

first section, *Ethics in Research*, opens with an account of the “Liability of Foreignness,” which affects PhD students and early-career academics who are unfamiliar with the rules of research and publication, and do not have the experience of their more senior colleagues to inform their decisions. The authors describe the liabilities of “newness,” “resource dependence,” and “outsiderness” that face new entrants to the Academy, and while these experiences will be well-recognized by those who are currently navigating the world of academia for the first time, they also offer a useful reminder of similar experiences to those who are more established. The section goes on to discuss some ethical hazards of academic research, including a detailed account of how to deal with data and written work in an ethical way, questions about submitting similar papers to different journals at the same time, and “slicing and dicing” data to get as many papers as possible out of one data set. The issues covered in this chapter are important and the advice offered is clear and practical, such as the “originality matrix” in Chapter 5, which can be used by academics to identify whether multiple papers are suitably distinct to be considered original.

Much of the second section, *Ethics in Teaching*, deals with relatively new challenges facing teaching staff in higher education, and these discussions will be equally useful to experienced academics and early-career academics. The authors reflect on problems such as the risk of a “race to the bottom” in student workload and assessment as academics attempt to respond to declining student satisfaction, and the increasing availability of university-style content online, often free to access, which threatens to undermine the perceived value of a traditional university degree. In both instances the advice given is collegiate, encouraging discussion among colleagues to identify collaborative ways to navigate our changing environment. The chapter entitled “Teaching Versus Preaching” is particularly timely and will be of great interest to those involved in teaching Business Ethics, where the risk of “preaching” rather than “teaching” is great. The discussion is a valuable reminder of our positions of power in the classroom and of the respect we owe to our students.

The final section, *Ethics in Professional Life*, addresses a range of other ethical issues that academics may encounter throughout their careers, from unreliable job offers to the inevitable conflicts of interest that arise from holding leadership roles in professional organizations. This section engages

with behaviors that are often taken for granted, but are in fact worthy of critical consideration. For example, Chapter 23 deals with the importance of “showing up” (to events, meetings, and conferences), and explains why it is important to attend events one has agreed to attend. This is complimented, however, by an acknowledgment of the limitations to academics’ time and ability to “serve” in Chapter 25, “Managing University Service Work,” which provides helpful guidelines on how to determine which service tasks to accept and how to politely decline tasks when appropriate. The section closes with chapters about when, how, and why we should pursue “extracurricular” engagements, such as media engagement and consultancy work.

I have recommended *The Ethical Professor* to my fellow early-career academics, and it is a book we will keep coming back to as we progress through our careers. It is well-designed for the classroom, and the discussion questions at the end of each chapter make it easy to use in the teaching of any PhD-related courses or induction sessions for new members of staff. The tone of the book and the frequent reference to the authors’ and contributors’ first-hand experiences create the sense that the reader is being given friendly advice from a senior colleague who is keen to help (although this should not deter more senior members of staff who will find as much, if not more, to gain from this advice). Another great strength of the book is that despite being about the dilemmas that academics face, it regularly reminds the reader of some of the joys of academia. This, as much as the acknowledgment of the challenges, will be welcomed by those starting and continuing their academic careers.

***Revitalizing Entrepreneurship Education. Adopting a Critical Approach in the Classroom*, by Karin Berglund & Karen Verduijn (Eds.). Routledge: London and New York. £115, ISBN: 9781138213791.**

Reviewed by **Michał Zawadzki**, Jönköping University, Jönköping International Business School, Sweden (michal.zawadzki@ju.se).

This book covers critical entrepreneurship education as an emancipatory space that gives the possibility to reinvent entrepreneurship by uprooting it from the neoliberal agenda. Too often, scholars reduce contemporary entrepreneurship education to the questions “*How to make a business?*” or “*How to become an entrepreneur?*” without leaving space for learning responsibility for social matters.

Exclusively linking entrepreneurship education to the issues of employability or money generates a false conviction that we should assess knowledge in terms of market success or failure. Many exclude critical distance from their reflection about the relationship between the market and knowledge, thus presenting education as a tool to achieve taken-for-granted aims connected with employability. When based on instrumental rationality, knowledge becomes an object of individual inquiry instead of collective embodied experience; that is, teachers become only performative workers who ought to spread useful information about technical competencies. In this situation, *Revitalizing Entrepreneurship Education: Adopting a Critical Approach in the Classroom* poses important questions. Namely, how can we restore responsibility for social concerns and the Others in entrepreneurship education, and thus, increase the quality of entrepreneurship action in society?

This edited collection explores critical entrepreneurship education as a shift from entrepreneurship as a money-making venture to entrepreneurship as responsibility for the Others; from teaching how to play the rules of the business game to critical understanding how the rules can be played with. Instead of socializing students into the roles of being their own producers, marketers, and sellers—and instead of treating teachers as performative workers—we should maintain critical reflection to recognize entrepreneurship as a collective effort with social consequences. We may reach this goal by way of creative modes of curriculum redesign based on didactic innovations and artistic provocations. In this sense, the book reveals the importance of differentiating entrepreneurship education by implementing critical pedagogy and critical management education in the classroom, which may then help to normalize critical entrepreneurship learning and emancipate students along with teachers.

Revitalizing Entrepreneurship Education explores the gap in the literature regarding the successful connection between deconstruction and reconstruction of entrepreneurship education. Exploring this gap raises critical questions about taken-for-granted and hidden assumptions about entrepreneurship. However, the same critical reflection should not discourage students from taking responsibility for specific actions. The learning environment should be deliberative and focused on critical reflection about societal issues connected with entrepreneurship—like social exclusion or environmental pollution—but it should also offer students

practical tools. Hence, this book provides examples of connecting skeptical, yet hopeful approaches toward entrepreneurship education and practice.

The book's contributions indicate that entrepreneurship is not a single university course, but rather a logic of contemporary life. Therefore, the main ethical task of critical entrepreneurship education is to deconstruct the “enterprising self” as a product of naturalized neoliberalism, which is deeply rooted in the mainstream conventional understanding of entrepreneurship. Enterprise culture stems from the assumption of autonomous and economically rational individuals, ready for constant reinvention of their competitive entrepreneurial competencies to perform value-neutral money-making. When resisting instrumental rationality and neoliberalism in entrepreneurial education, teachers may introduce students to the literature of critical entrepreneurship studies to show the possibility to critically engage in the world. We should introduce and analyze concepts such as power, neoliberalism, entrepreneurial self, or governmentality in participatory discussions and collective art performances that offer students space for resistance.

As the reviewed book reveals, to reorient entrepreneurship education, students should receive opportunities to learn for the sake of learning, when knowledge and creativity become the main source of curiosity and passion, without expectations of productivity. We should treat problem-solving not as the goal, but as the method of teaching and learning. Finally, we teachers must develop critical reflection about assumptions of the knowledge we teach, and then, discuss these assumptions with our colleagues and students. The ability to see through the power of neoliberal performativity that affects our work arms us with the potential to reconstruct the ways of teaching toward more critical pedagogical strategies.

Revitalizing Entrepreneurship Education has 11 chapters. In their Foreword, Martin Tillmar, Pascal Dey, and Denise Fletcher present critical entrepreneurship education as an emancipatory field that allows distancing oneself from the neoliberal assumptions of entrepreneurship. In the Introduction, Karin Berglund and Karen Verduijn analyze the main assumptions of critical entrepreneurship education by reflecting on the possibility of connecting deconstruction and reconstruction strategies. In Chapter 1, “Education or Exploitation? Reflecting on the Entrepreneurial University and the Role of the Entrepreneurship Educator,” Richard Tunstall through empirical vignettes testifies to the possibility of reconstructing the “entrepreneurial university”

without reducing the discourse of change into an artificial opposition of evil entrepreneurial capitalism and real academic freedom. Tunstall's linking of entrepreneurship with social change and civic attitudes—as an outcome of learning sheds new light on entrepreneurship education and the role of the contemporary university.

In Chapter 2, “Entrepreneurship in Societal Change: Students as Reflecting Entrepreneurs?,” Jessica Lindbergh and Birgitta Schwartz analyze their experiences of teaching a university course about social entrepreneurship. Their story gives us not only the possibility of seeing concrete ideas of critical entrepreneurial education in action, but also of deepening our understanding of the students' difficulties when connecting reflection on entrepreneurship knowledge with the critical reconstruction of entrepreneurial practice. In Chapter 3, “The Reflexivity Grid: Exploring Conscientization in Entrepreneurship Education,” Leona Achtenhagen and Bengt Johannisson reflect on Freirean “conscientization” as a means to enhance critical reflection on entrepreneurship by presenting alternative pedagogical approaches: conscientization through emancipation and articulation. In Chapter 4, “From Entrepreneurship to Entrepreneurship: Transforming Healthcare Education,” Hanna Jansson, Madelen Lek, and Cormac McGrath utilize Bourdieu's concept of “habitus” to analyze the difficulties connected with introducing critical entrepreneurship values into healthcare education and medical practice.

In Chapter 5, “A Space on the Side of the Road: Creating a Space for a Critical Approach to Entrepreneurship,” Pam Seanor shares her reflection on her personal experience of the critical approach to entrepreneurship in the classroom by focusing on understanding the resistance from students and other colleagues toward her approach. In Chapter 6, “Conceptual Activism: Entrepreneurship Education as a Philosophical Project,” Christian Garmann Johnsen, Lena Olaison, and Bent Meier Sørensen introduce “conceptual activism” as a tool for problematizing the opportunity to invite students not only to rethink their approach to entrepreneurship, but also actively create alternative concepts.

In Chapter 7, “Bringing Gender In: The Promise of Critical Feminist Pedagogy,” Sally Jones reflects on the discourse of gendered entrepreneurship that shows how she creates a space in the classroom for challenging the taken-for-granted assumptions of “efficient entrepreneurial masculinity.” In Chapter 8, “Entrepreneurship and the Entrepreneurial Self: Creating Alternatives Through Entrepreneurship

Education?,” Annika Skoglund and Karin Berglund meticulously discuss their critical entrepreneurship course based on the deconstruction of “entrepreneurship as enterprising” and denaturalization of entrepreneurial self through the reconstruction of alternative types of practice. In Chapter 9, “Between Critique and Affirmation: An Interventionist Approach to Entrepreneurship Education,” Bernhard Resch, Patrizia Hoyer, and Chris Steyaert analyze the interventionist approach to entrepreneurship education connected with engaging students in creative group performances, which may allow joining the critical and affirmative strategy to uproot neoliberalism in entrepreneurship education.

In Chapter 10, “Moving Entrepreneurship,” Karen Verduijn reflects on her university course based on the “ontology of becoming” and a processual approach, in which students prepare films and develop their critical sensitivity toward the assumptions of entrepreneurship as an active intervention in the world. In Chapter 11, “On Vulnerability and Possibility in Critical Entrepreneurship Education: Mutual Learning Between Students and Teachers,” Anna Wettermark, André Kårfors, Oskar Lif, Alice Wickström, Sofie Wiessner, and Karin Berglund analyze the vulnerabilities of teachers and students in entrepreneurship education by emphasizing students' voice in struggling against neoliberal shame and guilt, thus creating a deliberative space for developing competencies of “caring capitalism.” The same chapter includes interesting reflections by students who partook in the course on critical entrepreneurship. In the afterword, Ulla Hytti relates the different chapters of the book and elaborates on critical entrepreneurship education as an emancipatory field, allowing us to resist mainstream neoliberal entrepreneurial education that transforms students into unreflective consumers involved in the simulation of “McEducation.”

Two contributions from *Revitalizing Entrepreneurship Education* require special mention. First is Richard Tunstall's contribution for his eye-opening effort to juxtapose the prevailing neoliberal type of entrepreneurship with the mainstream instrumental model of university reforms. That is, entrepreneurship increasingly becomes the taken-for-granted ideology of higher education policy-makers, who very often reduce the understanding of university to the notion of a profitable enterprise obliged to produce employable students and undergo quantitative audits and ranking games. However, Tunstall does not mythologize the traditional model of the university against the false entrepreneurial model. The cornerstone of

defending the university from neoliberal weaknesses is the deconstruction and reconstruction of entrepreneurship education. These actions may be possible by giving students a space for critical resistance to neoliberalism, albeit with an affirmative attitude toward finding new, more collegial, and democratic modes of entrepreneurship.

Second, special mention goes to the contribution by Anna Wettermark, André Kårfors, Oskar Lif, Alice Wickström, Sofie Wiessner, and Karin Berglund. Their text shows how important it is to learn more about anti-neoliberal mutual learning of entrepreneurship between students and teachers that happens in classrooms. The hyperindividualism of profit-oriented entrepreneurial selves increases the level of shame and guilt over potential failure. Instead, Wettermark and colleagues foreground how collaborative learning may offer the right resistance strategy to become a reflexive decision-maker. Hence, socially conscious entrepreneurship—based on compassionate capitalism—enables a reduction in the exclusion of those who do not play the neoliberal games, which in turn pushes them to the margins of the mainstream entrepreneurial discourse. Moreover, the ethical approach to the Other and learning from her is a way to deconstruct the entrepreneurial self and disengage from playing the capitalistic games. Thus, discussing moral dilemmas of entrepreneurship with students and giving them the right to question the authority of teachers may create an emancipatory space of disobedience toward neoliberal principles.

Revitalizing Entrepreneurship Education is a valuable book founded on careful reflection about critical entrepreneurship education with specific examples of reflexive approaches enacted in the classrooms; that is, resisting the hidden agenda of neoliberalism through increasing responsibility for the Others by focusing on the affirmation of new entrepreneurship strategies presents us with a chance for effective performance in harmony with ethical vulnerability. One of the basic implications of this book is that, when denaturalizing entrepreneurship, we should strive to find a balance between the deconstruction and reconstruction of entrepreneurship education; that is, between the reflexive critique of entrepreneurial self and the development of practice-oriented alternative ways of socially relevant actions. Moreover, the book reveals that much work remains to be done to resist the mainstream approach of treating universities and business schools as places of entrepreneurial, market-driven consumption. Until universities become tools for human emancipation, currently obscured by the false conviction of direct

relationship between education and the job market, the reproduction of forgetting the Others in entrepreneurship practice will continue.

This book allows us to draw the following agenda for academic teachers and higher education policy-makers:

- We should differentiate critical entrepreneurship education as an emancipatory field of uprooting entrepreneurship from ethically false, neoliberal values, which narrow the education to a mechanism of capital reproduction;
- We should develop an ethical dimension of entrepreneurship as crucial for the reflexive practice, which allows us to better understand the accompanying moral dilemmas and engage in socially relevant actions;
- We should introduce collaborative learning in courses on entrepreneurship along with innovative didactic methods based on art performance, which will allow us to shift from entrepreneurial selves toward responsibility for Others;
- We should support the humanistic models of university reforms, based on the Humboldtian model of higher education, with a strong focus on the social relevance of teaching and research, which will allow us to develop civic attitudes in the classroom instead of reproducing market-oriented consumerism.

To summarize, I propose at least one way to build upon *Revitalizing Entrepreneurship Education*. If we want our society to be built upon critically oriented citizens, ready to take responsibility for the Others—in contrast to profit-oriented ignorants, focused on fulfilling egoistic demands—teaching and learning responsibility through entrepreneurship practice, collective ethical action, and engagement in solving social problems needs to be the key part of the new, humanistic model of business education and of university for the common good. The sooner we revise entrepreneurial model of education, the better for the quality of democracy.

***American Indian Business Principles & Practices*, by Deanna M. Kennedy, Charles F. Harrington, Amy Klemm Verbos, Daniel Stewart, Joseph Scott Gladstone, and Gavin Clarkson, 2017.**

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Ethnic minorities in the United States remain underrepresented in a number of occupations and higher positions (Yelamarthi & Mawasha, 2008). This