

**Measuring Economic Value of Native American Cultural Designs within the
Tribal Gift Box Market and Tribal Forest Certification**

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Abstract

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Market and Tribal Forest Certification

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Many companies use Native American names, image and art designs in order to market their products, even though some of them have no affiliation with Native American tribes. This suggests Native American image and design provide a set of values for certain consumers. The purpose of this study is to help Native American tribal business leaders understand what potential customers take into consideration when selecting a Native American product.

In order to contribute to tribal business, selling a tribal wooden gift box with a certification logo that assures the gift box is from a forest that incorporates Native American traditional forestry practices was proposed. This paper was based on the analysis of survey respondents in order to obtain a comprehensive understanding of the opinions, attitudes and preferences of potential consumers toward a tribal gift box with or without Native American design and certification logo, the survey was conducted at the various cultural events in the Pacific Northwest. Three attributes, 1) a hypothetical certification logo, 2) Native American salmon design and 3) price options on the

boxes were shuffled and respondents were asked to evaluate assorted types of gift boxes on different attributes. All attributes significantly impact various perceptions. Certification logo especially influenced the respondents' perception that the tribal gift box is environmentally sustainable, supports local craftsman and that the gift box supports responsible forest management. Both certification logo and salmon design had a synergetic effect in that they increased the likelihood of purchase. Based on respondents' belief when they purchase a gift box, four different cluster groups were found. Two cluster groups, which account for 36.1% of the respondents, could be the potential markets because they show higher likelihood to purchase the tribal boxes. Potential customers in these clusters are relatively older with an average age of 40 and contain higher portion of females than people in other two clusters. People in one of the potential customer clusters often attend native cultural events such as pow-wows, so native entrepreneurs can utilize these events as a marketing channel. In addition, the survey results indicate that respondents believe that tribal forest are sustainably managed and that a tribal product does positively influence the tribal economy. The results of this study presents a great opportunity for tribal businesses to create a brand that will capture their specific cultural essence and use the certification as an authenticity tool, which will differentiate their product from similar non-native products.

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1. Introduction

Cultural values

Native American culture and art provides a set of values that are used in today's marketing environment. There are many examples of the Native American philosophy being used on products that have no affiliation with Indian Country or any tribe for that matter. For example the product "seven generations" is derived from the Lakota teachings that, we must always think of the seventh generation when making choices and how they will be effected by that choice. Non-native companies have used native art and culture throughout history to help with their marketing, branding and packaging of their products for example the cigar store Indian is one of the first uses of Native American imagery in marketing and advertising. The ridiculous part of this story is that in Europe when the cigar store Indian was first being utilized the carves in the 1500's had never seen a real Native American and the photograph was not invented at that time so the artist would depict an European or African man in a Native American "head dress" and what they envisioned the costumes to be. These early figures transformed throughout generations into more tricky and conscripted interpretations of the Native American culture.

Cultural Philosophy

From an early age growing up on the Blackfeet Indian reservation in Browning Montana, the teachings that was passed on to me from my grandmother "Mouse Head" about how I was to walk in balance with both the spiritual and the physical world. My grandmother would talk about how all of us stand in hand in hand, people in this world, people in the spirit world, the star people, the stone people (grandfathers), animal people, river people, tree people, we are all part of the sacred connection because we all have being and spirit. She mentioned that there is a cultural connection that we as Native Americans as a whole have with our physical environment that most never be forgotten.

In her teachings we must understand and know sacrifice and suffering, to understand humility. We must be able to stand in front of our creator with all our insecurities exposed, all our shortcomings present for full disclosure, our times of weakness and dis-compassionate ways will be laid out for the creator to fully see.

My grandmother always emphasized that just because we are born human and that as human we have superiority over nothing. She would say in her gentle and kind way that we can learn from all things because the mountain knows more than we do, the river knows more than we do, the birds people know more than we do. There is so much wisdom out there if we allow ourselves to be humble enough to learn. The thing that most of the beings have that we don't is that they are void of evil thoughts, the beaver never wishes vengeance on anything or anyone. They only ask for justice in a world where they cannot advocate for themselves.

But you are given rights as humans, we have the right to pray, the right to dance, the right to know mother earth and our place within that sacred hoop. One of the main rights we have is the right to call upon our ancestors when we are in need. My grandmother would always find beauty in everything. She was a blessing to me and everyone that had the pleasure of listening to her.

This grandmother philosophy is similar much of the elders thoughts in different tribes, they are a product of the boarding school era and the few that were able to survive and hold on to many of the old teachings of their elders passed it on to the next generation.

What Cultural Philosophy Values Provide

Native American culture and wisdom is old philosophy and teaching to all that feel the call of nature, it cannot be compared to the doctrine of modern religion. The Native American had no knowledge of heaven or hell, those beliefs were foreign to them. From my travels I came to the conclusion that many of the core values that are in this Pan-Indian movement is essential today in the solidification of the Native American identity. This is romanticized in different venues like Hollywood and music, but there are many truths to this on a fundamental level.

That foundational way of thinking does effect the spirit of the Native American person, when they have a connection with their ancestors and their tribal songs and ceremonies, something begins to awaken in that person and starts to stir deep within the heart and mind. I believe that that is what many non-native are trying to capture when they use the Native American culture and art in the marketing and branding of their respective products.

Transform into a brand for Non-Natives

When you walk through the aisle of your local grocery store you will have a large selection of products to choose from, and without a doubt you will run into a product that has some sort of Native American appeal or presence on it. The use of Native American imagery and essence can be seen in car advertisements (Jeep Cherokee® , Winnebago® Motor homes, and Dodge Dakota®) or food products like Grey Owl wild Rice® or Umpqua® ice cream. The association can be between the Native American and nature. This use of Native American essence brings a certain naturalness to their products and conveys a message of purity about their respective products.

In the marketing of the product “SueBee Honey® ” formally known as Sioux Bee Honey” the logo was of a young Native American female child that was only half human. The bottom half was that of a bee. In figure 1, you can see that this company used a name of a Native American tribe “Sioux”. When looking at the original brand imagery there is no mistaking that the logo is trying to show a connection between Native Americans and the wildness of nature with just a bit of dehumanization. Again the original logo showed a young Native American girl that was half human. The name and logo was changed because the company claimed that the later spelling reflected the true pronunciation of the name. Even with the change in the name the product still warranted the use of Native American imagery in their branding. The values that can be associated with Native America have a value to them and how each individual consumer relates to the imagery of Native America is something that many companies are trying to capture in some of their products. Whether it’s the purity of nature, the warrior spirit of the “Indian Braves”, or the beauty of the art in the culture. There is an economic value that is created and it is important that that value is understood.



Figure 1. Original and current logo of Sue Bee Honey®

Economic prosperity for Native Americans

Can a tribal businesses or individual Indian entrepreneur use the values that their culture and art provide to nonnative companies? Would this be useful in marketing and branding of the Native American story? In this study we will look into these questions by creating a hypothetical product that will allow us to measure the economic value of the imagery and authentic certification of the Pacific Northwest design. This study will allow an indication into potential avenues that tribes can utilize in order to allow different options for profitable business opportunities that are moral in terms of not disrespecting their cultural values and traditional integrity.

2. Back Ground and Literature Review

How valuable would a tribal brand be and what competitive advantage would it potentially bring into the value added timber markets? This brand would need to be focused on the Native American story and the importance of social, economic, and environmental sustainability. To capture the spirit of Native America, the question that we will need to be ask is “are these brand traits or attributes intrinsically associated with Native American culture and heritage?” This is an important first level question that needs to be addressed in order to understand the direction of future brand development within Indian countries value added wood industry. This research will be a vital variable in the overall equation that makes up “Tribal Economic Development” for both Tribal Governments and individual Indian Entrepreneurs in this particular value added wood market. The finding in this research is adaptable in various regions in that it can be implemented into different markets that tribes or Indian entrepreneurs are in or could potentially enter in the future. For instance the Blackfeet who are a plains tribe would be able to use traditional designs from their region likewise an eastern tribe would be able to measure their traditional designs in their region to get a perspective of the perception of their potential markets.

Understanding the basics of branding is essential to creating a foundation in this type of marketing strategy. The first step is to understand that marketing the Native American story is essential to the development of the brand. This needs to be established before we are able to create any type of successful brand or brand equity.

What is “Marketing” well according to McKenna “Marketing is everything and everything is marketing” (McKenna, 1991) and the American Marketing Association (AMA) defines marketing as “ the activities, set of institutions, and processes for creating, communicating, delivering, and exchanging offerings that have value for customers, clients, partners, and society at large (AMA 2013). Marketing is as old as the concept of trade, but the marketing concept has its roots in the United States of America in the late 19th century. In 1910 Fred Powell first used the term marketing in a scientific publication called the “Quarterly Journal of Economics” where he described the distribution of Californian fresh fruit to markets in the east (Powell, 1910). This was brought on because around that time the American farmers were in an unfortunate situation, by being taken advantage of by institutionalized distributors of

agricultural products. As a result, the farmers created agricultural cooperatives that organized the distribution of goods across the American continent without the involvement of any greedy go-betweens.

Marketing is a world of its own, and this would take at least a decade of reading and practice to navigate across. What is marketing today? According to the AMA, a present marketing practice includes creating, communication, and delivering value to customers and also for maintaining customer relationships in a manner that would benefit the organization and its stakeholders. The following text will open up a new perspective of marketing and branding within the Native American community. This perception is intended to be enlightening and educational for both the Native and non-native communities in the use and misuse of Native American symbolism and cultural essence in areas like product marketing, Native American symbols and imagery in sports in the form of mascots that have a tendency to be controversial in the sense of abuse or misrepresentation of the cultural values that are used in the different markets in the United States and the world.

This research builds upon the previous work on Tribal branding by Morishima, et al. (2011), where different tribes indicated what they thought would be the best marketable attributes to focus on differentiating the Tribal products. The differentiation was derived from the unique cultural values of a tribe, the environmental services, public benefits, forest sustainability practices, and product quality values. The study also investigated if the tribes would be interested in participating in a cooperative with other tribes in order to create a marketing and branding program within the TFPs market. This was done through two surveys one to Native American and Alaska Native organizations that manage forested lands and the other was to the managers of Native American wood processing facilities. Each tribal organization that responded to the survey (72%) indicated that they were interested and the attribute that they listed at the top of importance was “the traditional forest stewardship of the tribes” according to Eastin and Ganguly (2011). This study again follows this process but is more focused on the consumer side of the marketing equation. In this study the difference is in that a hypothetical product was created and a survey was conducted to measure the surveyed responses and perception to the different attributes that were presented in different combinations of the tribal gift box that was used. Both studies are closely correlated in a way that they both will try to

emphasize how TFPs can be differentiated from other forest products that do not have the unique cultural values that are present in Native American tribes or the value added product appeal that can only be provided through the sustainable Native American forest management practices that are still observed throughout Indian country today. This study implies that Native Americans are recognized for their positive forest management practices on their tribal forested lands. This acknowledgement comes from a long recordable history. Native Americans in the Woodland period (1,000 B.C. – 800 A.D.) intentionally cleared forest lands for fields and crops (foresthstory, 2015). This was also a practice that they used for the establishment of permanent villages. The silvicultural practices can be recognized today in burn rings of old growth trees. This addresses the fact that the indigenous peoples had an intimate relationship with the forest that they lived and hunted in, this relationship can include the removal of invasive species that would encourage the growth of more desirable plants like blackberries or strawberries that are used for consumption. These original fire ecologists also used fire to keep the land open and grassy. This would encourage a greater number of bison, elk, and deer to the area.

The relationship that the forest tribes have traditionally helped solidify their connection and interdependence with their woodlands/forest. This is vital and necessary when formulating a market/branding strategy of a value added product like the timber gift box used in this study. A brand would be lost in a commodity product market that deals in raw products like logs, even if the logs in question did come from an Indian forest. Indian forests produce trees that have a large diameter and have lumber with tight grain (Morishima et al., 2011) but that information would be overlooked in a commodity based market.

The Marketing and Branding report, surveyed lumber mill managers on possible interest in potential marketing programs. The managers expressed strong interest in all three potential programs, such as TFP branding Program, Forest Certification, and Cooperative Marketing (Eastin & Ganguly, 2011). Marketing according to Stephen Brown is opposed by society (Brown, 1995). His point is that in scholarly marketing research will place “marketing into specific islands of research rather than outside goal-oriented contributions”. He claims that there is a danger that marketing will lose the understanding, respect, and trust of sponsors and partners due to the inconsistency of a solid definition undefined boundaries, and states that the marketing discipline’s competitive advantage will blur. He strongly emphasizes that society contests

marketing and brands instead of attacking the actual distribution of capital or inhuman business practices (Brown, 1995). Brown summarized this marketing condition as a “midlife crisis and as an “air of doubt, directionless and despair” in marketing (Brown, 1995; p. 164).

This mistrust of marketing/branding can be seen in the use Native American names and trademarks. For example a brewing company called Stroh’s created the “Crazy Horse” malt liquor brand (Figure 2 left side) that was distributed in 32 American states. This use of the noble image of the Lakota leader, who denounced the introduction of alcohol to the American Indian, caused an eight year legal battle to stop the beer maker from using the chiefs’ name and image. Eventually the chairman of the company flew from Detroit to Pierre, SD and drove through some of the poorest areas in the United States to apologize in person to the Rosebud Sioux, or Lakota (Stawicki, 2015). They took the image of Crazy Horse and replaced it with an actual horse but kept the name. There are many products in the world that use different Native American symbols, names, pictures, and philosophy (Merskin, 2010). For example the product like Jeep Cherokee ® , Sue Bee Honey ® , Land O’ Lakes ® Butter “Indian Maiden”, Red Man Tobacco ® , Eskimo Pie ® ice cream (Figure 2 right side). Other prime examples are Grey Owl Wild Rice ® package which shows an Indian with braids, this is based off the Movie “Grey Owl”. In the military they use the Apache helicopter. For the front door they have the Apache Rib ® doormats. Many products like Kleek-O ® the Eskimo ginger ale are used for consumption. The vehicles we drive carry Native American essence like the Dodge Dakota ® , Pontiac ® , Winnebago ® Motor Homes, and Indian Motorcycle. Sports teams like the Cleveland Indians ® , insurance companies like Mutual of Omaha ® . And scared articles like tobacco is used like the product American Spirit ® cigarettes. The fact that this list is so extensive that it could fill a thick book is ludicrous, and another point to mention is that none of the tribes will have a capital return on the use of their names or imagery, why is that?



Figure 2. Example of marketing strategies with Native American image

Is there a moral issue here? Who owns culture? From the examples above there is no doubt that in the United States images of Native Americans and other indigenous people play a frequent and noticeable role in logos, signs, and advertisements for a wide range of products (Green, 1993). Green (1993) explains that if you take a small step in the direction of truly understanding the Native American cultures you will be able to differentiate the true meaning of the culture compared to some companies attempt to manipulate and or demean it for only capital gains (Green, 1993). In the words of Chief Joseph spoken over a century ago,

“We only ask an even chance to live as other men live. We ask to be recognized as men. We ask that the same law shall work alike on all men.”

Can tribal culture be used as a marketing tool by authentic Native Americans? We see it used by non-natives all the time as mentioned above. But is the Native American economic development model off limits to the re-appropriation of their cultural values and symbols? Who decides the proper use of Native American symbols and philosophy in an economic environment? The questions here may not have an immediate answer but they are reasonable questions to contemplate. There is still a need within the native indigenous cultures to research the identity of what it means to be native today in the ever evolving world that the North American indigenous peoples must continually adapt to. The interface of business and culture must be discussed within the individual tribal communities; this conversation will need to address the tribe’s resources, capability, and business competencies to balance cultural integrity and economic gain in a sound and sustainable way. The understanding that Native American culture is not homogeneous that there are over 566 federally recognized tribes in the U.S.

(Federal Register, 2015). This does not account for the non-federally recognized tribes, which are estimated to be around 400 according to the Government Accounting Office (2012). Each of these tribes have unique cultures to them, each tribe will have a different account on what this re-appropriation of culture in branding and marketing means in particular business venture they are involved with.

There are protections in place for keeping the integrity of Native American cultural products safe from being misrepresented by non-Indians or imposters posing as Native American artist. The “Buy Indian Act” (25 USC 47), this act will keep non-native individuals from claiming to be from a federally recognized tribe and selling products as an enrolled member. An example of this was when a nonnative man was charged by Federal prosecutors for falsely representing himself as Cherokee to sell his art (“Fake Indian,” 2015). What does this mean? It means that you just can’t claim to be Indian and sell your product as “Indian Made”. This is important to understand in Native American marketing, when non-indigenous cultures try to sell falsely marked indigenous products is illegal. For a first time violation of the act, an individual can face civil and criminal penalties up to a \$25,000 fine, or a 5-year prison term, or both. If a business violates the Act, it can face civil penalties or can be prosecuted and fined up to 100k. This law covers all Indian and Indian-style traditional and contemporary arts and crafts produced after 1935.

The marketing and selling of indigenous goods to non-indigenous people is not new, this practice of bartering has been ongoing since contact. For example Dine (Navajo) turquoise jewelry was valued as a status symbol by the Spanish in earlier days (Nord et al., 2011). Powwows today are full of Native American vendors that are working hard to sell their indigenous arts and crafts to curious outsiders, with the label of “Made in Native America”. These products vary widely from skin care products to hand made products that have that specific tribal member’s cultural and herbal knowledge as an attribute. Does adding cultural knowledge add value to the product and if so how much? When looking into Dave Anderson’s chain of BBQ restaurants, you could say yes. Dave Anderson (a.k.a. Famous Dave) the founder of Famous Dave’s of America, the popular BBQ franchise with 170 restaurants and growing (“Dave Anderson-keynote speaker,” 2015). Mr. Anderson is an enrolled member of the Choctaw/Chippewa tribe and the Lac Courte Oreilles Lake Superior Band of Ojibwa of

Northwest Wisconsin (source: www.famousdaves.com). The Native American cultural impression you get when you enter a “Famous Dave’s BBQ” restaurant is unmistakable. The cultural aspect can be seen in the pictures on the walls to the Pendleton coverings on the seats. Mr. Anderson has used native symbolism as part of the ambience in his restaurants to give the character of his restaurants a Native American appeal. This use of Native American appeal and symbols are not the key to his franchise success but it does have an influence on it. Native American entrepreneurs are marketing different aspects of their cultural identity all the time; another example is Henry Red Cloud, founder, Lakota Solar Enterprise. This could be the only fully owned and operated by Native Americans renewable energy business in the United States. Mr. Red Cloud is a direct descendant of Lakota Chief Red Cloud, famous for the Red Cloud’s War (1866-1868) against the U.S. Army (source: www.cleanenergypioneers.com). These two gentlemen are great example of marketing both symbolism (Famous Dave’s) and philosophy (environmental). When used with respect and honor the marketing of culture can be a great and powerful tool. This will then lead into a great brand with high brand equity.

Branding is, according to businessdictionary.com “the marketing practice of creating a name, symbol, or design that identifies and differentiates a product from other products”. The brand is chosen by people because they believe it is different from others, providing of course that the difference is meaningful to them. If a brand is perceived this way, it must offer something that the competitors are unable to. This can only happen if a business is clear about the purpose of the brand and ensures that the brand delivers the differentiated experience that it promises (MillwardBrown, 2015). A successful brand is the key to long term performance. MillwardBrown also points out very well in the article “How Brands Drive Growth” an excellent model that they conceived. This model points out three stages “*Define*”, “*Amplify*”, and “*Grow*”.

The first portion of this model starts out with the “*Define*” stage and it emphasizes the following: purpose (intended to make some difference in people’s lives), delivery (the functionality of the brands online presence and the clarity of its usage instructions), difference (is the brand different enough in today’s markets), and resonance (strong emotional bond to connect consumers with the brand) (MillwardBrown, 2015).

The next stage “*Amplify*” looks into the findability (physical availability), credibility (the brands actions are aligned with the differentiated experience it offers consumers and have an

association with other organizations, brands or people who share the same purpose), vitality (active and alive), affordability (priced appropriately for target audience), and extendibility of the brand into other regions or categories.

The final stage of a successful brand covered in this article is “*Growth*”. They simply break it down here in an understandable way. MillwardBrown (2015) says that value Growth is based on a meaningfully different experience; that this can be done in four ways.

- 1) Extending the brands penetration to new customers in the same product category
- 2) By enabling the brand to command a price premium versus the competition
- 3) By allowing the brand to capture a majority of sales at a more modest price point
- 4) By extending the brand’s reach to new countries and categories

There is no doubt that a brand is the most valuable asset a company can possess (Economist, 2014). Brands when developed allow companies to hold on to customers, attract new customers and also provide an opportunity to introduce new products (2014). Wise companies understand the value of a brand; they know that a brand will induce loyalty beyond reason according to Saatchi & Saatchi an advertising agency. When a brand is memorable it is referred to as “brand equity” to have a place in a customer’s mind when doing your daily shopping is worth its weight in gold. As of 2015 the world’s top ten brands are: Apple (\$246.9 billion), Google (\$173.6 billion), Microsoft (\$115.5 billion), IBM (\$93.9 billion), Visa (\$91.9 billion), AT&T (\$89.5 billion), Verizon (\$86 billion), Coca-Cola (\$83.8 billion), McDonalds (\$81.1 billion), and Marlboro (\$80.3 billion) (MillwardBrown, 2015).

A strong brand will make it easier for shoppers to cut through the mass marketing that they are sometimes overwhelmed with. Brands allow consumers to be lazy in a near perfect information age, Bryon Sharp, a marketing expert at the university of South Australia says “That because people are lazier and review less, brands will guide them to what they want.” Because of this lack of motivation a potential Native American brand needs to have the capability to increase the presence of the Native American story into the value added wood product market place, but it also needs to increase and inform the potential consumers of the unique attributes

that the particular tribes has when it comes to sustainable forest practices, culture, history, and forest stewardship.

Each tribe will have its own story about their historical forest management, tribal legends that link them to their traditional forests lands, cultural knowledge, and above all the respect and value that they have of their forested lands. These are prime ingredients to start a successful brand; a way to separate the tribal value added wood products from other similar products. In this study survey participants were asked to rate different tribal box attributes, this was for two reasons 1) test what the potential consumer felt was important to them as attributes of the timber box and 2) to measure if the term “Native American” has an intrinsic value associated with it to the general America public. These inquiries will be used to measure the marketability of a potential wood product and then eventually set up a strong brand over time. As mentioned earlier the study conducted by Eastin and Ganguly for the Tribal Forest Product (TFP) branding program was to showcase the unique social, cultural, environmental, and economic values incorporated into Native American resource programs (2011). These attributes are also important factors in the marketing strategy that will set up a strong brand. Another great point made was that the TFP brand will be long in development and will entail the use of limited resources both capital and human (Eastin & Ganguly, 2011), this long term commitment is to establish trust in the product and also dependency. In time the consumer will be able to observe product attributes to determine if they endorse the product or not. This eventually will create a competitive advantage form tribes and individual Indian entrepreneurs in a TFP market.

Forest Certification as to source

This study looked at the economic value of having the tribal timber box created from timber that was collected from a tribal forest and manufactured by Native American craftsman. A tribal forest certification program has yet to be developed and this study uses this certification theoretically, to give the survey respondents an opportunity to convey their perspective of what tribal forestry means to them and the value that that perspective carries economically. This process will help to gauge a potential consumer’s response to a tangible certification program without spending any capital on creating one and not having it ensue financially productivity for the tribe. The implication of the theoretical tribal certification is that the TFP or gift box in this case was created from a federally recognized tribe from reservation forest land. The source

certification differs from the certification of sustainability in that sustainability certification is done by a third party and the cost can sometimes be unjustified in situations like this. For example Native American tribes have historically managed their forest that surpasses any third party certification standards. The Menominee Tribe is a prime example of that. Understanding this difference is important here in this study because we informed the survey respondents that the product with the “certification logo” was made from a tribal forest by local tribal craftsman. This gave the certification logo a source certification implication.

Forest certification as to source can be used here as a tool for tribes to help market their wood products to environmentally conscious consumers in the hope of attaining a price premium if the data indicates that market as viable. The certification process will also foster the growth of increased public awareness to the story that Native American have always utilized sustainable forest practices and the historical indigenous relationship they had with their forest lands. Creating a strong tribal brand would be a direct result of the public understanding that the tribal forestry programs are based on a secure cultural and spiritual foundation that has been in practice for millennia.

As mentioned above one tribe that has used the forest certification for sustainability to their advantage is the Menominee Tribe, which is also known as the “Forest Keepers”. They have a 235 thousand acre forest that has a claim of being the most historically significant working forest in the world (Johnson & Johnson, 2012). The article “Menominee Forest Keepers” states that the Menominee tribe has for more than 150 years pioneered forest practices that have preserved a diverse ecosystem of multiple species and varies habitats. The beneficial results being of course is that the tribe is remaining economically profitable and the forests they manage are remaining ecologically healthy. The Menominee view themselves as the forest’s stewards by never taking more resources than are needed or produced. In 1854 the Menominee started their timber industry with the purchase of a small sawmill to cut and process lumber this was also the year the reservation was established (2012). They have fought diligently for fair policies from varies federal agencies. Their strong belief in sustainable forest practices have awarded the Menominee with recognitions like the Presidential Award from the Council on Sustainable Development and another award from the Rainforest Alliance called the Smart Wood Certification Award.

Today the Menominee tribe has an impressive collection of old growth trees, in the northern part of their forests no trails are present, so if you want to visit this forest you must trek through unstable ground, natural under growth to reach these near ancient white pines that are at least 15' in circumference and easily soar around 200' in the air. I had the opportunity to speak with the Menominee Chairman while I was at the Bureau of Indian Affairs (BIA) Office in DC. We had a conversation about forest certification for sustainability and he mentioned that his tribal forests are FSC certified and that in his opinion did not see the justification of the cost. I asked him what he thought of a tribal certification as to source and he said "I don't know how that would work".

Native American forest agencies can use forest certification as to source to gain the general public's recognition of the quality of their forest management practices. Forest certification as to source does offer certain opportunities for Native American tribes. For example it can create an image that would reflect and promote the traditionally sustainable tribal forest management practices to the general public, this would potentially demand a price premium for the value added TFP if the general public knows the tribal story. With the diverse sizes of tribal forest lands certain credibility will come from this certification. This will reinforce the intrinsic belief in the cultural practices of tribal forestry.

Chain of Custody Certification

One tool that can help tribes in the certification as to source is a Chain of custody (CoC), it is a document or paper trail showing the chronological history of a product which can be an important factor in determining authenticity of said product. My research could not find any tribes using any type of CoC in their product authentication.

The creation of the CoC certificate must be supported by the tribe from the tribal forest to the customer; this would require an infrastructure improvement on many reservations. Political influences are by far the largest factor to tribal forestry management, this fluctuating political influence can cause confusion by changing certification standards by decreasing funding, reducing the power of the tribal foresters on management issues and many other unpredictable situations.

If tribes were to create their own type of certification based on the source it must be centered on a mutual standard that best fits all stakeholders involved. The cultural and spiritual requirements implemented in the certification process would help to reduce confusion in creating the philosophical mission of the certification also creating an innovated certification as to source system would promote and increase the tribal brand. If tribes did have a single certification system and label that was completely of their creation this would increase their market presence and would in turn help promote the potential branding of the Native American forest legacy. For this to happen forest tribes would need to work together and share resources.

3. Objective of the Study

How would a Native American designs and tribal forest certification logos influence the preference of potential consumers? Understanding non-native interest in Native American designs and forest certification as to source (as signified with a logo) is essential to the development of a TFP marketing and branding strategy. The perceived value of certifications, such as labels, logos, and tribal designs can make it easier for consumers to trust the claims that the sellers would like to promote to their potential customers. However, it is unknown if consumers appreciate, and are willing to pay a premium for a Native American TFP. There are many products that display Native American designs which are not produced by Native Americans or do not have any affiliation with a Native American tribe. In this study, we explore the significance of the economic importance of Native American tribal designs and tribal forest certification on consumers' willingness to buy a tribal wooden gift box and their willingness to pay a premium for these attributes. The study will focus on marketing and branding perception to measure the perceived value of tribal designs and forest certification and their role in the development of new economic opportunities for Native American entrepreneurs in advancing economic development within Native American communities.

Research Questions

- 1) How does a tribal design, a tribal forest certification logo and price impact various consumers' perceptions of a tribal wooden gift box?
- 2) What kind of values do potential customers find similar or dissimilar when selecting a tribal gift box.
- 3) How to classify potential customers based on the perception when selecting a tribal product.

4. Methodology

Survey

In order to obtain a comprehensive understanding of the preferences and attitudes of potential consumers towards a TFP (Native American gift box) a survey was used to collect primary data. Respondents were able to evaluate three different types of Naive American gift boxes prior to completing a short survey. The survey questions were developed by participants from the ITC study on marketing and branding and CINTRAFOR graduate students.

Gift Box and Attributes

Box Attributes

Design: The wooden gift box was selected to highlight the PNW Native American salmon image on the box lid (Figure 3). The image, titled “Salmon Legend”, was created by Joe Wilson, a talented Salish artist who is a member of the Cowichan Band. Mr. Wilson is actively involved in the traditional activities of his tribal community. His work is authentic by native traditions and his artistic communications act as a link between cultures. He currently lives on the Tsartlip reserve near Victoria BC where he continues to paint and carve artistic pieces out of cedar.

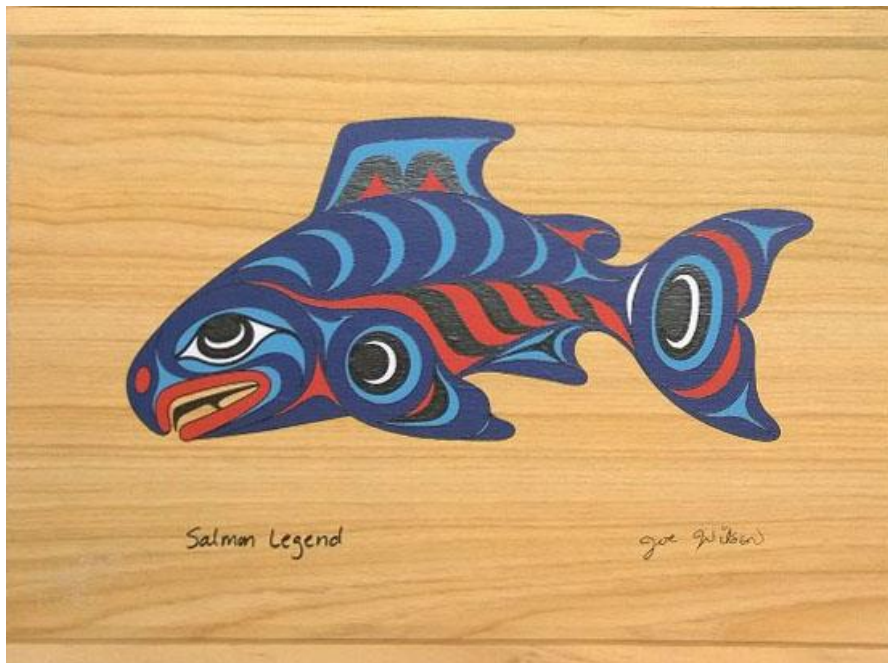


Figure 3. Native American tribal salmon design used for the wooden gift box in the study

Forest Certification: a Medicine wheel was used as the certification logo because it is a very well-known tribal symbol (Figure 4). The relative meaning of the medicine wheel differs from person to person, depending on the tribe and their traditions. The essence of the medicine wheel is that it represents the “sacred hoop” or “sacred circle”. According to some Lakota teachings, all power comes from the circle. As long as the hoop remains unbroken, the people will flourish. The sky is round, the earth is round and so are the stars. The birds make their nests in circles, the sun and moon travel in circles. The four directions are in the sacred hoop: the east gives peace and light, the south gives warmth, the west gives rain, and the north with its chill and wind gives strength through endurance. At the center of the medicine wheel is the flowering tree which represents the living center of the hoop.



Figure 4. Hypothetical certification logo used for this study

Price: the pricing model shown below was used in the study. The actual pricing combination depended on the survey combination that was presented to the survey participant.

- 1) Box 1 \$10.00
- 2) Box 2 \$15.00
- 3) Box 3 \$20.00

From a consumer's perspective, price is what is given up or sacrificed to obtain a product (Zeithaml, 1988). Price can be divided into two parts: the objective price and the perceived price. The objective price is the actual amount paid for the product while the perceived price is what the consumer believes the price should be relative to the quality of the product (Lichtenstien, et al., 1989). The consumer perception of the product with respect to price differs across a set of potential buyers and could have a positive or negative influence on their buying behavior. This project is designed to assess how price influences consumer purchasing behavior and to what extent price influences their choice. Would potential consumers be willing to pay a price premium for a tribal wooden gift box? The tribal design and the forest certification logo were used in this study to evaluate their influence on consumers' willingness to pay a price premium for a Native American wooden gift box.

Factorial Combinations

Various combinations of the three attributes (price, design, certification logo) can be used to create 12 unique Native American wooden gift boxes offerings (two of which were eliminated since they were irrational choice sets). The following indicates the full set of combinations and the abbreviations indicating the combinations. Each survey participant was shown three different gift boxes and asked to evaluate and compare the boxes while completing a short questionnaire. During the course of the research survey, the combination of boxes that the respondents were asked to evaluate was periodically switched so that each new survey participant group evaluated a different combination of wooden gift boxes. This research design was selected so that each group of respondents only needed to evaluate and compare three gift boxes (a much simpler endeavor) rather than the entire set of 10 gift boxes as shown in Figure 5. An important note is that the evaluation of each box was assumed to be independent.

- Plain box, No certification, \$10 (PN10)
- Plain box, No certification, \$15 (PN15)
- Plain box, No certification, \$20 (PN20) (irrational and excluded from Study)
- Plain box, Yes certification, \$10 (PY10)
- Plain box, Yes certification, \$15 (PY15)
- Plain box, Yes certification, \$20 (PY20)

- Salmon design, No certification, \$10 (SN10)
- Salmon design, No certification, \$15 (SN15)
- Salmon design, No certification, \$20 (SN20)
- **Salmon Image, Yes certification, \$10 (SY10) (irrational and excluded from Study)**
- Salmon design, Yes certification, \$15 (SN15)
- Salmon design, Yes certification, \$20 (SN20)



Figure 5. Complete set of tribal wooden gift boxes used in the study

Questionnaire Development

A preliminary questionnaire was developed based on the results of a tribal branding and certification study conducted by CINTRAFOR and the Intertribal Timber Council (ITC) (Morishima et al., 2011). In the CINTRAFOR/ITC study tribal forest managers and wood production managers were asked to indicate the tribal cultural values or other attributes that they perceived as being basic to the development of a tribal brand.

Perceptual attributes to differentiate gift boxes

Based on the CINTRAFOR/ITC results, seven perceptual attributes were considered important for potential consumers to differentiate Native American wooden gift boxes:

- Aesthetic Appeal (Beauty)
- Native American Appeal (Design)
- Environmentally Sustainable Product
- Supports Local (Native American) Craftsman
- Is a Good Gift Item
- Supports Responsible Forest Management
- Represents a Good Value

The final survey was printed on a two-sided single page of paper. The survey questions evaluated the perceived value of gift boxes with different combinations of attributes (including a plain wooden gift box with no attributes), the perceived importance of each of the attributes in making their purchase decision, and a variety of demographic questions to assist in the analysis of the survey data. The completed survey is shown in Appendix A.

Demographic questions

Four demographic variables were included in this study based on their potential to influence the consumer purchase decision.

Age: Consumer behavior changes with age; the older the person is, the more experience they have compared to a younger person (Dorota, 2013). In this study we will consider that the older consumer will consider a more diversified option through the shopping experience they have developed over time. On the other hand a younger consumer with less shopping experience will potentially rely on combination of brand and price. (Paul et al. 1996).

Gender: Dorota (2013) states that since men and women perform different roles within their respective households, they are likely to use different requirements and processes in making a purchase decision. Another factor to consider is that both men and women behave differently during the purchase decision, for example women may be more likely to search out information before making a purchase (Dorota, 2013). There are opposing studies that say that gender has no influence on buying behavior at all (Imam, 2013).

Income: Income is a major determining factor in influencing purchasing behavior (Dorota, 2013); with income strongly influencing the lifestyle and attitude of the consumer. The price sensitivity of the consumer is negatively correlated with a person's income level; with wealthier consumers generally being less price sensitive, especially for low priced gift items (Paul et al., 1996).

Education: The level of education has been found by several researchers to be negatively correlated with propensity towards impulse buying (Loudon, et al 1993). Other research has indicated that consumers with higher levels of education tend to be more willing to pay a premium for culturally unique items (Wood, 1998).

Data collection locations

The purpose of this research is to discover the general perceptions of people rather than to make the probability inferences of the results. Subsequently, the research approach that was utilized used a convenience sampling method for administering the survey to the respected respondents, as this was a cost effective way to sample the available general population (Fowler 2009). Although it is not a probability sampling method, in order to collect as many diverse samples as possible, surveys were conducted at several large cultural in the summer 2014.

The first two surveys were conducted at two different Native American Pow-wow events: *The Confederate Tribes of the Grand Ronde Contest Pow-wow* in Oregon and the *Muckleshoot Tribal Annual Contest Pow-wow* in Washington. Pow-wow events held by Native American communities generally attract large numbers of non-Native people who are interested in Native American dance, music, art and culture. It is important to note that Native American attendees at these Pow-wows were not allowed to participate in the survey and only non-Native participants were allowed to answer the survey to ensure that non-Native perceptions and attitudes were considered.

The third survey was conducted at the Bumbershoot music festival in Seattle. Bumbershoot is one of the largest annual cultural events in the Pacific Northwest, and it attracts over 100,000 attendees every year made up of an extremely diverse group. This event has no Native American influence or affiliation beyond a few Native music performers. Though the event tends to attract a lot of younger people, it is also well attended by older folks who enjoy the eccentric combination of music and art performances.

Sample Size

In order to ensure an adequate sample size for the data analysis, the minimum required sample size was calculated using the G*power software (Richard & Debbie, 2012). This software estimates the effect size and the post hoc power analysis.

G*power software has the capability for each statistical test that is performed will produce a certain effect size, and the one that is most commonly used when performing a T-test is “Cohen’s d”. In G*power there are three options to choose from the Cohen’s d: 1) $d = .20$ – small, 2) $d = .50$ – medium, and 3) $d = .80$ – large. In this analysis choice two was selected ($d = .50$). The Alfa α will be (0.05), and the power option will be (1- β error probability) (0.95) this is the chance of committing a Type 2 error or the failure to reject a false null hypothesis (a false negative).

The last option in the software before the test is run is “allocation ratio $N2/N1$ ” by default it is set at (1), so that for every person in group 1, there is a corresponding person in group 2. If you change this option to 2 that would mean that for every 1 person in group 1 you will need 2 people in group 2. For the best results it is best to have matching number in each group.

After running the test the results show that both groups should have 88 people in them, for a total sample size of 176 respondents. The critical t is (1.65) (what this is the number of standard deviations from the null mean where observations becomes statistically significant), and the actual power is (0.95) with this sample size. A total of 140 responses were obtained from the two pow-wows while an additional 462 responses were collected during the Bumbershoot festival. The total number of surveys collected from all of the events was 602.

Data Analysis

Total individual perceived importance (TIPI) score

It is a long-running dispute about whether it is valid to calculate the mean values of ordinal data. In order to respect the dispute and to provide a comparative ranking of each of the wooden box attributes relative to the others attributes, comparative scores were developed following Eastin et al. (2011) and Sasatani & Eastin (2012). The total individual perceived importance (TIPI) scores is derived from the exact same method as an arithmetic mean, but it assumes that the survey data is scaled as a pseudo-interval measurement rather than ordinal data.

For example, respondents were asked to rate their level of agreement to certain statements. To illustrate, the process took a weighting of the number of respondents who selected a specific level of agreement which ranged from: (1) strongly disagree, (2) disagree somewhat, (3) neutral, (4) agree somewhat, and (5) strongly agree. These assigned values were then multiplied by the number of respondents. For example, on one question there were 590 valid responses, with 265 marking “strongly agree (5)”, 208 marking “agree (4)”, 99 marking “neutral (3)”, 9 marking “disagree (2), and 9 marking “strongly disagree (1). The TIPI score for this example was calculated to be: $TIPI = [(265)*5 + (208)*4 + (99)*3 + (9)*2 + (9)*1] / 590 = 4.21$.

The TIPI score provides a simple and convenient method for summarizing and comparing the perceived perceptions of the individual survey participants.

Exploratory Factor Analysis (EFA)

In order to group similar variables together into dimensions or factors that can be easily categorized into explainable categories, an exploratory factor analysis (EFA) was performed using the statistical software (“IBM SPSS,” 2015). EFA can reduce a large number of highly correlated variables into a smaller number of orthogonal factors. First, orthogonal principal components were extracted by applying a Principle Component Analysis (PCA), and then the results of the EFA were based on the rotated principal components, or factors. Essentially, a PCA is run in order to reduce the number of correlated observed variables to a smaller set of important independent composite variables.

In SPSS, there are some similarities between a PCA and EFA. Basically both are used as a variable reduction technique and the measurement scale of the data used by both has to be either interval or ratio; the data needs to be randomly sampled with at least five samples per observation and with at least one hundred observations. Larger sample sizes are recommended for more stable estimates. There should be a linear relationship between the observed variables and if the commonalities are large (or close to one), the results between PCA and EFA should be similar.

The rotation method for the PCA is extremely important and there are two main classes of factor rotation methods: orthogonal and oblique. The oblique rotation allows for correlated factors instead of maintaining independence between the rotated factors. Orthogonal rotation on

the other hand assumes that the extracted factors are independent and the rotation process maintains the same reference axis of factors at 90 degrees. There are some major methods of orthogonal rotation, such as Varimax, Quartimax, and Equamax. Of these approaches, Varimax has achieved the most wide spread use because it gives the clearest separation of factors and it is the one most used in social sciences. Therefore in this PCA a Varimax rotation will be used obtain the uncorrelated components.

Cluster Analysis

Cluster analysis is a tool that helps to identify target segments within a particular demographic or region in order to establish a basis for market segmentation (Huang, Tzeng, & Ong, 2007). A cluster analysis is a well-established tool for marketing segmentation (Cha, Mcleary, & Uysal, 1995) that is able to create groupings of respondents based on the similarities of coefficients taken from individual responses to the survey questions. A cluster analysis is able to identify relatively homogeneous groups within a heterogeneous population based on a set of selected characteristics (e.g., preference) (Nyaupane et al, 2006). The IBM SPSS statistical software package (“IBM SPSS,” 2015) was used to conduct the cluster analysis for this study.

5. Results

Demographics of the Survey

Location

There were 602 surveys collected from three different locations. In order to obtain a pro-native perspective, the survey was implemented at two different Native American events. At the first event, *The Confederate Tribes of the Grand Ronde contest Pow-wow (PW OR)*, 80 surveys (13.3% of the total surveys) were collected while an additional 60 surveys (10% of the total surveys) were collected at the *Muckleshoot Tribal Annual Contest Pow-wow (PW WA)* (Figure 6). It is important to note that the survey only allowed for non-native participation at each of these Native American events. The third location for the survey was at Bumbershoot, a music and cultural event held at the Seattle Center in Seattle Washington where 462 surveys were collected (76.7% of the total surveys collected) as shown in Figure 6. This event was selected to represent the general public and allowed us to compare the attitudes and perceptions of a native-oriented sample to that of a non-native sample to help differentiate the differences between the two groups

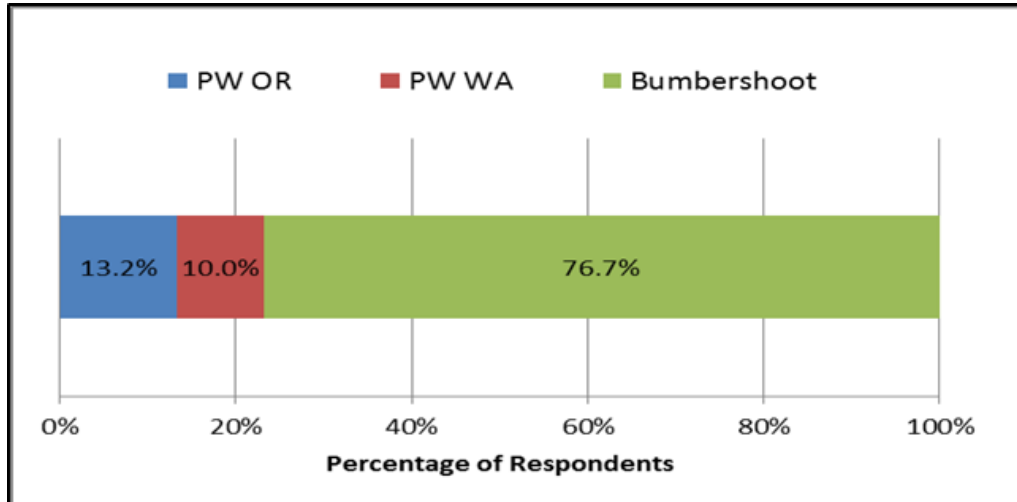


Figure 6. Location where the surveys were collected

Demographics

Amid the collection of 602 surveys; 240 were from completed by male respondents (40.1%) and 359 were completed by female respondents (59.9%), which is much higher than the

male/female ratio found in the general population (Figure 7). A theory to explain why this study attracted more female respondents' than male respondents' can be seen in a survey response study titled "Does Gender influence survey participation? (Curtain et al., 2000)" This study shows that trends in who responds to surveys do essentially occur with regards to conventional modes of survey administration. According to this study on survey behavior, females are more likely to value characteristics that are consistent with connective selves, such as empathy or emotional closeness. If this interpretation is accurate the reason we have more female respondents is that survey participation is more readily perceived as behavior consistent with connective selves (women) rather than seperative-selves (men). Social distance models have been offered that suggest that a higher response rate from females over males is gender influenced (Tu & Liao, 2007).

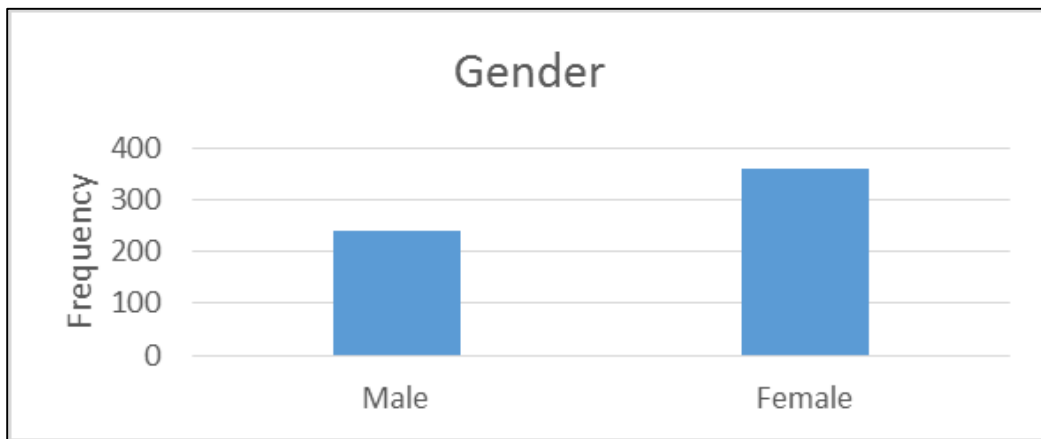


Figure 7. Gender distribution of survey participants

The survey data was then analyzed to assess the ages of the survey respondents. As shown in Figure 8, the distribution is clearly skewed in favor of younger group of respondents. The mode cohort is the 24 or younger (26.8%) group, followed by the 25-34 year old group (22.6%), the 35-44 year old group (17.1%), the 45-54 year old group (13.6%), the 55-64 year old group (13.1%), and the 65+ year old group (6.5%). The estimated mean age of all of the survey respondents was 38.7 years. The bias towards the younger generation can be attributed to the large number of survey responses that were collected from the Bumbershoot event.

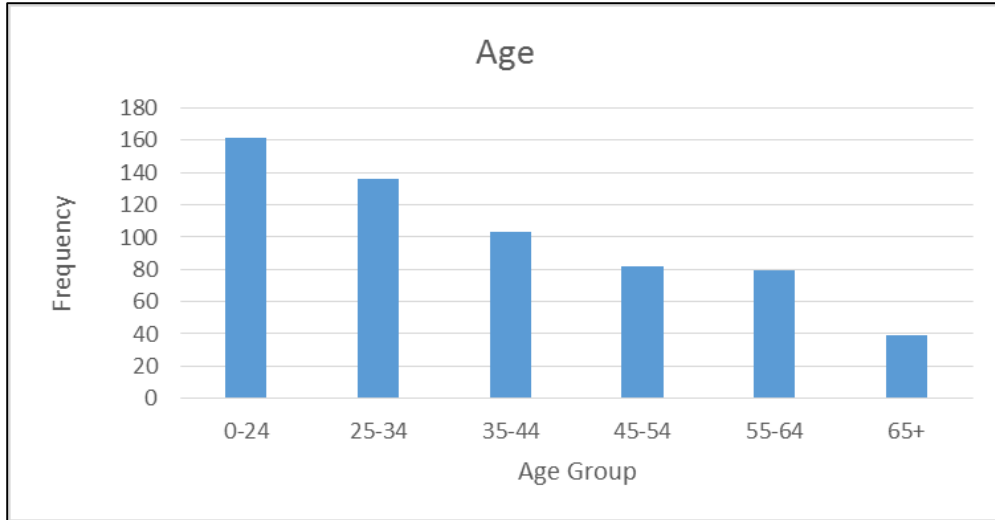


Figure 8. Age distribution of survey participants

The analysis of the survey data shows that the educational demographics of the total survey population is skewed towards a rather high level of education (Figure 9). The mode for the overall group of respondents with a Bachelor’s degree (33.1%) and respondents with some college degree followed closely at 29.2%. The third highest group of respondents reported that they had a graduate degree (19.3%). In total, over 52% of the survey respondents had a bachelor’s degree or higher.

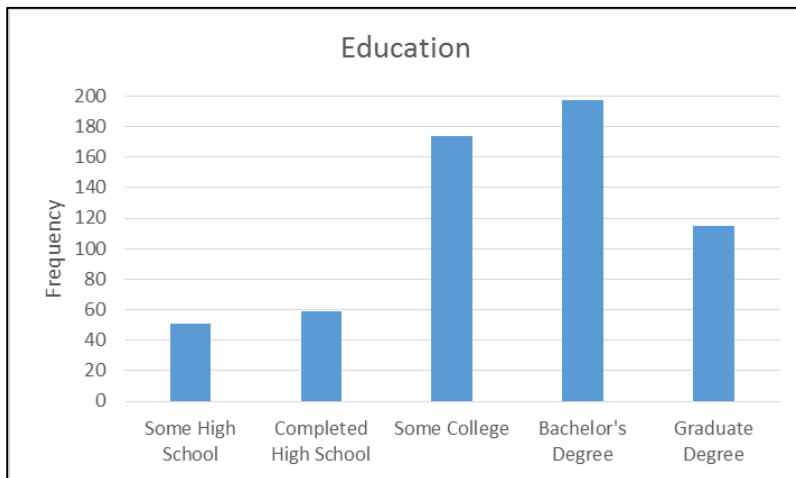


Figure 9. Education distribution of survey participants

The final demographic question in the survey related to the respondent’s household income (Figure 10). The scale for house hold income ranged from \$0 to \$150k+. The top three income ranged reported by survey respondents were: \$50-\$100,000 bracket (30.2%), \$25-

\$50,000 (23.8%) and \$0-\$25,000 bracket (19.4%). The distribution of reported income is somewhat right skewed, with over half of the respondents (54%) landing in the \$25-\$100,000 income range. This is in agreement with the large proportion of the respondents who had received a college education and the relative youth of the respondents (many of whom no doubt work in technology companies or start-up in Seattle).

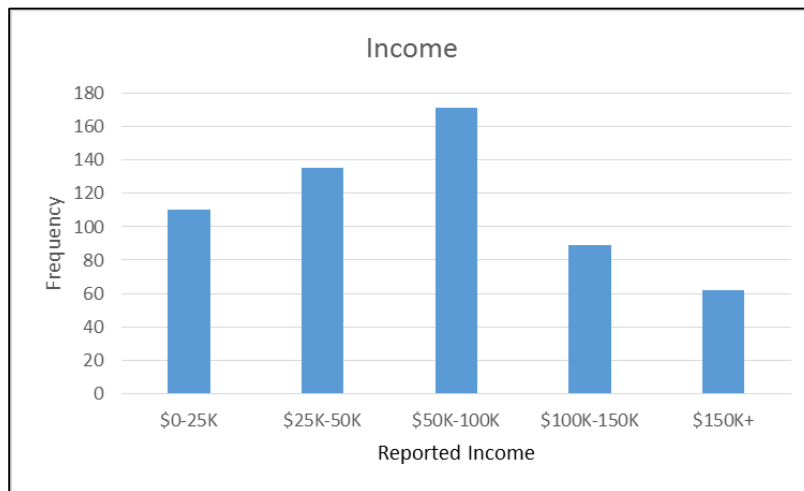


Figure 10. Income distribution of survey participants

Agreeability

Respondents were asked to indicate their degree of agreement/disagreement with a series of five statements regarding Native American tribal values, culture, forest management and products (Question 10 in the survey in the appendix). The responses measured respondent “agreeability” to with each of the different statements. In order to rank respondent’s agreement with each of these statements, the TIPI score was calculated for each statement. As shown in Figure 11, the highest degree of agreement was observed for the statement: “Tribal products support tribal culture”, with a TIPI score of 4.21 and only had 9 survey respondents mark that they “strongly disagree” to this statement. This suggests that the respondents had a strong positive belief in the potential for a tribal wood product to help support tribal economies and provide jobs for tribal craftspeople and entrepreneurs. The second highest ranked statement was “There should be a distinction between native use and non-native use of Native American designs in marketing” which had a TIPI score of 4.13. The high score for this statement suggests that respondents felt that there should be a way to differentiate between authentic tribal products and those that use tribal designs for products that are not associated with tribal communities.

This statement ranked 2nd only because in the TIPI score calculations when the survey respondents have a high “strongly disagree” presence, this will weigh in on the ranking. And this particular situation had 19 survey respondents indicate that they did strongly disagree to the statement. But none the less it still ranked 2nd. The statement “Tribal products revitalize tribal economies” had a TIPI score of 4.14, suggesting that respondents recognize the economic benefits that tribal communities derive from the sale of tribal products. The following two statements had relatively high “neutral” rankings, “Tribal Forest are sustainably managed” followed by “Tribal certified wood is from well managed forests”. This result shows that the general public does not have a strong understanding of the role of sustainability and stewardship that underpins tribal forest management. To the extent that using timber from well-managed forests is important to the success of a tribal wood product, this area of weakness must be addressed through a combination of education and communication.

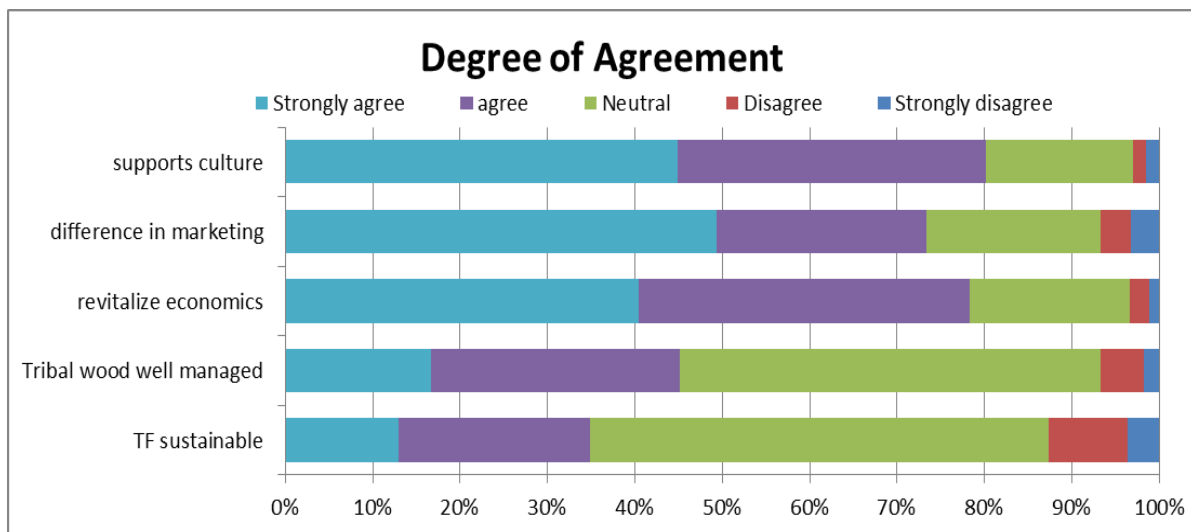


Figure 11. Agreeability statements

The results of this section of the project show that while the general public understands that important role of tribally made products in supporting tribal communities and culture, they are uninformed regarding the strong tradition of sustainable stewardship of forests and forest resources within Native American communities.

Respondent perceptions of tribal wooden gift boxes

Each respondent was asked to evaluate a set of three different tribal wooden gift boxes along seven different independent attributes using a Likert-like scale that ranged from 1 to 5 where a score of 1 meant that the box did not possess the attribute, a score of 3 meant that the box possessed the attribute slightly and a score of 5 meant that the box had the attribute to a high degree. For example, one attribute was “Native American Appeal”. A box that had a Native American salmon design on it might receive a score of 5 whereas a box with no design might receive a rating of 1. Following this evaluation, each respondent was asked to indicate how likely they would be to purchase each of the three wooden gift boxes that they had been evaluating using a Likert-like scale that ranged from 1 to 7 where a score of 1 meant “Would Definitely Not Buy”, a score of 4 meant “Might Buy” and a score of 7 meant “Would Definitely Buy”. The data gathered from this section of the study will be used later during the multivariate analysis.

The analysis of this data began with a one-way ANOVA to see how the perceived value of each box differed along each attribute. The results in Table 1 clearly show that each of the seven attributes associated with the gift box and likelihood to purchase were significantly different at 0.1% level of significance. This means that the perceived value of each attributes was significantly different between at least one of the tribal wood gift boxes. In order to measure how the attribute perception affects the other attributes a descriptive analysis was conducted.

Table 1. One-way ANOVA for perceived attributes along the boxes

Attributes	F-Value	P-Value
Aesthetic Appeal	194.1	0.000
Native American Appeal	179.7	0.000
Environmental Sustainability	12.1	0.000
Supports Local Craftsman	35.4	0.000
Good Gift Item	65.1	0.000
Responsible Forest Management	34.5	0.000
Good Value	12.6	0.000
Purchase Likelihood	46.2	0.000

Aesthetic Appeal/Beauty

The first attribute of the gift boxes that will be examines is the “aesthetic appeal/beauty” attribute. Using the TIPI score for each of the tribal gift boxes, the boxes were ranked in the

order of which each was perceived to be beautiful from lowest (PN10) to highest (SY20). As shown in Figure 12, there is a noticeable pattern where all of the gift boxes with the salmon design scored higher than the plain boxes on the attribute “aesthetic appeal/beauty”. With regards to the gift boxes with the salmon design, between 77.3% and 88.3% of all respondents rated these boxes as having the aesthetic appeal/beauty attribute either to a high degree or a good chance. On the other hand, between 32.9% and 60.7% of the respondents hold a negative opinion about the aesthetic appeal/beauty attribute (either maybe or not at all) for those gift boxes without the salmon image. Interestingly, respondents associated the highest perceived aesthetic appeal/beauty with the highest priced gift boxes (\$20). In contrast, there does not seem to be a strong correlation between the forest certification logo and the respondent’s perceptions of aesthetic appeal/beauty, although this needs further analysis.

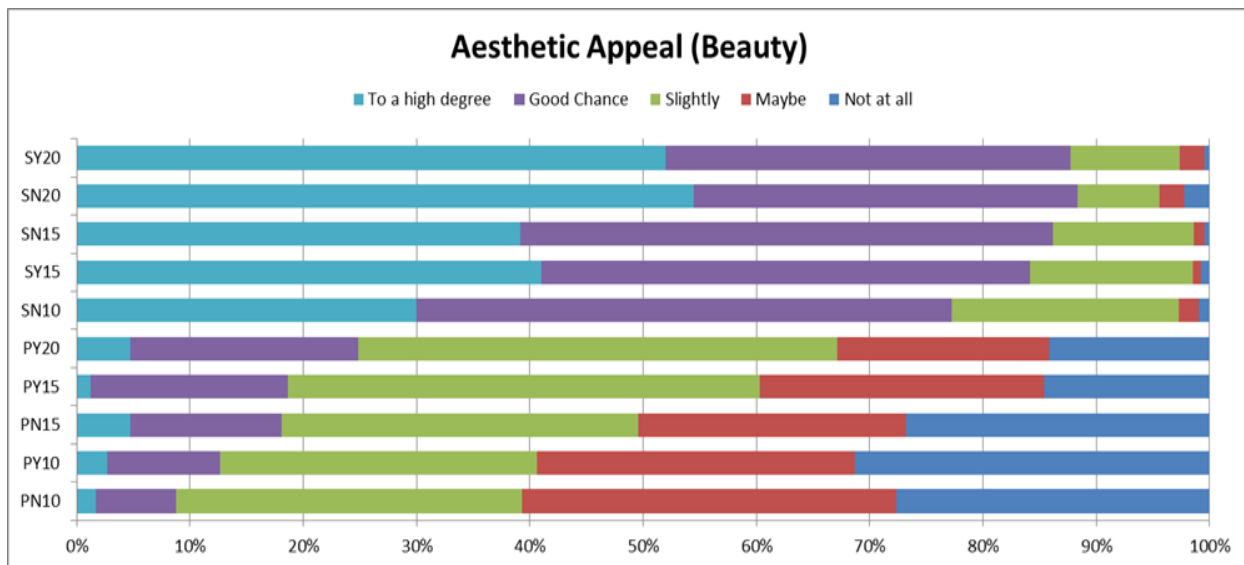


Figure 12. Perception of aesthetic appeal by gift box

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

Figure 13 shows the mean value of each box associated with the previous one-way ANOVA. The perceived value of the box increased when the salmon image was introduced. This indicated that the beauty perception of the box was influenced heavily by the presence of the

tribal design (salmon). The post-hoc Scheffé test of aesthetic appeal in Table 2 results show that the difference of means for beauty between boxes was significantly different ($p < .01$) between boxes with and without the salmon design. This result shows that the inclusion of the salmon design significantly increased respondents' perception of beauty.

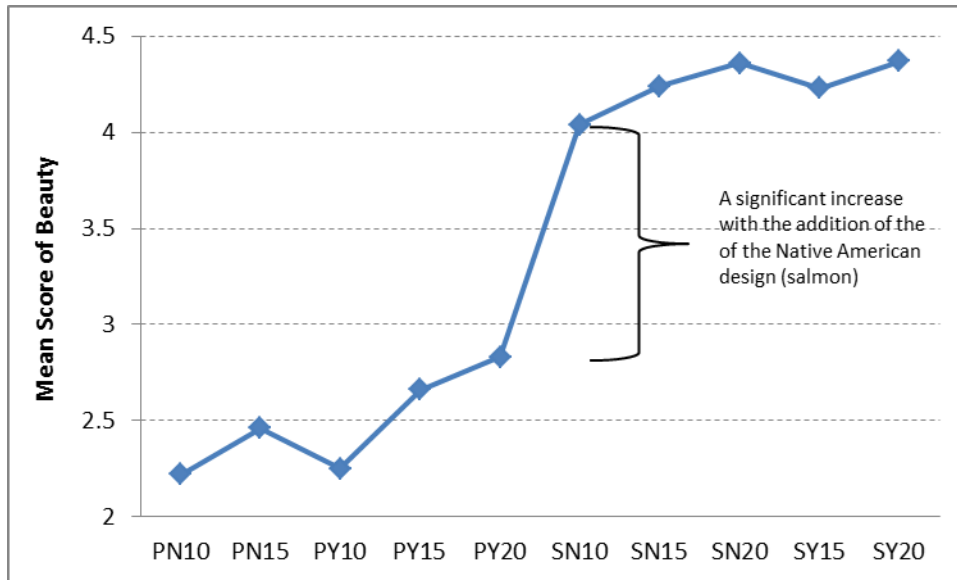


Figure 13. Mean perceived value of aesthetic appeal by gift box

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

Table 2. Scheffé test of aesthetic appeal by gift boxes

	PN10	PN15	PY10	PY15	PY20	SN10	SN15	SN20	SY15
PN15	-0.23								
PY10	-0.02	0.21							
PY15	-0.43	-0.20	-0.41						
PY20	-0.60	-0.37	-0.58	-0.17					
SN10	-1.81	-1.58	-1.79	-1.38	-1.21				
SN15	-2.01	-1.78	-1.99	-1.58	-1.41	-0.20			
SN20	-2.14	-1.90	-2.11	-1.71	-1.54	-0.32	-0.13		
SY15	-2.01	-1.77	-1.98	-1.57	-1.40	-0.19	0.00	0.13	
SY20	-2.15	-1.91	-2.12	-1.71	-1.54	-0.33	-0.13	-0.01	-0.14
Note:	P<0.01	P<0.05	P<0.1						

Note: numbers represent the difference in means.

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

Native American Appeal

The attribute Native American appeal shows a similar pattern with the attribute aesthetic appeal as shown in Figure 14 at first glance. All the boxes with the salmon image shows higher Native American appeal over and compared to the box without the salmon image present (plain). In the terms of the box with the salmon image, between 65.1% of the respondents hold positive opinions on Native American appeal. On the other hand, between 7.1% and 51.7% of the respondents hold a positive opinion for boxes without the salmon image on Native American appeal. However, unlike aesthetic appeal, it seems like the forest certification (Medicine Wheel) is also an important factor to determine the degree of Native American Appeal. With regards to the plain gift box with no forest certification (PN\$) between 76.7% and 82.4% of the respondents hold negative opinions. On the flip side, plain boxes that had the forest certification logo present only between 25.9% and 56.4% of the respondents held a negative opinion.

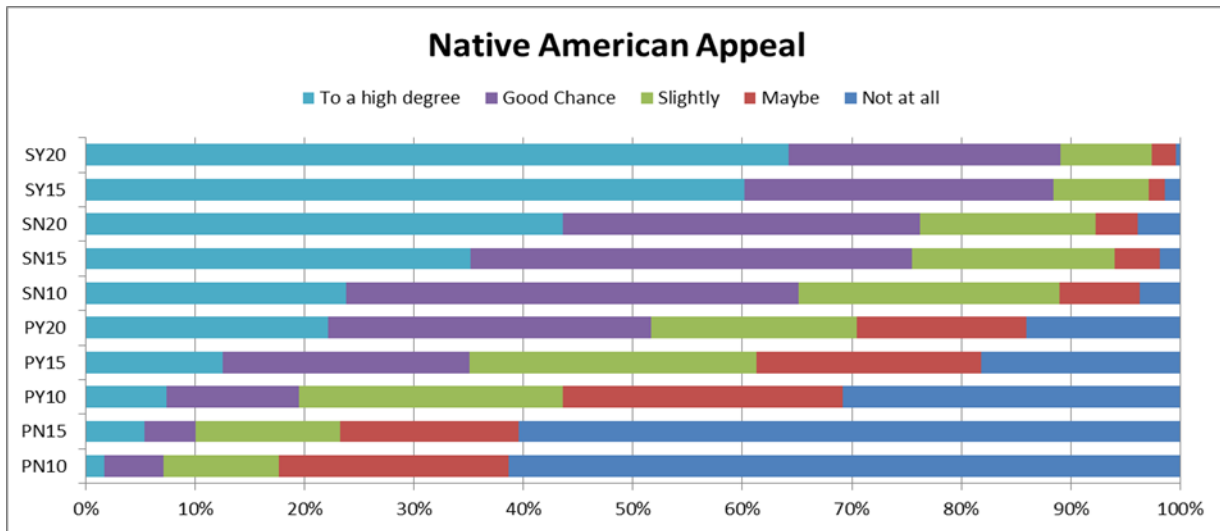


Figure 14. Perception of Native American appeal by gift box)

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

In figure 15, there is a steady increase in Native American Appeal as more attributes are added and as the price increases. This is an indication that the gift box with the Native American salmon design and the Native American certified forest logo at the highest price of \$20 had the greatest level of Native American appeal.

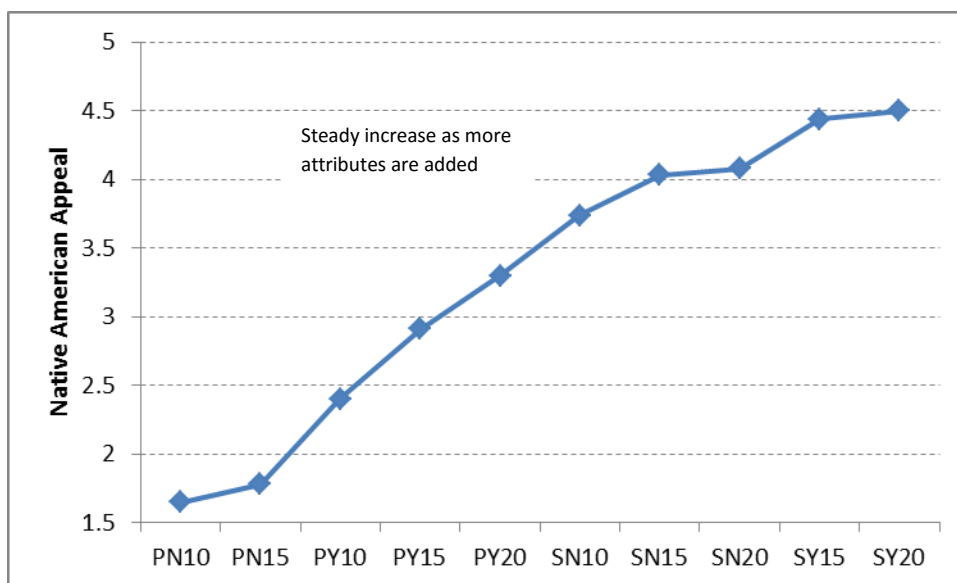


Figure 15. Mean differences of Native American Appeal

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

The post-hoc Scheffé test indicates that there is a significant difference across box types with Native American Appeal increasing as more attributes are added. As shown in Table 3, the main factors that influence Native American appeal are price, Native American Salmon design, and the Native American forest certification logo. This suggests that a price premium is possible for TFP that combine similar cultural attributes along with a positive price influence.

Table 3. Scheffé test of Native American appeal

	PN10	PN15	PY10	PY15	PY20	SN10	SN15	SN20	SY15
PN15	-0.13								
PY10	-0.74	-0.61							
PY15	-1.26	-1.12	-0.51						
PY20	-1.65	-1.52	-0.91	-0.39					
SN10	-2.09	-1.96	-1.35	-0.84	-0.44				
SN15	-2.38	-2.24	-1.63	-1.12	-0.73	-0.28			
SN20	-2.43	-2.30	-1.69	-1.18	-0.78	-0.34	-0.06		
SY15	-2.79	-2.66	-2.05	-1.53	-1.14	-0.70	-0.41	-0.36	
SY20	-2.85	-2.72	-2.11	-1.59	-1.20	-0.76	-0.47	-0.42	-0.06
Note:	P<0.0		P<0.0		P<0.1				

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

Environmental Sustainability

Figure 16 shows the TIPI ranking on environmental sustainability. The pattern of the ranking is very different from both aesthetic (beauty) appeal and Native American appeal because the Native American certification logo seems to have an important role as a factor as an indicator of value. The Native American forest certification logo was created to assure respondents that the tribal gift box that carried it was produced by Native Americans and derived from a reservation forest. This is a great way to measure how the individual respondents perceive the value of a Native American product and gauge to see if a positive inherent environmental perception is present for products that were made by natives from resources that stemmed from their current home forests. This will look at the perceptions held and see if the potential customers feel that the Native American forest is environmentally sustainable to them in whatever definition they perceive sustainable to mean. This intrinsic perception of Native American forestry can be used as a marketing and branding tool that can be reinforced through solid sustainable forest practices. Figure 16 shows that the boxes that have the Native American forest certification logo were rated twice as high on environmental sustainability. For example the box combination of “salmon, no certification, and \$15” (SN15) had a TIPI score of 3.21 or 16% of the respondents picked option “to a high degree” on environmental sustainability compared to box option “Plain, yes certification, \$20” (NY20) with a TIPI score of 30% of the respondents choosing the “high degree” option on the survey. This indicates that the certification is more important to the respondents than the aesthetic and Native American appeal when it comes to sustainability. This is very interesting because it indicates that there is a potential market opportunity for a Native American forest certification program in the timber industry.

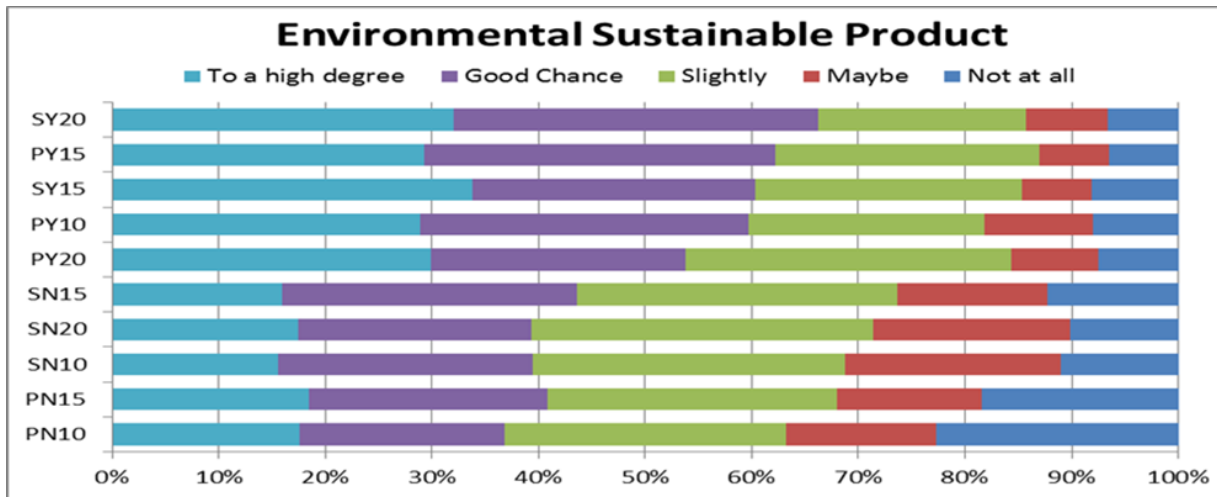


Figure 16. Perception of environmental sustainable products

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

In figure 17, you are able to visually see the clear value perception separation between boxes that have the Native American forest certification and the ones without.

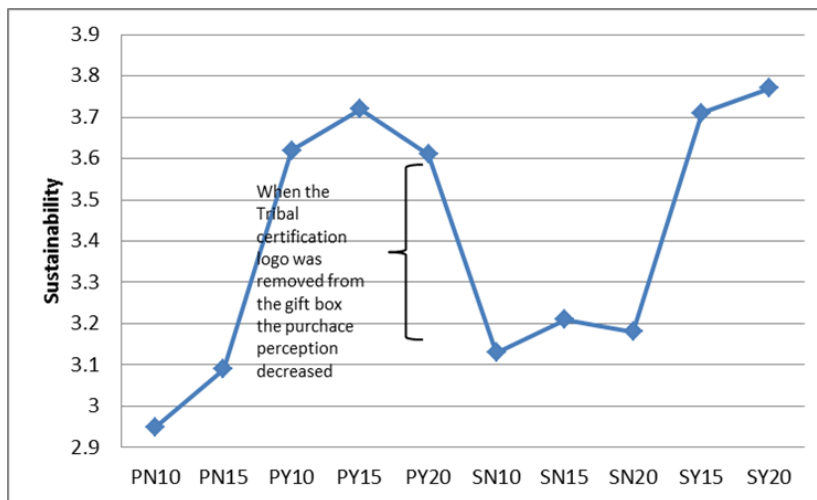


Figure 17. Mean differences of environmental sustainable products

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

The post-hoc Scheffé test in table 4 indicates that certified boxes, both with and without the salmon were viewed as significantly more sustainable when compared to PN10. Respondent’s intrinsic belief of the sustainability of Native American forestry practices is a great opportunity for future marketing and branding opportunities. The certification logo is clearly the main factor influencing the survey participants in this case for sustainability. However, what we need to emphasize is that each individual survey participant will have a different definition of what sustainability means to them.

Table 4. Scheffé test of environmental sustainable products

	PN10	PN15	PY10	PY15	PY20	SN10	SN15	SN20	SY15
PN15	-0.14								
PY10	-0.68	-0.54							
PY15	-0.77	-0.63	-0.10						
PY20	-0.66	-0.52	0.02	0.11					
SN10	-0.18	-0.04	0.50	0.59	0.48				
SN15	-0.26	-0.12	0.41	0.51	0.39	-0.08			
SN20	-0.23	-0.09	0.44	0.54	0.43	-0.05	0.03		
SY15	-0.76	-0.63	-0.09	0.01	-0.11	-0.58	-0.50	-0.53	
SY20	-0.82	-0.69	-0.15	-0.05	-0.17	-0.64	-0.56	-0.59	-0.06
Note:	P<0.0	P<0.0	P<0.1						

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

Supports Responsible Forest Management

Figure 18 shows the percentage of respondents that believe that the tribal gift box supports responsible forest management. Respondents’ positive perception of this attribute suggests that there is a strong relationship in their minds between Native American forest certification and responsible forest management. As you can see from figure 18, all the tribal gift boxes with the certification logo ranked higher than those gift boxes that did not have the forest certification, (SY20 = 39%), (PY20 = 34%), (SY15 = 32%), (PY15 = 28%), and (PY10 = 32%). These results suggest that Native American tribal forest certification presents a potential opportunity for a strong marketing prospect for forest resource tribes.

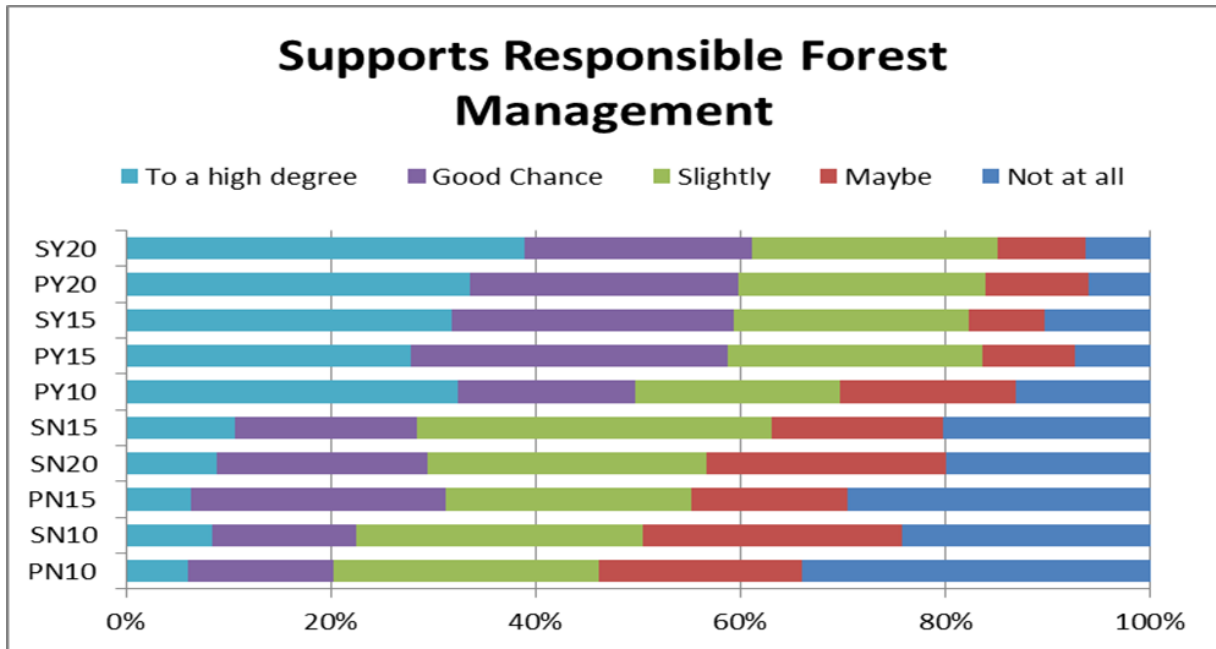


Figure 18. Perception of tribal forest that support responsible forest management

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

Figure 19 is a great indicator on how the Native American tribal forest certification logo enhances the positive perception of Native American forest practices. With the removal of the tribal forest certification logo a huge decrease occurs in the purchase potential. The Native American tribal forest certification logo plays a huge role in this attribute.

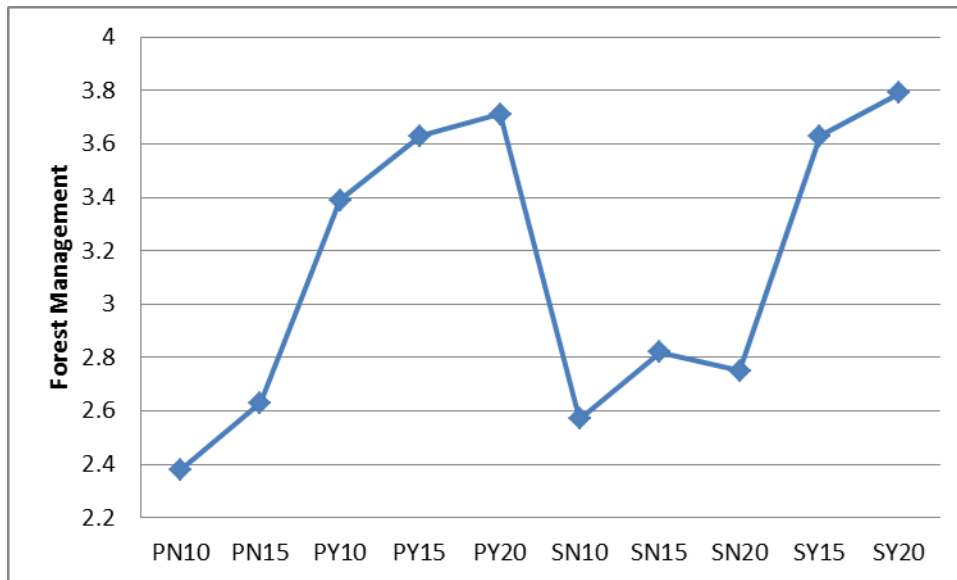


Figure 19. Mean differences of supporting responsible forest management

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

The pattern shown post-hoc Scheffé test for forest management (Table 5) clearly shows a grouping of significant differences. For example in you can see that all boxes that have the certification logo (Y) are significantly different from the boxes that are without (N).

Table 5. Scheffé test of sustainable forest management

	PN10	PN15	PY10	PY15	PY20	SN10	SN15	SN20	SY15
PN15	-0.25								
PY10	-1.00	-0.75							
PY15	-1.24	-1.00	-0.24						
PY20	-1.33	-1.08	-0.33	-0.08					
SN10	-0.19	0.06	0.82	1.06	1.14				
SN15	-0.43	-0.19	0.57	0.81	0.89	-0.25			
SN20	-0.37	-0.12	0.64	0.88	0.96	-0.18	0.07		
SY15	-1.25	-1.00	-0.24	0.00	0.08	-1.06	-0.81	-0.88	
SY20	-1.40	-1.16	-0.40	-0.16	-0.08	-1.22	-0.97	-1.04	-0.16
Note:	P<0.0			P<0.0		P<0.1			

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

Supports Local Craftsman

Similar to the “Environmental Sustainable Product” option, the Supports Local Craftsman” top three TIPI Scores all have the Native American Forest Certification Logo present. In part this can be a result of the information that was given to the survey respondents just before participating in the survey. They respondents were informed that the certification logo was an indicator that the “gift box that incorporated the logo on it was crated from a tribal forest on a reservation and manufactured by local Native American craftsman. This is great indicator that the Native American forestry practices express some positive environmental characteristics to the general public (Figure 20). This belief that the general public holds of Native American forestry is and should be the core belief that is used on the potential marketing and branding campaign project. As further graphs present additional evidence of the intrinsic beliefs held by our survey respondents, it will become more apparent that this would be a significant avenue for tribal businesses to potentially utilize.

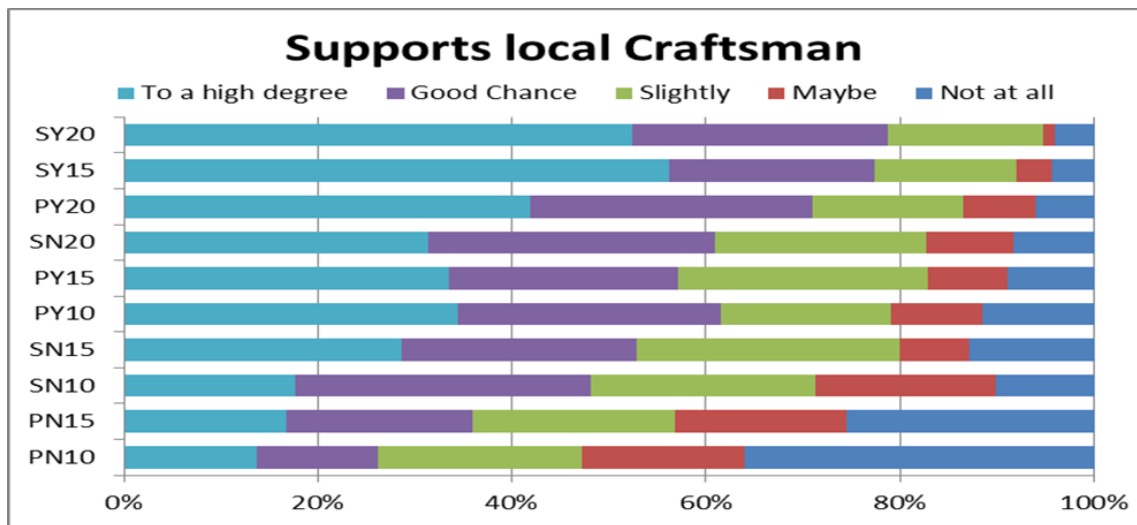


Figure 20. Perception of support local craftsman

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

In figure 21 a dip occurred between boxes plain-yes-\$20 (PY20) and plain-no-\$10 (PN10) in terms of respondents’ view that the product supports local craftsman. This is interesting because each individual that took the survey was informed that the presence of the tribal forest certification logo (or Y) meant that it was made by Native Americans from a Native

American forest. So each box with the tribal certification logo (marked with a Y) was well received as supporting the local Native American craftsman.

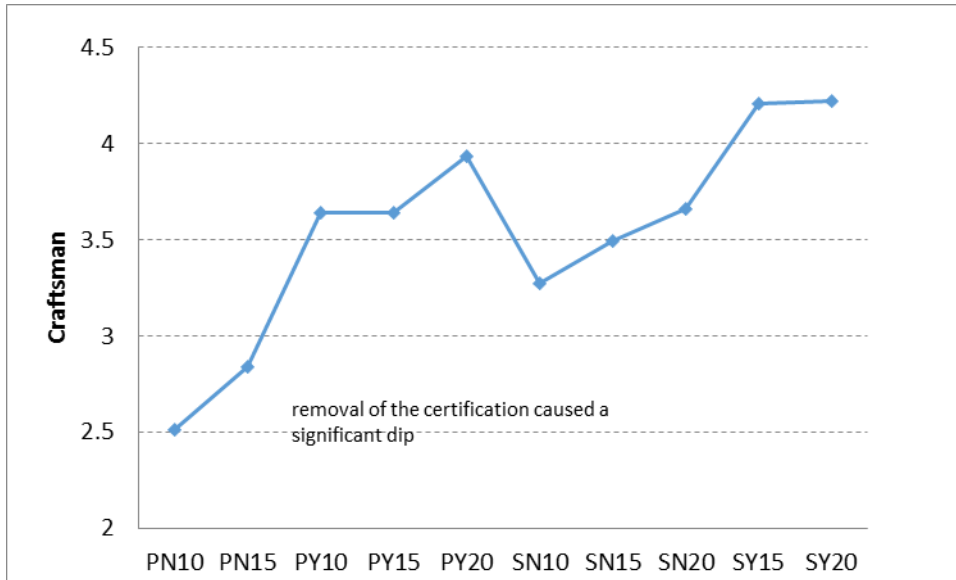


Figure 21. Mean differences of supports local craftsman

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

The post-hoc Scheffé test in table 6 indicates that the boxes with the tribal certification logo scored significantly high ($p < .01$) on supports the local Native American craftsman than the boxes that were not holding the certification.

Table 6. Scheffé test of supports local craftsman

	PN10	PN15	PY10	PY15	PY20	SN10	SN15	SN20	SY15
PN15	-0.33								
PY10	-1.12	-0.80							
PY15	-1.13	-0.80	-0.01						
PY20	-1.42	-1.09	-0.30	-0.29					
SN10	-0.76	-0.43	0.37	0.38	0.66				
SN15	-0.97	-0.65	0.15	0.16	0.45	-0.22			
SN20	-1.15	-0.82	-0.03	-0.02	0.27	-0.40	-0.18		
SY15	-1.70	-1.37	-0.58	-0.57	-0.28	-0.94	-0.73	-0.55	
SY20	-1.71	-1.38	-0.58	-0.57	-0.29	-0.95	-0.73	-0.55	-0.01
Note:		P<0.0	P<0.0	P<0.1					

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

Represents a Good Gift Item

This next question asked if the Tribal Gift Box would make a “Good Gift Item?” The objective is to measure the responses in order to evaluate how well the box would potentially compete in today’s fast changing and demanding gift box environment. Many Indian tribes face a number of key challenges when trying to compete and succeed in today’s timber industry. For example do the products that the tribe or entrepreneurs selling have the same features as the competitors? Is this timber gift box pretty much the same as others out in the market? Does the tribal design and certification logo differentiate it from other products? Figure 22 shows that certification effectively differentiates the tribal gift box with 62% of the respondents believing that the box both the salmon and certification would make a good gift item to a high degree. The first three positive choices cover 97% of the responses for box SY20. This indication is great when looking at the challenges that some new products face when trying to launch into a new market. This chart lays out the foundational potential for a value added timber gift box. The challenge of marketing will not be as difficult because this product already carries with it the intrinsic value of tribal appeal and certification. And we are seeing that there is significant potential for this particular product and any other product that would capture similar attributes from any tribe.

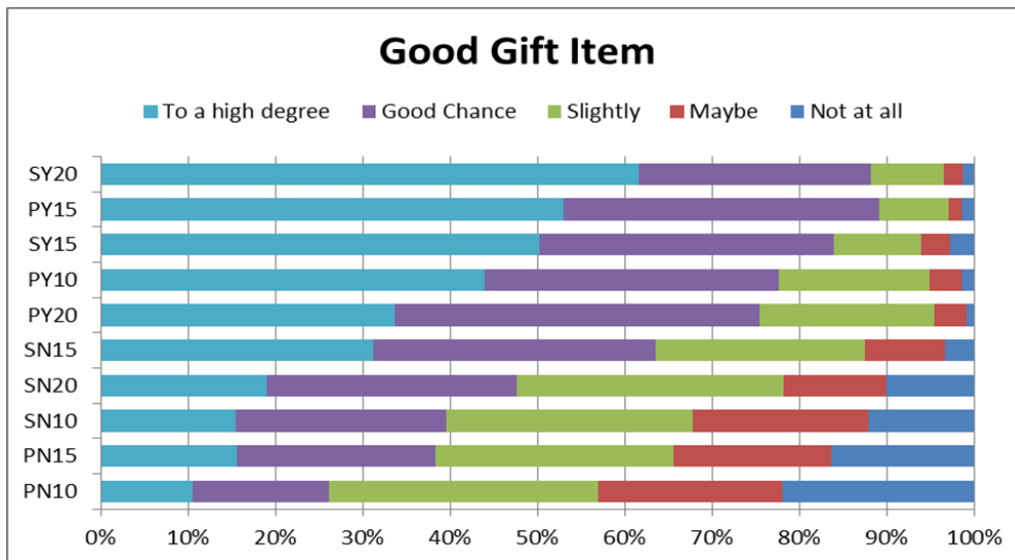


Figure 22. Perception of gift box representing a good gift item

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

Similar to the Native American appeal, figure 23 shows the good gift item attributes showed a gradual increase as more features were added. The gift box (SY20) received the highest overall rating. Respondents' perception that the box made a good gift item was the highest when the salmon was present along with the tribal forest certification.

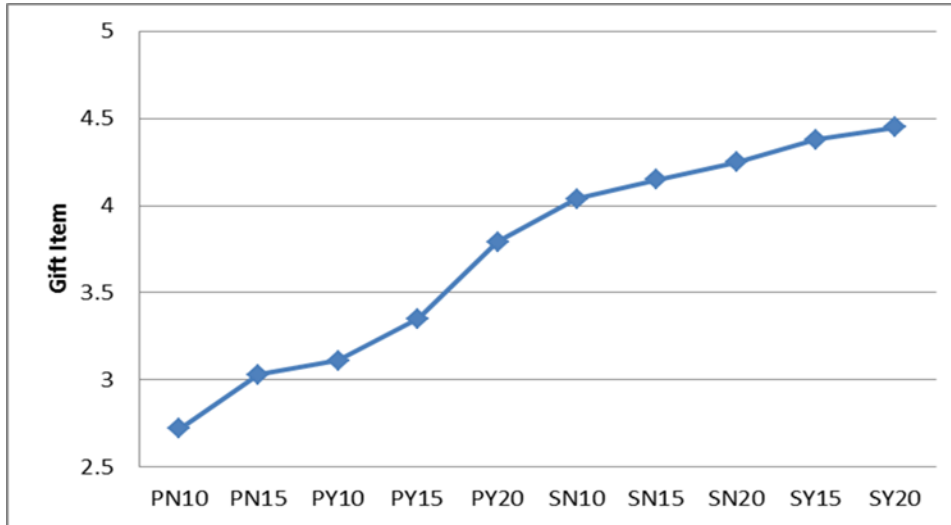


Figure 23. Mean differences of a good gift Item

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

The post-hoc Scheffé test in table 7 shows a significant increase in respondents' view of the tribal gift box as a good gift item as the number of features and price increases.

Table 7. Scheffé tests of a good gift item

	PN10	PN15	PY10	PY15	PY20	SN10	SN15	SN20	SY15
PN15	-0.31								
PY10	-0.39	-0.08							
PY15	-0.63	-0.32	-0.24						
PY20	-1.07	-0.76	-0.68	-0.44					
SN10	-1.32	-1.01	-0.93	-0.69	-0.25				
SN15	-1.43	-1.12	-1.04	-0.80	-0.36	-0.11			
SN20	-1.54	-1.22	-1.15	-0.91	-0.47	-0.22	-0.10		
SY15	-1.66	-1.35	-1.27	-1.03	-0.59	-0.34	-0.23	-0.12	
SY20	-1.73	-1.42	-1.34	-1.10	-0.66	-0.41	-0.30	-0.20	-0.07
Note:	P<0.05			P<0.05		P<0.1			

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

Good Value

Good Value in Figure 24 is rated highly when the Native American design (salmon) is present. The interesting thing that needs to be pointed out is that in the (SN20) there was a dip, this can be interpreted that at the \$20 price point respondents believed that the box should include the tribal forest certification logo, this hints to a synergistic connection between the tribal forest certification logo and Native American design (salmon). This synergistic impact will be examined further in this study. Potential customers and the relationship with (positive or negative) product attributes is of critical importance to tribal business managers and individual tribal entrepreneurs. The developing trends with the tribal gift box attributes are overall very positive and this can be clearly seen. The two figures; “Represent a Good Value (Figure 24)” and “How likely you would be to purchase each gift box (Figure 26)”, will measure overall satisfaction and give an insight into purchase and repurchase intentions. These survey questions are again designed to measure the pre and post levels of satisfaction of the tribal timber box. The tribal timber box is a multi-attribute product and this study will determine the performance of each attribute.

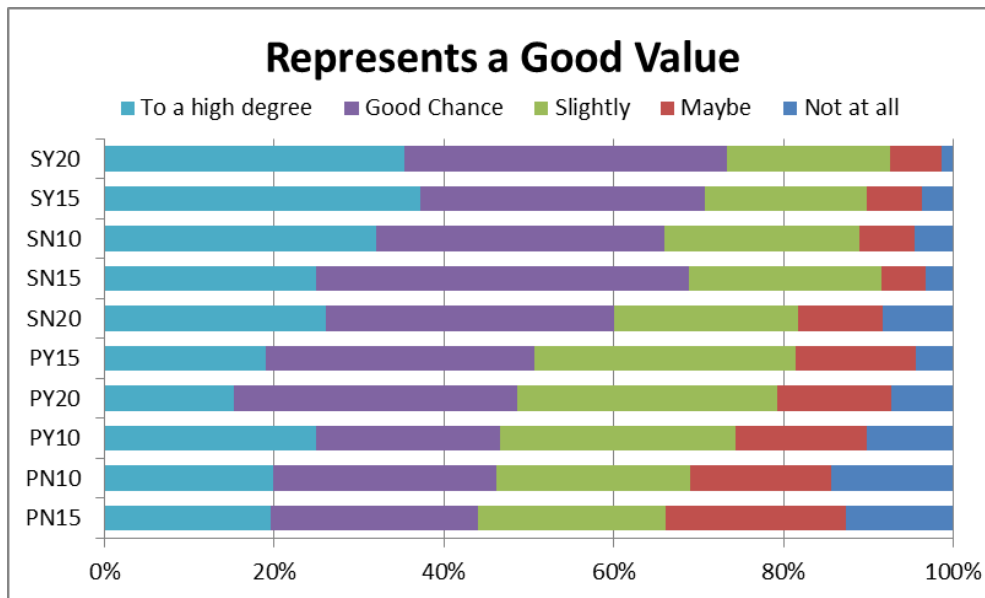


Figure 24. Perception of good value

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

The question asks if the tribal gift box “Represents a Good Value”. As you can see in figure 25 the Tribal certification logo was again in the top two rankings. With 62% of the respondents indicating that the gift box represented good value “to a high degree” and only 1% claiming that it was “not at all” a good value. This high degree of positive response suggests that potential consumers would view the tribal gift box positively on an attribute level and a product level.

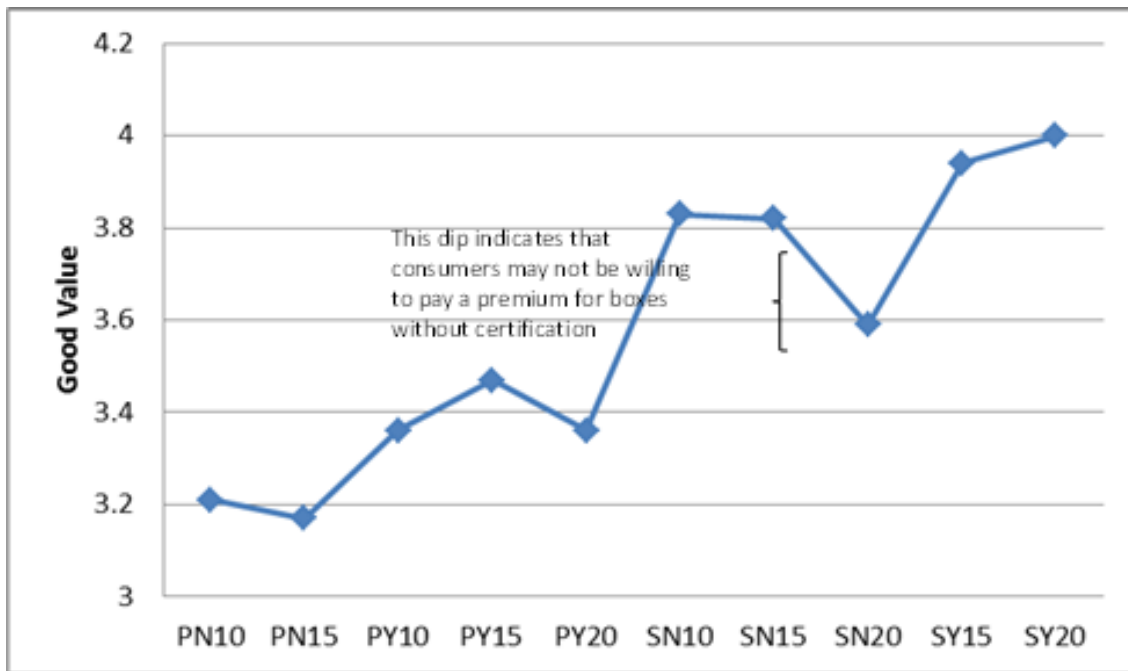


Figure 25. Mean value of good value

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

The post-hoc Scheffé test in table 8 indicates that the boxes with the salmon design are viewed as having a significantly higher good gift value compared to the plain gift boxes without the salmon design present ($p < .01$).

Table 8. Scheffé test of good value

	PN10	PN15	PY10	PY15	PY20	SN10	SN15	SN20	SY15
PN15	0.03								
PY10	-0.15	-0.18							
PY15	-0.26	-0.29	-0.11						
PY20	-0.15	-0.19	0.00	0.11					
SN10	-0.62	-0.65	-0.47	-0.36	-0.47				
SN15	-0.61	-0.65	-0.46	-0.36	-0.46	0.00			
SN20	-0.39	-0.42	-0.24	-0.13	-0.23	0.23	0.23		
SY15	-0.73	-0.77	-0.58	-0.48	-0.58	-0.12	-0.12	-0.35	
SY20	-0.79	-0.83	-0.64	-0.53	-0.64	-0.17	-0.18	-0.41	-0.06
	Note:	P<0.0	P<0.0	P<0.1					

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

Purchase Likelihood

To test the overall satisfaction level of the respondents with each of the three gift boxes that they were asked to review, they were asked to indicate “How likely would you be to purchase each gift box” using the 7 point Likert-like scale shown in Figure 26. The results indicate that the respondents were most likely to purchase both of the tribal gift boxes that has the salmon design and the forest certification logo more importantly, all of the top five rated tribal gift boxes had the salmon design on them. This would indicate that both the salmon design and the forest certification logo are perceived to be important attributes that increase the likelihood of purchase This results seems to support the earlier finding that showed that both aesthetic appeal/beauty (Figure 12) and Native American Appeal (figure 14) are closely correlated.

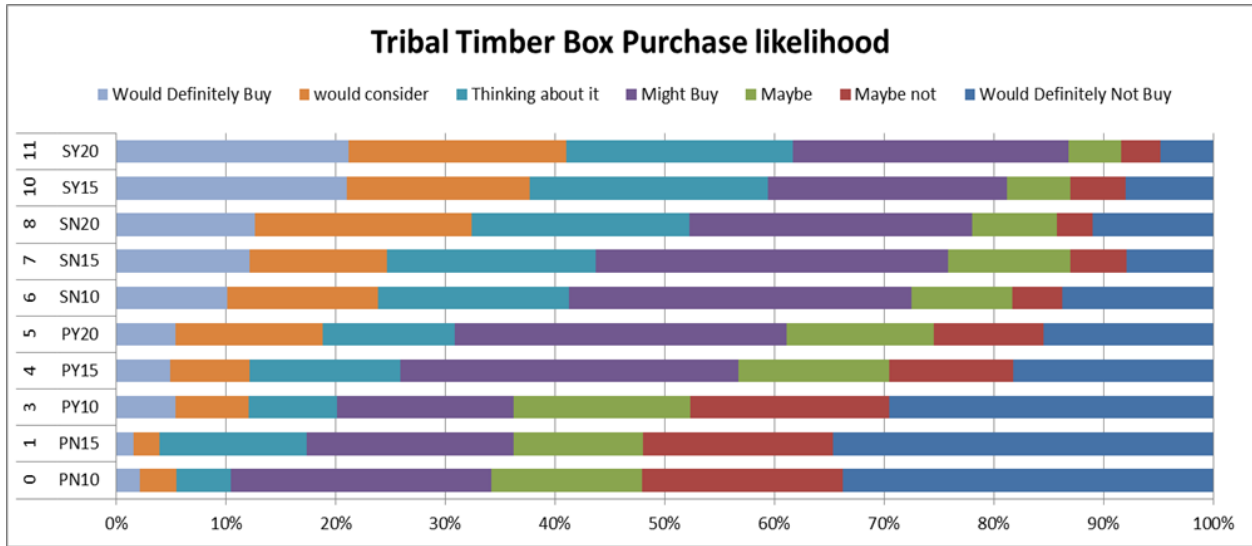


Figure 26. Likelihood to purchase a tribal wooden gift box

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

In Figure 27, the purchase potential shows a steady increase as the price increases along with the addition of both the certification logo and the Native American design (salmon). This result further suggests the conclusion that the respondents were more likely to purchase a tribal wooden gift box at a premium price if they had both the salmon design and the forest certification logo on them.

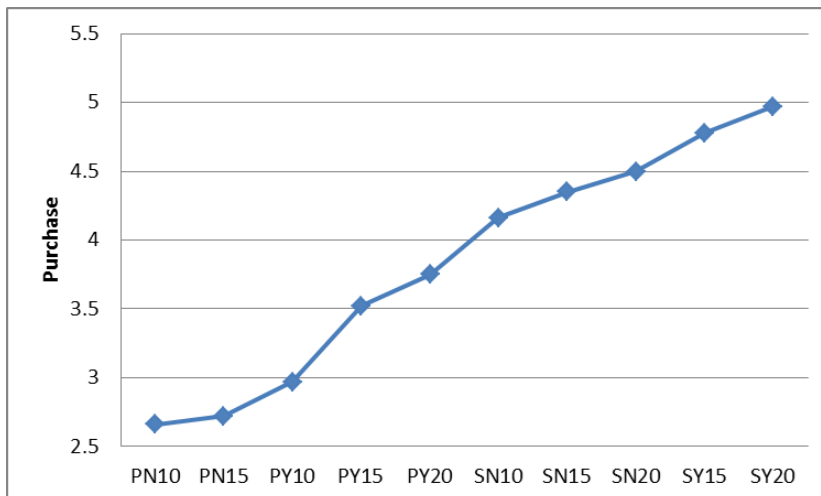


Figure 27. Mean differences of likelihood to purchase

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

What was found is that the Tribal Forest Certification Logo enhances the sustainability factor and the Native American Tribal design (salmon) enhances the aesthetic appeal/beauty and value. One point of interest was that the salmon design also had a high impact on the purchase potential. For example in the Forest Management (Figure 18 and Figure 19), if the certification logo is removed, even if the salmon design is present the chart will dip significantly and the sustainability perception falls.

Attribute Importance when a respondent purchases a tribal gift box

The survey also measured how important a variety of products attributes were in influencing respondent's decision to purchase a tribal gift product. Respondents was asked to rate the importance of each of the attributes in terms of its influence on their willingness to purchase a tribal product using the 5 point Likert-like scale. Knowing this information can be helpful in that it can be used to help differentiate the tribal gift boxes and support the development of a tribal brand. This information is also essential to understanding how the attributes are evaluated by potential buyers how this perceptual importance might impact a consumers' willingness to pay a price premium.

In order to help rank the attributes, the TIPI scores were calculated for each of the seven attributes. The results of this calculation are used to rank and display the attributes based on their importance ratings (Figure 28). The attribute that was ranked the most important by respondents was "supports local craftsman": 55.3% of the respondents rated it as being "extremely important" and 29.1% of respondents rated it as being "important". . The second most important attribute is "good value" where 45.1% of the respondents rated it as being 'extremely important'. Aesthetics, good gift item, environmental sustainability, and forest management all received similar importance ratings.

Among the seven attributes, Native American appeal was considered to be the least important attribute in terms of influencing respondent's purchase decision. As can be seen in Figure 28, the range of the "to a high degree" rating is from 38.5% (Native American Appeal) to

55.3% (Supports Local Craftsman) with a variation of only 16.8%. Regardless of the ranking, a great majority of respondents considered that all of the attributes had an important influence on their purchase decision.

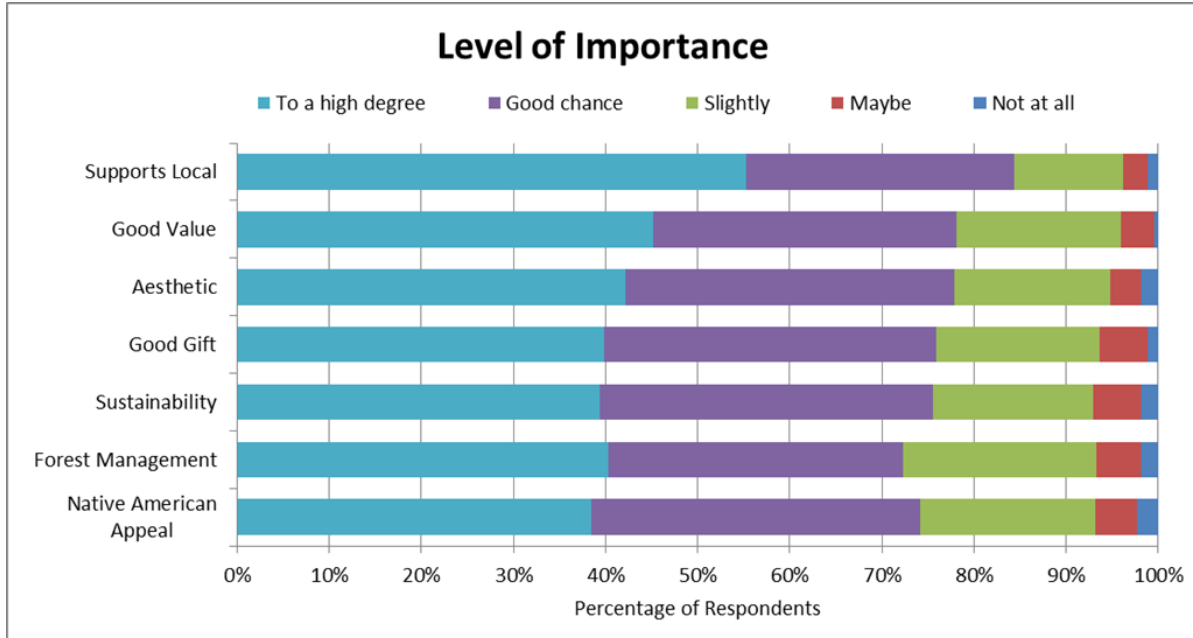


Figure 28. Importance of attributes

Grouping Respondents

Exploratory Factor Analysis

Before conducting an exploratory factor analysis (EFA) to group respondents based on the set of 7 tribal attributes, the correlation between the attributes were analyzed, Table 9. The correlation matrix is composed of a diagonal row of ones (which represents that the variables have a one to one correlation with themselves) while the values in the upper right and lower left triangles are symmetric. Sustainability, craftsman, and forest management have relatively higher correlations, ranging from 0.522 to 0.693. Aesthetic appeal and Native American appeal has a correlation of 0.382.

Table 9. Correlation between attributes

	Aesthetic	Native American	Sustainability	Craftsman	Good Gift	Forest Mgmt	Good Value
Aesthetic	1.000	0.382	0.039	0.055	0.257	-0.013	0.168
Native American	0.382	1.000	0.308	0.317	0.228	0.169	0.121
Sustainability	0.039	0.308	1.000	0.536	0.057	0.693	0.084
Craftsman	0.055	0.317	0.536	1.000	0.157	0.522	0.064
Good Gift	0.257	0.228	0.057	0.157	1.000	0.159	0.370
Forest Mgmt	-0.013	0.169	0.693	0.522	0.159	1.000	0.129
Good Value	0.168	0.121	0.084	0.064	0.370	0.129	1.000

The Kaiser-Mayer-Olkin (KMO) index, 0.668, is interpreted as being a mediocre value and suggests that the data is appropriate for an EFA test. In addition, the Bartlett's test of Sphericity evaluates the level of redundancy between the variables was significant at the 1% level which means that the original attributes can be reduced into a smaller number of factors. These results allow us to conclude that the variables are uncorrelated and that the data set is appropriate for a factor analysis.

The purpose of the EFA is to be able to explain as much of the total variance in the survey data as possible with the smallest number of factors. Three orthogonal principle components (PC) were extracted with eigenvalues that were larger than 1 using a Varimax rotation. These three factors explain 71.9% of the total variance in the survey data (Factor 1: 31.9%, Factor 2: 20.2%, and Factor 3: 19.7%). Table 10 shows the factor loadings of the rotated factors, the unrotated PCs and the communalities. The resulting communalities extracted from the PCA represents the percentage of variance explained by the extracted components, as well as the R squared. Communalities of variance are from 0.637 to 0.781; thus, three factors can explained a relatively large portion of variables.

Table 10. Factor loadings

	Rotated FA			Communalities	Un-Rotated PCA		
	Factor1	Factor2	Factor3		PC1	PC2	PC3
Aesthetic	-0.098	0.824	0.195	0.726	0.299	0.655	-0.455
Native American	0.302	0.792	0.039	0.720	0.580	0.336	-0.521
Sustainability	0.877	0.095	-0.003	0.777	0.791	-0.389	-0.023
Craftsman	0.778	0.176	0.033	0.637	0.749	-0.269	-0.060
Good Gift	0.074	0.252	0.763	0.652	0.413	0.594	0.359
Forest Mgmt	0.868	-0.068	0.150	0.781	0.770	-0.384	0.200
Good Value	0.056	-0.002	0.858	0.740	0.329	0.515	0.605

Based on the attributes included in each of the factors we can develop a name for each factor that reflects the values inherent in the groups of attributes. **Factor 1**, which included the attributes environmentally sustainable product, supports local craftsmanship and supports sustainable forest management was named “*environmental and social sustainability*”. **Factor 2** was titled “*aesthetic Appeal*” based on the two attributes included in this factor: aesthetic appeal and Native American appeal. Finally **Factor 3** was named “*good product value*” for the included attributes of is a good gift item and is a good value.

Figure 29 provides a graphical representation of the variables in the rotated factor space. Essentially this figure allows us to identify how individual variables correlate to the three factors. In the graph, the horizontal axis is described by factor 1 (Environmental and Social Sustainability). The vertical axis on the chart to the left is described by factor 2 (Aesthetic Appeal) and the vertical axis of the right chart is described by factor 3 (Good Product Value). The figures show that the attributes good value, good gift item, purchase, Native American appeal, and beauty are located far from the origin along the horizontal axis. This suggests that these variables are strongly related to the *functionality component* as these attributes are vital to the practicality of the tribal gift box. The variables sustainability, forest management, and supports local craftsman are located high on the vertical axis suggesting that they are strongly associated with *social impact and are an important element of the social appeal* of the tribal gift box.

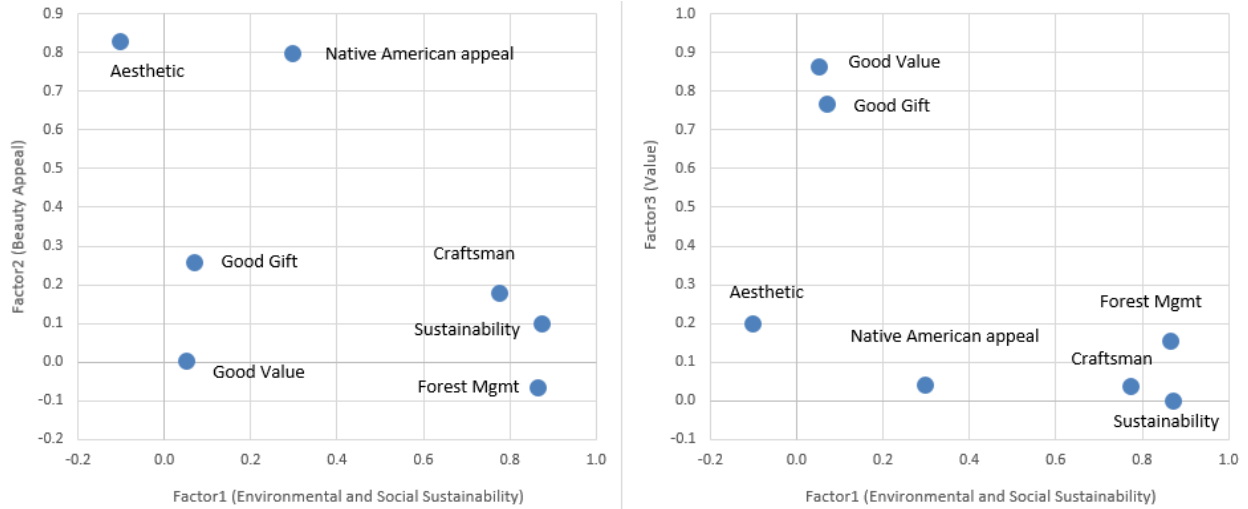


Figure 29. Component plot in the factor space

Cluster Analysis Results

To segment the respondents, a hierarchical cluster analysis was conducted using the Ward’s method. The dendrogram is shown in figure 30. A four cluster solution was adopted based on the shape of the dendrogram. This solution suited this study’s scope in understanding which demographic is the potential target market and the best “Tribal box” combination they would prefer.

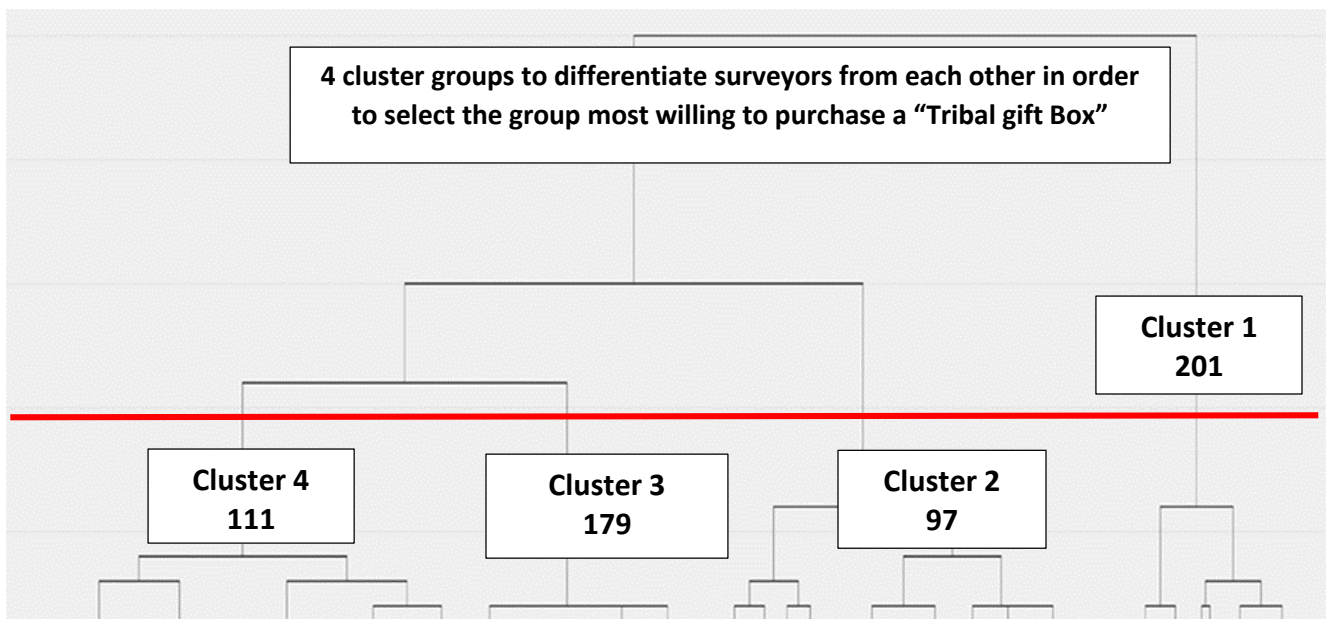


Figure 30. Cluster Dendrogram

In Figure 31, the clusters were broken into age which gives an indication of the demographic that each cluster holds. In Cluster 3 the age range was considerably younger than the rest with 39% within the under 24 age group, and this cluster was named for the environmental importance this group indicated. It would be advisable for a manager to understand that to reach this cluster group you would need to emphasize the sustainable forest management strengths of tribal products. Cluster 4 was identified as a target market that has a relatively large presence in age ranges 45 and above with an average of 30% in the 45-54, 55-64, and 65+.

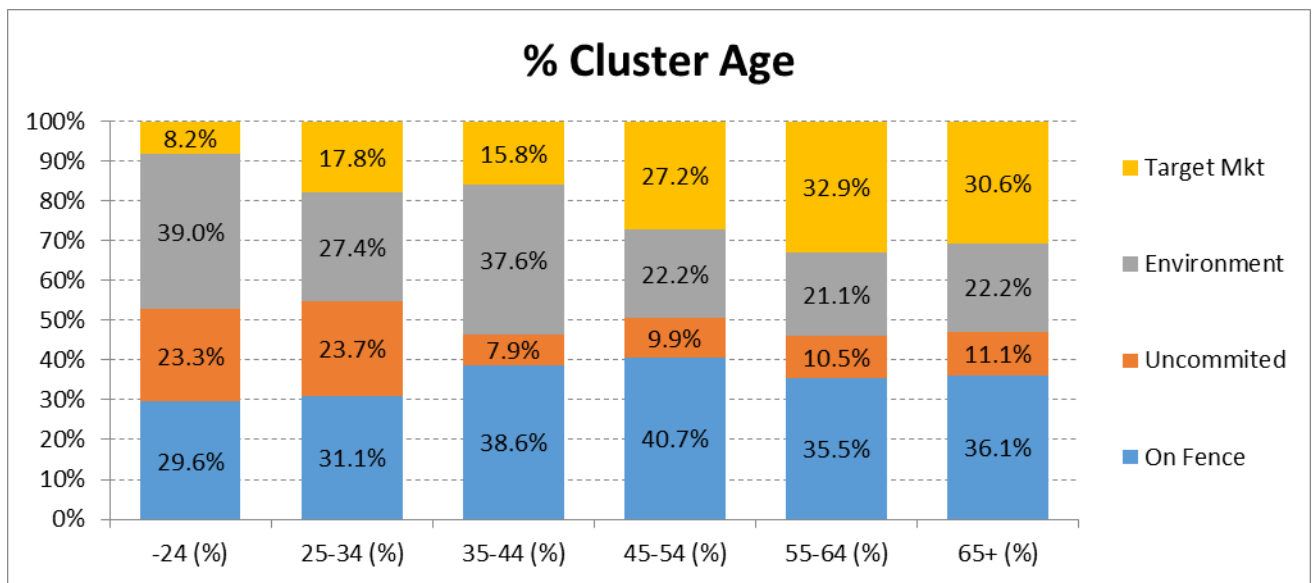


Figure 31. A cluster segmentation of age distribution

In figure 32, the education distribution of the clusters. There is an even distribution across all education levels. The environmental group makes up about a third of this distribution, while the target market makes up about 18% or roughly a quarter of this of this chart.

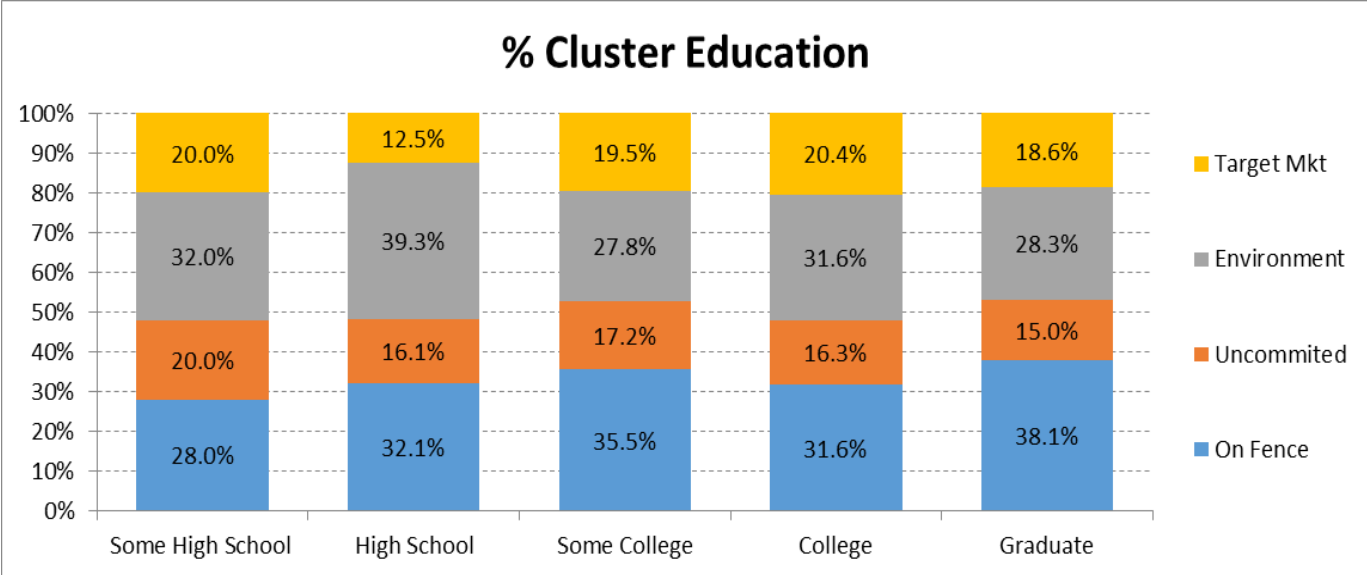


Figure 32. A cluster segmentation of education distribution

Figure 33 looks at gender in relationship to the cluster. The target market in cluster four are overwhelmingly female (24%). The cluster results will determine the focus of any future marketing opportunities for the tribal gift box. Remember that cluster 4 the target market is made up of a majority individual's over the age of 45.

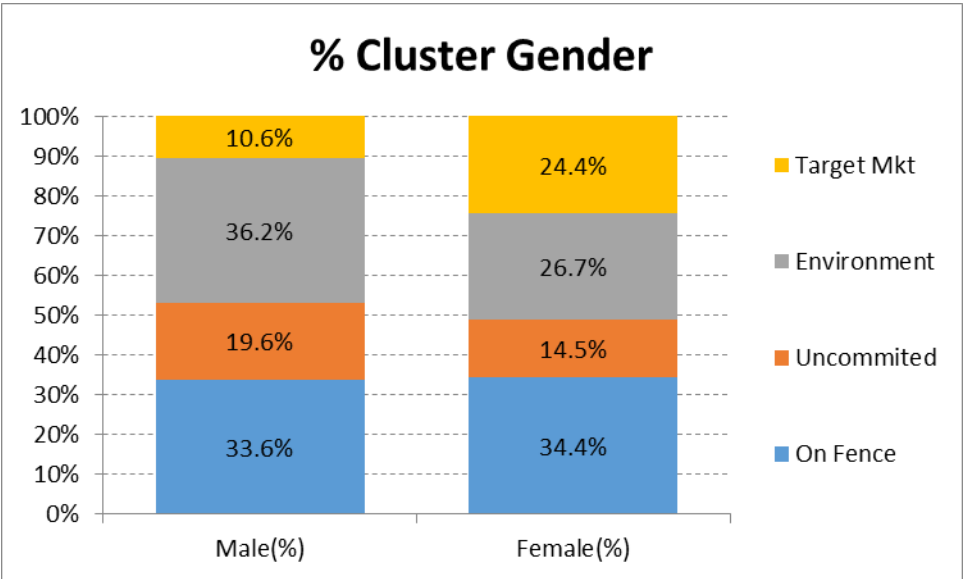


Figure 33. A cluster segmentation of gender distribution

One of the main considerations of a potential consumer’s choice is income; this will affect their purchasing power. According to “The Economist” the theory of consumer choice, income effect is defined as the change in consumption choices are due to changes in the amount of money available for an individual to spend. Also from The Economist it says that “one of the central considerations for a consumer in deciding upon their purchasing behaviors is their overall income” with that understood we can see that the target market has a good representation in the upper income brackets. Figure 34 shows the breakdown of cluster by each income. By looking at the target market income distribution we can say that income is somewhat irrelevant. The income for the target market is moderate, even an income as low as \$25K is still part of the target market. So income seems to be centered on the middle class. And the tribal gift box does not invoke a high capital sacrifice in order for acquisition. So from this information we can say that from an income perspective you can be kind of insensitive meaning almost anyone can afford the Tribal Gift box.

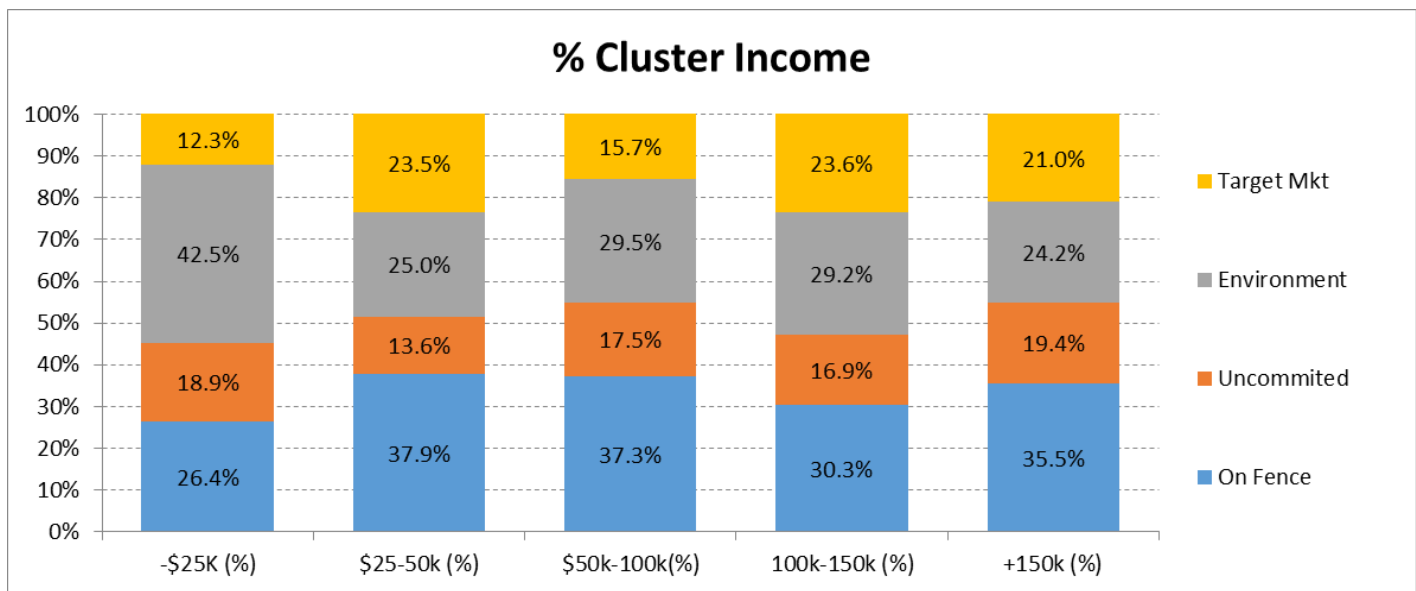


Figure 34. A cluster segmentation of income distribution

Figure 35 is a breakdown of each cluster and the mean value of purchase probability distribution. Each box is in the horizontal axis and on the vertical axis is the scale of purchase

probability from 0 being no chance of purchase to 7 being I will definitely purchase. As you can see our target market “Cluster 4” is highest on most of the box categories. There range of the means in the top three boxes (SN20, SY15, & SY20) are from 6.27 to 5.41 (Table 11) again this is a great indication of purchase probability.

In examining figure 35 further, you can see a general increase in trend across each box type, if you look at SY15 it is the biggest difference in cluster 4 that is where it differ from all other clusters. Cluster 4 is not price insensitive though, because if you present them the same box for \$5 more they drop back down about 33%. So cluster 4 is not just going to pay they are doing a value calculation in their heads, they are saying I want the salmon and I want the logo but I’m not paying \$20 for it. I’m only paying \$15; they are really looking for a value. The value part is important to them. The good news is that they are willing to pay a premium because they’re willing to go from SN15 to SY15 there’s a big difference in terms of their willingness to buy (their probability of purchasing). You can see that they defiantly want the salmon but they will pay a premium for the certification logo, an additional \$5 is what that premium is worth to them. SY15 is the sweet spot.

Well let’s say that tribes or individual Indian entrepreneurs can’t sell the Salmon and the certification logo for \$15 the next highest bar is SY20. You will lose some of the target market but that is the 2nd highest bar. If you’re going for the biggest market possible you’ll go for the SY15. But if you’re unable to make a profit at SY15 you can still have a pretty good market at SY20. From a marketing perspective I know where my sweet spot is in terms of my pricing but if I can’t hit that profitably, I can still go up by 33% in price and still hit a good market.

If for some reason tribes really don’t want to go into certification, then as a marketing manager you go into SN20 which is your 3rd biggest market at 5.19 and it’s still the target market and you can still get a price premium without a certification logo. Also in SY20 it carries an appeal in clusters 1 and 3.

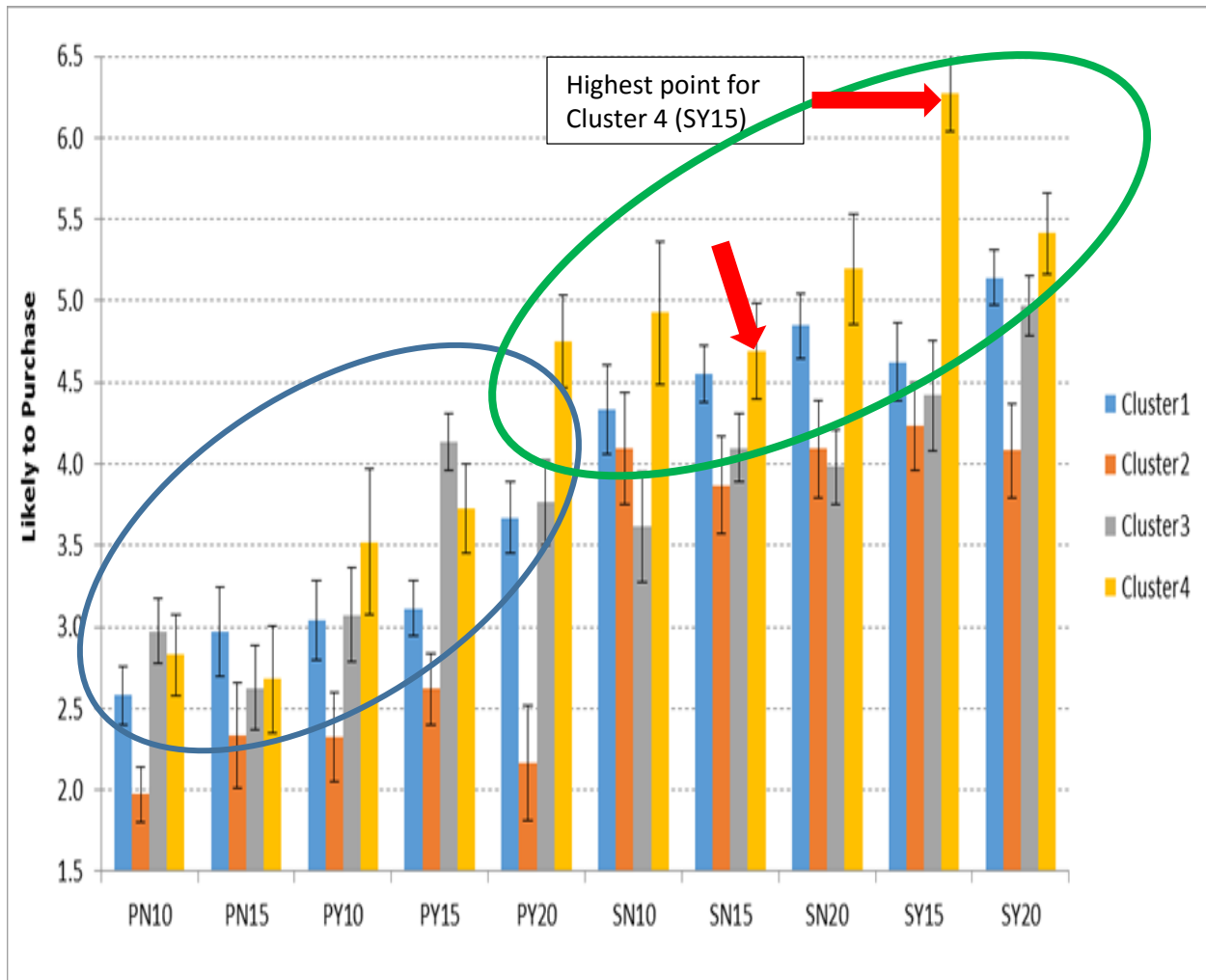


Figure 35. A cluster segmentation of purchase probability distribution

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

Here is a breakdown of box preference by cluster (Table 11), how this works is that each box will have its average mean for each cluster. For example for the box that had all attributes present (SY\$20) for cluster 4 the average mean was 5.41, and for the most basic tribal gift box, one that was void of all attribute (PN\$10) for the target market still had a relatively high purchase probability of 2.83. In Table 11, I want to point out as the sweet spot. This is an indicator of the optimal cluster preference. This term is used to in this case to show that the data from the survey respondents would convey the most preference for them to potentially buy the

product. It is considered to be the best of all variables in the study; high attribute preference, best price attainable, best box attributes present, and prime cluster to identify as a prime market to focus the limited resources available in marketing campaigns.

Table 11. Box preference by Cluster

	Cluster1	Cluster2	Cluster3	Cluster4
PN10	2.58	1.97	2.97	2.83
PN15	2.97	2.33	2.63	2.68
PY10	3.04	2.32	3.07	3.52
PY15	3.11	2.62	4.13	3.73
PY20	3.67	2.17	3.76	4.75
SN10	4.33	4.10	3.61	4.93
SN15	4.55	3.87	4.10	4.69
SN20	4.84	4.09	3.98	5.19
SY15	4.63	4.23	4.42	6.27
SY20	5.14	4.08	4.97	5.41

Code: Plain box, No logo, \$10 (PN10); Plain box, No logo, \$15 (PN15); Salmon, No logo, \$10 (SN10); Salmon, No logo, \$15 (SN15); Salmon, No logo, \$20 (SN20); Plain box, Logo, \$10 (PY10); Plain box, Logo, \$15 (PY15); Plain box, Logo, \$20 (PY20); Salmon, Logo, \$15 (SN15); Salmon, Logo, \$20 (SN20)

Each cluster was given a name based on table 12 will be discussed below:

Cluster Identification

Clusters are defined on how the survey respondents rated the 7 attributes, and the clusters are formed based on the 7 attributes which is more favorable for the tribal product

Cluster 1 was called “Potential Market” because upon examination this cluster had the following characteristics, when examined the survey responses showed that they had moderate interest in purchasing the “Tribal Box” based on the 7 attributes and certification that would be vital to Native American tribal product market segmentation. The purchase preference that this segment showed the most interest in was the Aesthetic appeal (Beauty).

Cluster 2 was identified as a cluster one that I would leave out because they rated the 7 attributes very low especially the Native American appeal and are tough on craftsman and environmental attributes. “No Market Potential” for the reason of having lower scores in the responses to the attributes in the survey. All in all this specific cluster was the least interested in any of the attributes that were associated with the “Tribal Box”.

Cluster 3 was labeled “Environmental focus” and this particular segment was mostly focused on the attributes of “environmentally sustainable product “and “supports responsible forest management”. The survey results point to this segment as being a potential for more consideration and investigation. Especially if they feel that there is an intrinsic environmental aspect within the Native American wood product industry, they may be a viable target market for this product.

Cluster 4 is the “Prime Market” that this study revealed. These respondents placed the highest scores on all the attributes and had the greatest appreciation for the tribal design (PNW Salmon) and the Tribal certification. Looking at Table 11 for purchase probability you can see that cluster 4 had an average score of (6.27) for the “Tribal Box” that had the salmon design and also had the tribal certification. Their preferred price was at \$15 rather than the higher price of \$20. This tells us that there is a potential for a price premium that can be attained.

Table 12. Cluster average and demographic information

	Cluster 1: Potential Market	Cluster 2: No Market Potential	Cluster 3: Environmental focus	Cluster 4: Prime Market
Pow Wow %	21%	23%	16%	56%
Female %	52%	67%	64%	62%
Education	3.34	3.41	3.56	3.50
Age	37.8	34.3	37.5	42.7
Income	\$78.5K	\$72.0K	\$78.9K	\$75.0K
Aesthetic Appeal (Beauty)	4.14	4.02	4.02	4.41
Native American Appeal	4.05	3.74	3.88	4.47
Environmentally Sustainable Product	3.99	3.58	4.15	4.43
Supports Local Craftsman	4.29	3.97	4.44	4.61
Is a Good Gift Item	4.05	4.02	3.89	4.48
Supports Responsible Forest Management	3.95	3.57	4.16	4.43
Good Value	4.19	4.03	4.06	4.51
Tribal forests are sustainably managed.	3.36	3.18	3.17	3.60
Tribal products help revitalize tribal economies.	4.06	4.14	4.09	4.35
Tribally certified wood is from well managed forests.	4.17	4.00	4.14	4.12
Tribal products support tribal culture.	4.19	4.13	4.14	4.38
There should be a distinction between native use and non-native use of Native American designs in marketing.	3.55	3.35	3.43	3.85

6. Discussion

This research looks at the cultural designs that are from Native American artist but are used by non-native companies to promote product that have no real affiliation with any Indian tribe at all. In this investigation we found that there is a value to a Native American design and that of all the respondents to the survey there could be a prime market that would pay a premium for a tribal gift box that was manufactured from a tribal forest by Native American craftsman. This differentiation is important because the potential customer does understand that if two identical products are sitting side by side and the only thing that differentiates them is a certification logo that states its origin is from a reservation; they would purchase the certified one because it carries an intrinsic value. This value can be used by tribes to promote economic prosperity in a value added timber market or any other market that would carry the tribal brand.

The tribal brand will capture the essence of the tribal culture and be beyond the product itself. In order to understand what kind of values potential customers find similar or dissimilar when selecting a tribal gift box, factor analysis was conducted. The results revealed that Native American appeal and aesthetic appeal are closely correlated to Native American appeal in general. And beyond that the research indicates that many of the survey respondents have an intrinsic belief that they carry of Native American forestry practices. The survey data indicates that they believe that tribal forest are sustainably run and that a tribal product does help the tribal economy. These beliefs and more are important to understand because they can be used to create the branding vision that the specific tribe will be trying to create. Also, the results revealed that potential customers perceive sustainability, supports responsible forest management and supports local craftsman are similar.

However, different customers hold different perceptions. In order to classify potential customers based on the perception when selecting a tribal product, we performed a cluster analysis. We found four different clusters. The “Prime Market” cluster include older generation and largely frequenters of pow-wow events and were the oldest of the other clusters. This indicates that it would be a good idea to sell tribal gift boxes at the Native American cultural events, such as pow-wows. The other cluster worth pointing out is “Potential Market” cluster because they would likely to purchase wooden gift boxes. They are about 40 or do in the age range and include more males than other clusters. These two clusters are ideal for tribal marketers to focus on. The third option for a tribe is the environmental focus cluster because this group rated environmental aspects of the gift box fairly high. They have highest income and highest education among the four clusters. It would be a good idea to emphasize the environmental aspects of tribal gift boxes in order to sell to them. Unfortunately, the youngest cluster ranked the tribal gift boxes very low and was considered to have no potential market opportunity. It is very important to change marketing strategy up to which clusters they would like to target.

Tribal design, forest certification logo and price significantly impacted various perceptions. Both certification logo and salmon design increased the likelihood of purchase. Though, this trend was not constant among different clusters. Prime market overall holds high likelihood to purchase tribal box, though the results suggest they are somewhat price sensitive since they have highest likelihood to buy the box when it is \$15, but the likelihood drop if it is \$20. Since there are many older female in the cluster, and they would be savvy consumers. So they are looking for a deal and are doing a value calculation in their heads. When looking at the data all respondents want the tribal salmon image, there is a potential premium for the tribal forest certification and price does have an influence on their potential selection in the end.

Although, we carefully designed the survey and collected a large number of samples, the convenience sampling method might bias the results of the study. Though, in order to understand the general public's perception toward tribal gift boxes, this data collection method resulted in a heterogeneous mix of respondents and a better representation of the diversity of the potential customers than other sampling approaches may produce. It is recommended to collect more samples from different events or different geographical regions to complement this study. Also, the design of boxes, the design of logo and price range had certain impacts to respondents. Future study needs to address those to better generalize the results.

The summary of my research is that within the sampled population we found potential markets that would require different marketing approaches. The overall take away is that there is an opportunity for tribes to differentiate themselves from other companies that are selling unauthentic products that are not intimately associated with an actual Native American tribe and are unable to truly capture the true essence of the culture and art that is being used in the marketing brand. A made in Indian country certification logo within the timber industry does have an economic opportunity for tribes.

Policy implementation

Individual Entrepreneur/ tribal governmental businesses

Tribes and individual Indian entrepreneurs have a general lack of education and experience about business in general. This is a significant challenge to any prospective business venture either by the tribe itself or an individual Indian entrepreneur. The areas of weakness are having limited knowledge of marketing, writing a business plan, completing a loan application, or general business practices. This can also be seen in the fact that very few Native Americans

are business owners. According to the latest research available 1 in 100 Native Americans are considered a small business owner (O'Hare, 1992). This can be summed up in the fact that in America there is around 170k reservation entrepreneurs operating on a micro-level (Adamson & King, 2002). For a Native American to be a business owner there are many challenges and they are breaking new ground in reservation economic activity and will be the future business mentors.

Indian Community

Native American tribes have available an abundance of natural resources that can be utilized in value added products in the timber market; this can include non-timber forest products (NTFP). The NTFP industry would be best implemented in a way that coincides with the research findings expressed above. To focus on sustainability and sound forest management, these are the descriptions that need to be told by the American community in order to differentiate tribal forest products from other similar products that use tribal imagery and symbolism. The rich culture that is in every Native American tribe has shown to be an economic attribute. In this case the design on the tribal gift box (salmon) increased Native American appeal and the beautiful image significantly and is shown to be easily manipulated with price. The more you charge the larger the purchase preference increases. Another result about the design is that it significantly increases the value of the tribal gift box. The logo has a massive appeal on how potential consumers feel about Native American forest management and sustainability versus not having it present on the gift box, which was significant.

To sum it up Native American appeal and beauty are influenced heavily by the price factor unless they are rated heavily by other factors beyond price. For example when boxes 10 (SY15) and box 11 (SY20) did not have a significant effect from price, it was because people were way too convinced about the beauty aspect and another point is to show that just by the tribal certification logo and aesthetics (beauty) they did not have to rely on price as a factor because they saw the high value. The evidence shows that when people are a little uncertain about the product price plays a big role and once they become more certain about the product the role of price goes down. What does this mean for the tribal government and how can the entrepreneur benefit from information above? The Native American story has shown to be a significant factor in both the potential marketing and branding of a tribal gift box, but this can be

crossed over into any product that can be certified as truly Native American and that comes from a Native American forest.

The Native American forest practices and traditions are its logo. The Native American community will help cultivate this logo into a strong and respectable brand. This takes a solid environmentally sustainable management plan that can be implemented systematically. This type of environmental management plan has to be the mission, trust needs to be built into this and it cannot be compromised. The traditional and cultural connection to the forests and to the land in general is a part of the Native American original instruction. This is obvious in the medicine wheel symbol, this is obvious in many other symbols that other tribes have in their traditional teachings. This revival of community around the traditional teachings about the forest and land has many benefits. These benefits that are not limited to things like business brands or marketing but go beyond that to potentially help heal social ills and to bring education of traditional medicines that are found in forest and other areas around traditional home lands. The tribal community does play a vital role in this endeavor because it is the community that tells the story; it is the community that is capable of showcasing the importance of tribal forests and indigenous lands.

Branding value proposition

Tribes and Individual Indian entrepreneurs most have a way to truly distinguish their products for the many other non-natives products that use the values that the Native American culture and art provide. When looking at the data and trying to see what survey respondents are looking for, what do they highlight in their responses? This will help to come up with a brand slogan that can help support the marketing efforts in Indian country and we can use the top two hypothetical gift boxes for this purpose. They are Salmon with the certification logo and priced at \$15 (SY15) and the same box priced at \$20 (SY20).

In order to invoke an emotional response to the product an understanding of the product environment is needed. For example who are the people involved? In this situation we have Native American craftsman who are usually struggling against high unemployment and other social ills, who have families to support and other financial responsibilities. This is a powerful emotional connection. Another connection to account for is of course the customer, what is it that you are promising them with your product?

This promise is incorporated in the brand vision. This vision is played out every day on the reservation across America. When the elders speak to the people about the importance of understanding their language, the deep meanings that come from the original words that their ancestors spoke. The importance of the ceremonial songs that have been passed down from generation to generation. The compassion and humility that must be your companion in both the suns lodge (day time) and the moons lodge (night time). The connection to all the beings on our mother earth, which we can learn from them if we only allow our minds to see the teachings.

This brand needs to be more than a tribal product, how is a tribal product more than just something made on a reservation or made by a Native American. A brand is a feeling that must be captured so the Native American brand in the study will have to do with the top 2 gift box and the perspective that the survey respondents indicated but also the marketer's interpretation of those responses. There was a strong response for Native American appeal along with the Aesthetic Appeal; this in conjunction with the environmental agreement ranking suggest that the survey respondents have an intrinsic belief that connects Native Americans to nature and sustainability. The brand vision statement could be something that would convey the spirit of Native American forests differentiating it from the non-tribal forests. The message associated with the Native American brand image to the potential customers requires a well thought-out marketing statement that would convey the tribal essence to potential customers. An example of such a statement is: "When obtaining this authentic gift box, you support tribal culture and sustainable forest management by keeping the spirit of our ancestors alive."

7. Conclusions

In order to better utilize the resource from Native American nations and to cultivate the wealth within the tribal people, we proposed a tribal wooden gift box project. My research is really awesome. This research revealed enlightening information for the tribal marketer to utilize in creating a brand that would invoke an emotional response to potential customers in the value added timber industry.

Within the sampled population we found potential target markets that would require different marketing approaches. There is an opportunity for tribes to differentiate themselves from other companies that are selling unauthentic products that are not intimately associated with an actual Native American tribe and are unable to truly capture the true essence of the culture and art that is being used in the marketing brand.

Although this study only explored the differences in terms of the package of the gift boxes, the most important mission for the Native American tribal community is to establish the appropriate brand. Establishing Native American brand and enhance the brand equity of Native American tribe will sustainably bring wealth to Native American communities in the long-run. Native American people need to be aware of this opportunity and develop an appropriate program to protect their potential legacy.

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Appendix: Survey

Native American Gift Box Survey

Please rate the following attributes for each box (A, B, & C).

1. Aesthetic Appeal (Beauty).

	Not at all		Slightly		To a high degree	
Box A	1	2	3	4	5	
Box B	1	2	3	4	5	
Box C	1	2	3	4	5	

2. Native American Appeal.

	Not at all		Slightly		To a high degree	
Box A	1	2	3	4	5	
Box B	1	2	3	4	5	
Box C	1	2	3	4	5	

3. Environmentally Sustainable Product.

	Not at all		Slightly		To a high degree	
Box A	1	2	3	4	5	
Box B	1	2	3	4	5	
Box C	1	2	3	4	5	

4. Supports Local Craftsman.

	Not at all		Slightly		To a high degree	
Box A	1	2	3	4	5	
Box B	1	2	3	4	5	
Box C	1	2	3	4	5	

5. Is a Good Gift Item.

	Not at all		Slightly		To a high degree	
Box A	1	2	3	4	5	
Box B	1	2	3	4	5	
Box C	1	2	3	4	5	

6. Supports Responsible Forest Management.

	Not at all		Slightly		To a high degree	
Box A	1	2	3	4	5	
Box B	1	2	3	4	5	
Box C	1	2	3	4	5	

7. Represents a Good Value.

	Not at all		Slightly		To a high degree	
Box A	1	2	3	4	5	
Box B	1	2	3	4	5	
Box C	1	2	3	4	5	

Please turn over to complete.

