culture and entrepreneurship in small businesses in Australia'*, Small Enterprise Research*, vol. 24, no. 1, pp. 36-48.

Collins, J., Morrison, M., Krivokapic-Skoko, B., Butler, R. & Basu, P.K. 2014, 'Indigenous small businesses in the Australian Indigenous economy'*, Engaging indigenous economy: debating diverse approaches*, vol. 1977.

Collins, J., Morrison, M., Krivokapic-Skoko, B., Butler, R. & Basu, P. 2016, 'Indigenous small businesses in the Australian Indigenous economy', In Will Sanders (ed.), *Engaging Indigenous Economics, Debating Diverse Approaches*, ANU Press, Canberra, pp. 265-272

Commonwealth of Australia 2008, *Inquiry into developing Indigenous enterprises,* viewed 22.9.19 <https://www.aph.gov.au/Parliamentary_Business/Committees/Committees_Exposed/atsia/indigenous enterprises/report>.

Cornell, S.E. & Kalt, J.P. 1992. *Reloading the dice: Improving the chances for economic development on American Indian reservations,* vol. 59, Malcolm Wiener Center for Social Policy, John F. Kennedy School of Government, Harvard University.

Cornell, S.E. & Kalt, J.P. 2006. *Two approaches to economic development on American Indian reservations: one works, the other doesn't,* Harvard Project on American Indian Economic Development Cambridge, MA.

Cornell, S.E., Kalt, J.P., Jorgensen, M. & Spilde, K.A. 2005. *Seizing the future: Why some Native Nations do and others don't,* Native Nations Institute, Udall Center for Studies in Public Policy.

Department of the Prime Minister and Cabinet 2018, *Indigenous Business Sector Strategy,* viewed Sep 22, 2020, <https://www.niaa.gov.au/resource-centre/indigenous-affairs/indigenous-business-sector-strategy>.

Department of the Prime Minister and Cabinet 2019, *Third Year Evaluation of Indigenous Procurement Policy* , Department of the Prime Minister and Cabinet, Canberra.

Fijn, N., Keen, I., Lloyd, C. & Pickering, M. 2012. *Indigenous participation in Australian economies II: historical engagements and current enterprises,* ANU E Press.

Flamsteed, K. & Golding, B. 2005. *Learning through Indigenous Business: The Role of Vocational Education and Training in Indigenous Enterprise and Community Development.* ERIC.

Foley, D. 2003a. 'An examination of indigenous Australian entrepreneurs'*, Journal of Developmental Entrepreneurship*, vol. 8, no. 2, pp. 133-52.

Foley, D. 2003b. 'Indigenous epistemology and Indigenous standpoint theory'*, Social Alternatives*, vol. 22, no. 1, pp. 44.

Foley, D. 2004. Understanding indigenous entrepreneurship : a case study analysis, Doctor of Philosophy, School of Business, University of Queensland.

Foley, D. & O'Connor, A.J. 2013. 'Social capital and the networking practices of indigenous entrepreneurs'*, Journal of Small Business Management*, vol. 51, no. 2, pp. 276-96.

Foley, G. 1999. 'Whiteness and Blackness in the Koori Struggle for Self-determination', *The Koori History Website*.

Goodall, H. 1987. 'Aboriginal history and the politics of information control', *Oral History Association of Australia Journal, The*, no. 9, pp. 17-33.

Hindle, K. & Lansdowne, M. 2005. 'Brave spirits on new paths: toward a globally relevant paradigm of indigenous entrepreneurship research', *Journal of Small Business & Entrepreneurship*, vol. 18, no. 2, pp. 131-41.

Hunter, B. 2014. 'Reflecting on the Growth of Indigenous Self-employment', *Agenda: a Journal of Policy Analysis and Reform*, vol. 21, no. 1, pp. 45-66.

Intrapreneurship, innovation, the future of work - Dr Natalia Nikolova, 2018, viewed Sep 25, 2020, <https://workclubglobal.com/intrapreneurship-innovation-and-the-future-of-work-dr-natalia-nikolova/>.

Jarrett, D.C. 2019. 'Managing commercial relationships between indigenous business and large purchasing organisations : changing the play and the rules of the game', <https://trove.nla.gov.au/work/237386456>.

Jorgensen, M. 2007. *Rebuilding native nations: Strategies for governance and development,* University of Arizona Press.

Lee-Ross, D. & Lashley, C. 2008. 'Indigenous and Ethnic Entrepreneurship: A Cultural Perspective', in D. Lee-Ross & C. Lashley (eds), *Entrepreneurship & Small Business Management in the Hospitality Industry,* vol. 15, Butterworth-Heinemann, Oxford, pp. 21-48.

Lindsay, N.J. 2005. 'Toward a cultural model of Indigenous entrepreneurial attitude', *Academy of Marketing Science Review*, Vancouver, Washington, United States, vol. 1.

McGough, S., Wynaden, D. & Wright, M. 2018. 'Experience of providing cultural safety in mental health to Aboriginal patients: A grounded theory study', *International journal of mental health nursing*, vol. 27, no. 1, pp. 204-13.

McIntyre-Tamwoy, S., Fuary, M. & Buhrich, A. 2013. 'Understanding climate, adapting to change: Indigenous cultural values and climate change impacts in North Queensland', *Local Environment*, vol. 18, no. 1, pp. 91-109.

Medlin, C.J. 2012. 'Peter Drucker's ontology: understanding business relationships and networks', *Journal of Business & Industrial Marketing*, vol. 27, no. 7, pp. 513-20.

Merritt, S. 2007. 'An Aboriginal perspective on resilience', *Aboriginal and Islander health worker journal*, vol. 31, no. 5, pp. 10.

Mika, J.P., Warren, L., Foley, D. & Palmer, F.R. 2017. 'Perspectives on indigenous entrepreneurship, innovation and enterprise', *Journal of Management & Organization*, vol. 23, no. 6, pp. 767-73.

Moreton-Robinson, A. 2016. *Relationality: A key presupposition of an Indigenous social research paradigm,* Taylor and Francis.

Moreton-Robinson, A. 2007. *Writing off Indigenous sovereignty: the discourse of security and patriarchal white sovereignty*, Allen & Unwin, Crows Nest, N.S.W.

Morrison, M., Collins, J., Basu, P & Krivokapic-Skoko, B. 2014, 'Determining the factors influencing the success of private and community-owned indigenous businesses across remote, regional and urban Australia', Charles Sturt University, NSW, Australia.

Nakata, M. 2007. *Disciplining the savages: Savaging the disciplines,* Aboriginal Studies Press, Canberra.

National Indigenous Australians Agency 2020. *Indigenous Procurement Policy overview*.

Norris, R. 2010. *The more things change: the origins and impact of Australian Indigenous economic exclusion,* Post Pressed, Mt Gravatt, Qld.

NSW National Parks and Wildlife Service, 2003. *Nambucca,* NSW National Parks and Wildlife Service, Hurstville, NSW.

Pascoe, B. 2014. *Dark emu black seeds: agriculture or accident?* Magabala Books.

Pearce, S.J. 2015. 'Indigenous women and entrepreneurship in New South Wales, Australia', <https://trove.nla.gov.au/work/205824020>.

Peredo, A.M., Anderson, R.B., Galbraith, C.S., Honig, B. & Dana, L.P. 2004. 'Towards a theory of indigenous entrepreneurship'*, International Journal of Entrepreneurship and Small Business*, vol. 1, no. 1-2, pp. 1-20.

Prime Minister and Cabinet, 2020. *Indigenous Procurement Policy (IPP) Guide 1: Procuring Officials and Contract Managers,* viewed Sep 22, 2020, <https://www.niaa.gov.au/resource-centre/indigenous-affairs/indigenous-procurement-policy-ipp-guide-1-procuring-officials-and-contract-managers>.

PWC Indigenous Consulting, 2018. *The contribution of the Indigenous business sector to Australia's economy*, Price Waterhouse Cooper, Sydney.

Ramsden, I. 2002. *Cultural safety and nursing education in Aotearoa and Te Waipounamu*, Thesis submitted to the Victoria University of Wellington in fulfilment of the requirements for the degree of Doctor of Philosophy in Nursing.

Sherwood, J. & Edwards, T. 2006. 'Decolonisation: A critical step for improving Aboriginal health'*, Contemporary Nurse*, vol. 22, no. 2, pp. 178-90.

Shirodkar, S., Hunter, B. & Foley, D. 2018. 'Ongoing growth in the number of Indigenous Australians in business', Centre for Aboriginal Economic Policy Research, ANU, Canberra, ACT.

Standing Committee on Aboriginal and Torres Strait Islander Affairs, 2008. *Open for Business, Developing Indigenous enterprises in Australia* , Commonwealth Government of Australia, Canberra.

Supply Nation, 2020a. *State of Indigenous Business: Driving growth across the Indigenous business sector*, Supply Nation Research Report No.1, Supply Nation, Sydney.

Supply Nation, 2020b. *Our vision: a prosperous, vibrant and sustainable Indigenous business sector* viewed Sep 26, 2020, <https://supplynation.org.au/about-us/>.

University of Arizona, 2014. *Native Nations Institute,* <https://nni.arizona.edu/about-us/vision-mission>. (accessed Sep 25, 2020).

Usher, K., Mills, J., West, R. & Power, T. 2017. 'Cultural safety in nursing and midwifery'*, Contexts of Nursing: An Introduction*, vol. 337.

Vivian, A., Jorgensen, M., Reilly, A., McMillan, M., McRae, C. & McMinn, J. 2017. 'Indigenous self-government in the Australian federation'*, AILR*, vol. 20, pp. 215.

Williamson, O.E. 1981. 'The Economics of Organization: The Transaction Cost Approach'*, American Journal of Sociology*, vol. 87, no. 3, pp. 548-77.

Williamson, O.E. 2005. 'The Economics of Governance'*, The American Economic Review*, vol. 95, no. 2, pp. 1-18.