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**Reservation “Capitalism”: Economic Development in Indian Country.** By Robert J. Miller. Portsmouth: Greenwood Publishing Group, Incorporated, 2012. 208 pages. \$48.00 cloth.

A persistent, pervasive, and potentially pernicious myth continues to propagate that capitalism “doesn’t work in Indian Country” and that it is just not “compatible with their way of life.” Although several scholars have periodically attempted to counter that perception, Robert J. Miller’s excellent book *Reservation “Capitalism”: Economic Development in Indian Country* thoroughly eviscerates the myth by means of meticulously researched and annotated historical information, together with current examples from several modern tribes.

The opening chapters offer a comprehensive critique of the antiquated notion of Indians as “forest-dwelling socialists” (vii) and details how private property rights, wealth accumulation, and entrepreneurial acumen were commonplace throughout Indian Country prior to European contact. Recounting how reservation economies were devastated by European interactions and how the yoke of the Great White Father’s paternalism continues the suppression, Miller then introduces his core thesis that capitalism and economic activity are consistent with tribal values and culture, but both exogenous and endogenous factors unnecessarily suppress reservation economies. Finally, Miller provides a roadmap of how to overcome those deleterious factors and move Indian Country forward toward self-sustaining reservation economies.

A consistent problem that Miller identifies throughout his text is the problem of “leakage,” which is when money leaves or leaks away from the local economy sooner than expected and sooner than is optimal. It is generally accepted among economists that money should circulate five to seven times before it exits an economy, and as Miller notes, money in many of the economies in Indian Country cycles only once or twice before exiting. Anyone who has tried to find a parking space at the Walmart in Gallup, New Mexico on the first weekend of the month has experienced this firsthand. The same is true of the Walmart in Billings, Montana (also known as the “Crow-Mart”). In both cases, tribal members get paid and almost immediately leave the reservation to spend their money, with little or none of that capital cycling back to their reservations.

Miller’s ideal reservation economy is one where revenue is generated on the reservation and then circulated multiple times through several on-reservation businesses and individual entrepreneurs, with the ultimate goal of keeping the dollars earned on the reservation. The reality of most reservation economies, however, is the exact opposite, and Miller cites numerous examples and several studies, including a study from 2000 demonstrating that the leakage from the seven reservations in Montana resulted in \$1 billion of lost economic activity. Miller also points to those examples of tribes that are actively trying to reverse

such leakage, such as the development of a tribal member-owned bank on the Turtle Mountain reservation in North Dakota.

*Reservation "Capitalism"* is worth reading for the opening chapters alone, but the author also analyzes modern reservation economies, covering a range of tribes from throughout Indian country with detailed examination of specific tribes in Oregon, California, and Oklahoma. Miller also provides a thorough recitation of the rise of Indian gaming as an economic powerhouse.

While many of the reasons for the deplorable economic conditions in Indian country are exogenous, the author highlights certain areas under tribal control that also contribute to the challenging economic situation. In his chapters that discuss attracting capital, Indian entrepreneurship, and creating reservation economies, Miller details several opportunities for tribes to make a substantial difference in their own economic situations that are entirely within their power.

Although not a legal text, Miller provides an excellent synopsis of the legal history and background necessary to understand the impediments to tribal economic development. Miller also identifies instances where modern federal and state governments impede the development of self-sustaining reservation economies and provides suggestions for either change or at least minimization of their negative impacts.

My only complaint about this excellent book is that I wish it were longer and had more footnotes, but that is because it is really the first significant effort to fill a space desperate for books such as his. Although his book is accessible to the casual reader, I plan on using his book for an introductory courses on tribal economic development.

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**Stories in a New Skin: Approaches to Inuit Literature.** By Keavy Martin. Winnipeg: University of Manitoba Press, 2012. 264 pages. \$31.95 paper.

The concept of indigenous literary nationalism informs this discussion of Inuit oral narratives and song, although the work is not focused on a dialogue with or an elaboration of that field of thought. Rather, indigenous literary nationalism forms a foundation that orients the author's analysis. The four chapters of Martin's book concern historical narratives, traditional oral narratives of transformation, published songs, and contemporary life histories of a people (Tuniit) who inhabited Inuit land when they arrived.

As a starting point, Martin cites the documents produced by the Inuit Circumpolar Conference as central to a concept of nationhood that is present