

Critical Corporate Social Responsibility in *Tamara-Land*: The Role of Tetranormalizing Fractals

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Abstract: This chapter contributes a critical approach to Corporate Social Responsibility (CSR), with implications for governance and ethics. We will develop a critical-CSR theory of storytelling by building on Boje's (1995; Krizanc & Boje, 2006) earlier work on *Tamara-Land*. *Tamara-Land* is a storytelling organization in which actors and spectators are doing storytelling simultaneously in many different rooms, and therefore cannot be in more than one place at one time. *Tamara-Land* can be applied across all organizations in regard to CSR where governance is being attempted through organizational practices and distributed widely across nations for both international and global enterprises. We give an example of an agricultural company called Monsanto, followed by an exposition of its detractors who attempt to resist current local and global governance, to enact new local and global governance, and to approach ethics from alternative standpoints. This interaction with Monsanto, standards-setting institutions, and activists in the anti-GMO movement—as well as supply chains and researchers on both sides of the sundry GMO issues—sets off 'fractal' patterns in the *Tamara-Land* of the organization. In the spirit of *Tamara-Land*, stakeholders are staged in different rooms where they are simultaneously doing storytelling in a distributed network and also trying to ascertain how the story is unfolding in other locations around the world. We will contribute recent work with colleagues on Fractal Change Management (FCM) methods. A fractal is a pattern of unfolding, cross-scale self-similarity and irregularity that occurs among socioeconomic actors and sociomaterial processes. Our question is as follows: How can governance and ethics of 'Critical-CSR' be analyzed using fractal methods? One such method is called Tetranormalizing. Tetranormalizing extends the work of Henri Savall and Veronique Zardet and their international colleagues to the chaos of standards imposed on corporations in the areas of quality/ecology, accounting/economics, trade, and social/cultural. We contend that in each of the four tetra areas, a re-normalization process can affect the kinds of fractal patterns unfolding therein. In this way, FCM becomes a research-based, ethics intervention.

Introduction

Hitchin (2014; 2015) has breathed new life into *Tamara-Land*. The term “*Tamara-Land*” was first used to describe the storytelling organization behaviors of Disney Corporation (Boje, 1995). *Tamara-Land* is a storytelling organization in which actors and spectators are doing storytelling simultaneously in many different rooms, and therefore cannot be in more than one place at one time. Hitchin extended it by pointing out the politics of researching storytelling across multiple organizations, in particular regarding networking in health care. Presently, we want to continue the revival of *Tamara-Land* by considering its applicability to Critical-Corporate Social Responsibility (CSR). The implication is that as we zoom out to a "bird's eye" level of analysis, the interorganizational variant of *Tamara-Land* is more clearly political, and this understanding can be helpful in developing a Critical-CSR analysis.

As the sky grew brighter, Yudhishthira could see men and women and children standing around him, every one of them dressed in deerskin, standing in silence looking at him. Then a man walked from the trees, making no sound, and knelt near Yudhishthira in his dream.

With the palms of his hands joined at his breast, the forest dweller said, “Bharata, we are the deer of this forest. Majesty, now only very few of us remain, like seed, like broken words; if you do not leave us we shall all perish for your food.” Then Yudhishthira awoke, and it was morning. He told his brothers, “We must move on and let the forest animals recover” – the Mahabharata (Buck, 1973).

As this short story implies, even the ancient sages of India understood the importance of sustainability. Despite, or as a direct consequence of, the Western world's tendency to forget these lessons of sustainability, CSR has increasingly become a popular topic—among environmentalists and marketers alike. Preceding modern times, in his famous *New York Times Magazine* article, Friedman (1970) argued that social responsibility was a matter best left to philanthropy, suggesting that the diversion of corporate resources away from increasing the bottom line was a breach of executives’ responsibilities to their shareholders. Fortunately, popular sentiment in recent years has

driven corporate America away from Friedman's contention that the only responsibility of a company is to its shareholders.

For example, Carroll's (1999) discussion of CSR described how the notion of corporate responsibility has shifted over time from a mere duty to increase profits for shareholders, to a broader sense of responsibility toward internal and external stakeholders, including future generations. Stakeholder theory suggests that corporations are responsible to a wide spectrum of affected persons, far beyond the original stockholder loyalty. Alexander (2007) suggested that systemic emphasis on profit maximization gets in the way of normative practices supporting eco-friendly business practices. He suggested applying the veil of ignorance, wherein decision-makers treat their choices as if they had no idea whether the affected parties were strangers or loved ones—even themselves, as a moral device to overcome such limitations.

At the same time, other pundits argue that sustainability efforts can make sense in terms of profit, through energy savings, efficiencies, and waste management (Boyd, 2013). In 2009, Nike, for instance, saved \$8 million by switching their cargo transportation from air to ship while simultaneously reducing carbon emissions (Gerdes, 2012). Other industries have similarly saved money by employing sustainability practices. For example, Gerdes (2012) also reported that by truncating the delivery of Minute Maid orange juice by one stop, Wal-Mart both saved money and cut down on the proverbial carbon footprint as a result. Elsewhere, Witkin (2011) described what Joe Santana, a tortilla producer in California, did to save an estimated \$100,000 annually by increasing energy efficiency and reducing waste. These and other business-savvy cognoscenti suggest that not only is social responsibility in vogue at the moment, but it has market-appeal as well, as evidenced by the success of companies like those aforementioned as well as Patagonia, Tom's shoes, SAP software, and their contemporaries. In the 21st century, the dominant narrative seems to be that "it's hip to be green!"

In contrast, the temptation among other corporate giants is to claim eco-friendliness in an attempt to appear socially responsible, termed "greenwashing." Particular to this chapter, whereas Monsanto's web page paints the picture of an eco-conscious organization, there are invariably multiple sides to Monsanto's story. Utilizing

Tamara-Land as the central lenses of analysis, the case we shall develop against this backdrop is a consideration of Monsanto versus the Non-GMO activists. Between them are the standard-setting institutions that attempt to govern corporate behavior through the imposition of standards as a dominant narrative. As a long-lived corporation, spanning many decades, Monsanto has been able to fend off its CSR critics about Agent Orange, Bovine Growth Hormones, so-called “Terminator Seeds,” Round-up Resistant Herbicide, and many other products; and Monsanto continues to develop its global production and distribution practices. Furthermore, from all sides, narratives such as the ethics of Monsanto—its version of CSR—interact with counter-narratives which charge that Monsanto is not acting in a completely ethically, socially, and ecologically responsible manner.

As a large, complex, global corporation, Monsanto affords us the opportunity to consider four kinds of CSR areas: quality/ecology, accounting/economics, trade, and social/cultural. Is Monsanto good for the ecology; do the accounting and economics prove sustainable; are the seed trade tariffs bringing greater harvests or misery; and is this a corporately socially and responsible corporation? There are scientists and management professors answering ‘yes’ and others, a resounding ‘no.’ But, how do we study Monsanto’s CSR, much less actually intervene to change its practices?

The chapter is organized as follows: Part One summarizes the Tetranormalizing Fractals. Part Two develops fractality in relation to *Tamara-Land*, including the role of antenarratives. Part Three applies the first two parts to Monsanto and the activists’ contentions over Monsanto’s CSR. The chapter ends with a discussion of possible FCM interventions and fractal research possibilities for the critical-CSR field.

Part One: Tetranormalizing Fractals and CSR

One answer comes from a group of colleagues actively studying these four areas using a model called ‘Tetranormalization’ (Savall & Zardet, 2007; 2012; Boje & Rosile, 2012; Boje, in press). Boje's (in press) recent work is to move from the *noun*, Tetranormalization, to the *verb*, Tetranormalizing. Tetranormalizing looks at ways to create normalizing change practices in the aforementioned four areas of quality/ecology, accounting/economics, trade, and social/cultural, as well as both across nations and over

long temporal horizons. Tetranormalizing is also about research interventions (i.e., action research) into the four tetra areas that will change the ongoing patterns across scales. As action research applies to Critical-CSR, Fractal Change Management (FCM) is one way action researchers can intervene in ongoing fractal patterns in an interorganizational network that has become a *Tamara-Land*.

Boje (in press) successfully applied FCM to Tetranormalizing after Henderson and Boje (in press) developed and summarized the FCM methods. Together these works emphasize outcomes that are a direct product of examining multiple levels of analysis and temporal frames to identify and to influence scalable, self-similar patterns of aggregate behaviors and sociomaterial unfoldings. The patterns generated by this multifaceted approach is thought to be less destructive than the patterns generated by myopic, single-scale approaches.

“A fractal is defined as a pattern of self-similarity across scale levels, from micro to macro scales, and vice versa” (Boje, in press, p. 15). In the context of storytelling and organizational development, such patterns can appear as temporally distinct recurrences of particular kinds of behaviors and interactions at multiple levels of analysis. FCM seeks to shift the patterns by intervening in unique ways, by creating discrepancies in replication and iteration processes across scalability (Henderson & Boje, in press). It includes the identification of underlying, ontological impetuses of repetition, which are fractal generators in the context of aggregate human and posthuman behavior patterns with a view toward strengthening generative patterns and consciously reacting to (or choosing to ignore) others in a way that honors context and antenarrative potentiality.

Patterns are considered not only with a view toward their past and current effects, but also in terms of the likelihood that they will repeat and appear elsewhere. Such analysis leads to a moral choice on the part of each sentient actor, either to repeat or to condone current patterns or, alternatively, to differentiate purposively in some way. We tie this choice to Bakhtins’ (1993) concept of two-sided answerability, which we extend from its original notion of answerability for the intent and content of an action to include answerability for unintended consequences—a much bigger deal in today’s interconnected world than it was for past generations.

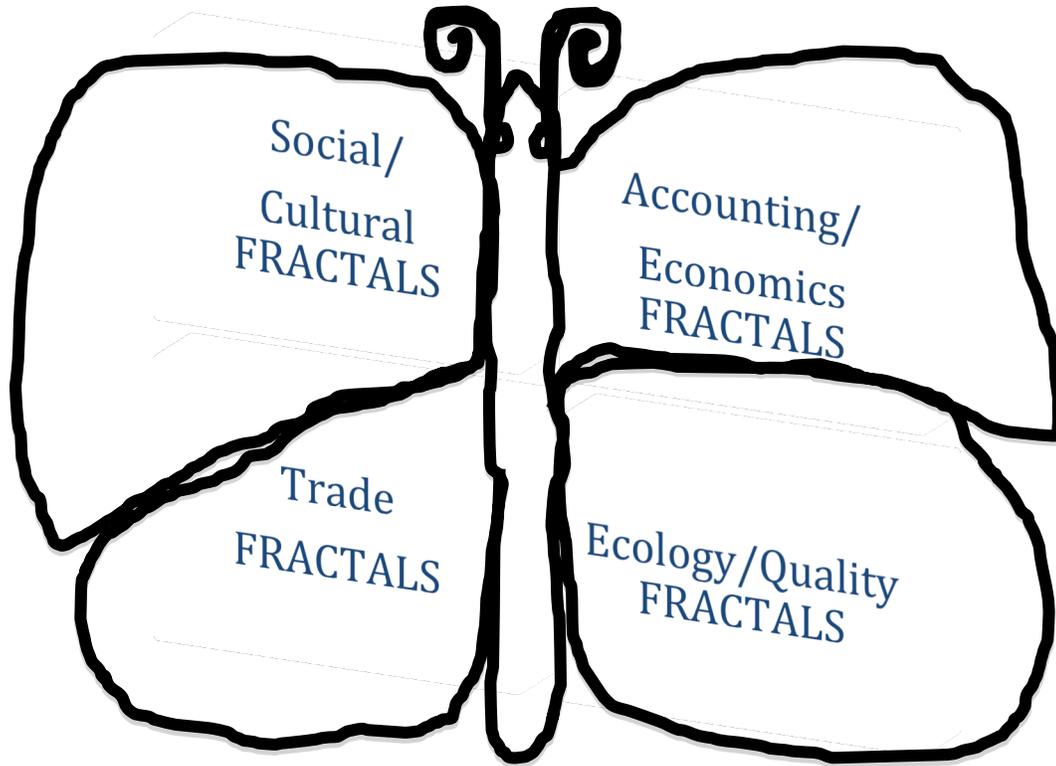


Figure 1: Four Wings of Tetranormalizing Fractals

Next we briefly summarize examples of scores of fractal and multifractal research studies going on in the four wings of Tetranormalizing.

Accounting/Economics fractal research: Smith, Boje, and Foster (2014) have applied Tetranormalization to accounting practices globally. According to Boje (in press), Mandelbrot (1999) developed a multifractal approach to analyzing Wall Street stocks. He followed this up with a study of the Deutschemark/US dollar exchange rates. Since then there have been more than a dozen multifractal studies in accounting, finance, and economics (Ausloos & Ivanova, 2002; Bershanskii, 2001; Gorazza & Malliaris, 2002; Fillol, 2003; Lux, 2003; Muzy, Sornette, Delour, & Arneodo, 2001; Schmitt, Schertzer, & Lovejoy, 2000; Turiel, Pérez-Vicente (2002); Xu & Gencay, 2003; Yalamova, 2003; 2006). Mouck (1998: 189), for example, applied Mandelbrot's fractal studies of economics and financial time series to the chaos and complexity (i.e., order and disorder) of capital markets in ways that awaken the grip of traditional capital markets research paradigm on financial standards reporting. "Critical accounting is a fractal tool, and a

fractal-finance tool (Mandelbrot, 1997, 2005) for transformation (Maurer, 2002), including risky asset fractal activity (Heyde, 2010), and inverse fractal statistics in finance (Jensen, Johansen, & Simonsen, 2003), and its market analysis (Peters, 1994)” (Boje, 2015). The linear fractal form of conventional accounting standards compliance of sameness/difference takes on a plural/multifractal of multiple agents influencing and enlarging scaling-shape patterns in a critical accounting framework (Maurer, 2002, p. 662-663). In Lāidi's (2002) thesis of the rise of the ‘fractal state’, globalization need not downgrade nations states’ global regulation in fulfillment of the market. Rather, the fractal state transforms itself to move beyond itself simultaneously to oppose and to act within the market as a “fractal actor” (p. 393). The nation state as fractal actor is caught between the roles of public rationality and market developer on the global stage. Yalamova (2006), for example, looked at multifractality of index prices series on daily data to assess wavelets, short form waves with local support, and time/scale decomposition along the time series. She developed a multifractal spectrum (MFS) theory and a method to reveal trading time irregularities.

Ecology/Quality Fractal research: Fractal models of earth science (Ibañez & De Alba, 2000; Korvin, 1992; Martin & Taguas, 1998; Taguas, Marti, & Perfect, 1999) are developing in a different direction than fractal frameworks of quality standards compliance. The eco-fractal approaches stress entropy and diversity whereas the quality standards fractal practices are about automating compliance to ISO¹ (International Standards Organization) and other quality standards. The standards-fractal is bringing quality-compliance-reporting into software algorithms, which do not account for fractals driven by commercial exploitation (i.e., commodification) of the earth that has accelerated with dire consequences which encapsulate what eco-scientists are calling global warming (Williams, 2002, p. 120).

Warnecke’s (1993) metaphorical use of fractal concepts to envision the ‘fractal company’ became the inspiration for work in quality standards-fractals in production, planning and control (PPC) systems doing so-called flexible or agile manufacturing. The approach is top-down, and the focus is on the material resources of the ‘agile enterprise’

¹ A Swiss organization, that develops the quality and environment standards that have been widely adopted by corporations

accomplishing self-organization and self-optimization, self-similarity, and vitalism dynamics, in a "hierarchical system" (Boje, in press). Vasiliu and Browne (2003) defined fractals as displaying self-similarity, across all scales, making it possible to implement Warnecke's (1993) Fractal Factory in modeling and then controlling the manufacturing processes according to enterprise objectives and standards that are managed in an organization network of central control (as summarized by Boje, in press).

Pugesek (2014) showed that there are fractal cycle turning points in the crises of social, economic, and ecology that when analyzed for patterns, look just like the Fibonacci-spiral fractal. He identified several cycle patterns (i.e., Kuwae, Tambora, and Deflationary) that align closely with historical events (e.g., disease pandemics, famines, revolutions, and war) in England and the US that are linked to anomalous weather patterns (heat, drought, etc., leading to crop failures) and to sociopolitical turmoil dating back to the 6th century (Pugesek, 2014). These are fractal cycles with higher order cycles, patterns occurring within wider change patterns. The cycle is based on Fibonacci numbers that pinpoint inflationary peaks and deflationary troughs (turning points) at intervals in the Fibonacci number series (1, 3, 5, 8, 13, 21, and so on). Each interval "cycles forward and backward in time" in relation to the "next lower level in the Fibonacci sequence" (Pugesek, 2014, p. 159). The price major turning points had secondary turning points, such as the years of significant famine in 1322 and 1432, and the plague outbreaks of 1453, 1563, 1624 and Great Famine of 1315-1322, as well as the Kuwait volcano eruption in 1453.

Social/Cultural Fractal research: Jenson (2007) said the relation between the micro scale and the macro scale is a long-standing concern of social theory. In a fractal approach to the study of the social, space, and infrastructure become a primary concern. We begin to think in terms of the scale of sociotechnical relations and of course in terms of Savall's interest in socioeconomic/sociotechnical relationships. Jenson looks at Danish health care as a fractal social theorist. "De Florio et al (2012) theorize Fractal Social Organizations (FSOs) in the dynamic evolutions of a communities of actants. They present a software operating model to generate self-similar fractality in a service-oriented community with a set of roles, tied together in energy dynamics of Actor-Network-Theory (ANT), with channels of communication for sharing about situations, states, and

goals of members processing events (or perturbations), reorganizing, reshaping the flow of activities, to find resources as there are changes of scale, that 'unite into a coherent and self-similar hierarchical organization'" (Boje, in press; Latour, 2005). The Web fractal (i.e., the Internet) has created limitless accessibility. This is what Abbott (2001) called the fractal re-parameterization of morals and ethics within late modern capitalism (Williams, 2002, p. 120). As this standards-fractal becomes more mono mythic, it encounters a counter-narrative: the way the professions are becoming posthuman and our activities are tied to the World Wide Web, Google, Facebook, and Twitter 24/7.

Trade Fractal research: Ruggie (2004, p. 36) of Harvard University asks the question, is it possible to do a fractal overlay of proliferating transnational ties and strategies among nation states and non-state actors, plotting the channels between economic, political and judicial institutions, and public opinion social action mobilization? Global trade standards are set by the World Trade Organization (WTO), World Bank (WB), in agreements such as GATT, NAFTA, and even involves the International Labor Organization (ILO). The Deleuzian rhizome-fractal posited by Hardt and Negri, the installation of WTO, IMF, ILO, and GATT were supposed to become the organization-network-regulatory-apparatus of world trade. The Deleuzian WTO-IMF-ILO-GATT-NAFTA rhizome-fractal of so-called 'free markets'-'anti-state'-'anti-regulation' has not improved either trade efficiency or tamed its rapacity and monopolizing spirit. It has only further skewed income distribution and wealth disparities globally. Cline (2004) said there is a relationship between, on the one hand, poverty worldwide and, on the other hand, global trade standards, trade flows, and what WTO, GATT, WB, IMF, ILO, and others are doing. Cline (2004: 32) stated that there is rising inequality and income inequality, biased downward in a Lorenz curve, where the "distribution is fractal." Brett and Swallow (2006) applied Mandelbrot (1977, 1983) fractal geometry to what they call fractal poverty traps.

Next we develop fractality in relation to *Tamara-Land* antenarrative theory.

Part Two: Tamara-Land Antenarrative Theory and Fractality

Hitchin's (2014, 2015) work on developing the *Tamara-Land* says that Boje's work attends to storytelling in terms of its multiplicity, diverse materials, sociomateriality

relationships, energy, actions, and situation. She combines actor network theory with *Tamara-Land* by focusing on localness. As Hitchin's (2015, p. 222) *Tamara-Land* health and wellness research stressed, "Social reality is constructed through multiple, mobility, messy relationships," fraught with interference in a landscape that is political and sociomaterial. The notion of narratives of stability and change occurring in a landscape addresses the 'hot' topic in storytelling, how the social and material are inseparable sociomateriality (Barad, 2003, 2006; Strand, 2011; Henderson, 2012; Boje, 2012, 2014; Henderson & Boje, in press). *Tamara-Land* is method: "Seeing, watching, being close to, and stepping back from these situated encounters" (Hitchin, p. 231). Hitchin (p. 216) draws out three lessons about the politics of narrative methodology and its praxis, tying the reflexive approach back in:

1. Multi-voiced approaches, without critical reflexivity, are subject to criticism of ventriloquism.
2. Literary forms are risky because the requisite skills of poetics and fantasy are difficult to persuade, empirically.
3. At its worst, a reflexive approach can tend toward epistemological hypochondria, self-absorption in the self-analysis that misses the politics of method and explanation.

Tamara-Land is an inter-play between 'fractal narratives' and 'webs of fractal stories.' "Fractal narrative" is defined as "a narrative that finds its best accomplished form in the Web" in hyperlink networks (Durate, 2014, p. 284, as cited in Boje, in press).

Fractal narratives grew in popularity across the social sciences after Mandelbrot's 1970s work in fractal geometry (Henderson & Boje, in press). Fractal narratives became popular in films such as *Tron*, *The Matrix*, *Neurmancer*, *Dune*, *Star Wars*, *Star Trek*, *Avatar* (something we develop much further in Henderson & Boje, in press).

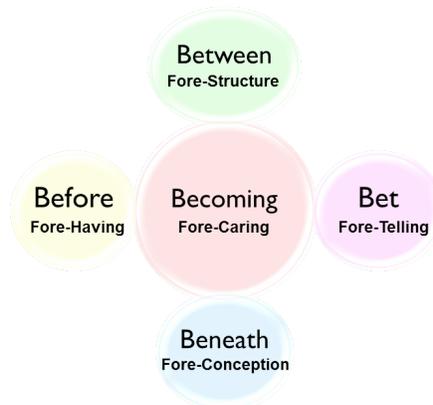
A 'fractal story' is defined here as a web of fluid 'living story' interrelationships between urban-chaos and fractal-cyber-order that is centrifugal, veering away from order, toward anarchism, discontinuity, and the erratic, violent urbanism (Boje, in press). A

fractal story is a part of a web of more and more living stories, always in the middle, some with beginnings, the whole web-work, without end.

Tamara-Land is very much about ‘antenarrative’ processes connecting fractal narratives with fractal story webs (Boje, 2001, 2008, 2011, in press). Antenarratives are defined in five processes:

1. **Before** – antenarratives are before narrative reach coherence and recur, again and again across places, and times.
2. **Bets** - antenarratives are bets made by social actors on potential futures that are arriving or can be influenced to arrive.
3. **Beneath** - antenarratives are subterranean, in the political, in the emergent, almost perceivable, but not quite.
4. **Between** are between the coherent narratives and the webs of living stories, that are ‘in-the-middle’, without definite beginning, and never ending.
5. **Becoming** – antenarratives are the process of moving forward towards attractive futures as opposed to “being” in the narrative.

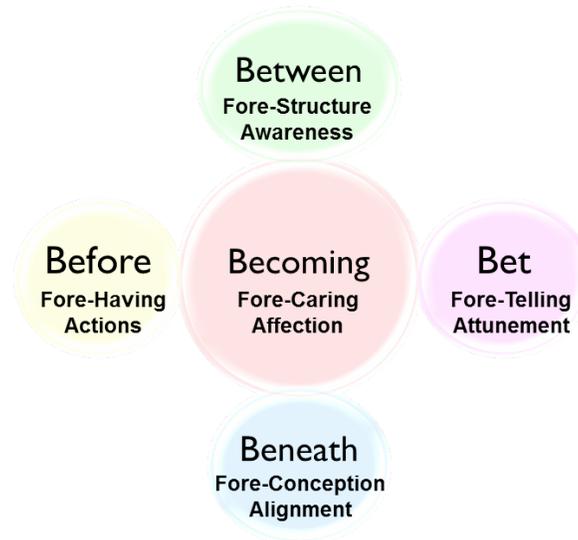
Figure 2 – Five B’s of Antenarrative and their Ontological Fore’s



The five B’s can be combined with the five A’s model of the antenarrative. Whereas the five B’s model addresses processes, the five A’s model refers to existential modes of existence of human beings. The five A’s model was originally developed by

Henderson (2014) and revised by Henderson and Boje (in press). A further development of the model is accounted for in Svane and Boje (2015). The combination of the two models in figure 3 provides the foundation for a critical-CSR-theory of storytelling.

Figure 3: Five A's and B's of Antenarratives



The fifth dimension of the B's model, “Becoming”, is related to fore-caring and concern about which future to arrive. Depending on the ethical approach, different possible futures may be more or less attractive. This dimension is closely related to values and feelings: how we feel affection to the possible futures and relate to some futures as more attractive than others, and how we thus, in anticipation of the arrival of this future, resolutely act to pave the way for its actual arrival. The addition of this dimension is particularly important in terms of fractal organizing processes because organizations are seen through this lens as patterns of sociomateriality that emerge and dissipate, driven by the aggregate agency of all kinds of actors in assemblage as they intra-act co-creatively with their competitive environments and internal elements. For further elaboration on the fifth dimension, view Svane and Boje (2015).

The “Between” dimension is related to awareness of being in between the coherent narratives of the past and the novelty of living stories. In “the between”, centrifugal living stories critically challenge the existing assumptions of the coherent narrative, and may bring about an increased awareness of differences—of diffractive

differences that have performative consequences to the arriving future. It is in the between space where heteroglossic tension borne of these differences supports the emergence and dissipation of patterns that are often fractal in nature (Boje & Wakefield 2011). These patterns amount to sociomaterial storytelling processes as discussed in Henderson and Boje (in press), combining their earlier works on fractal patterns in ontological storytelling with material storytelling awareness that draws on the work of Strand (2012). Awareness is part of learning, in knowing, in being, as a process of becoming and stipulates that assumptions of the past are only a kind of fore-structuring of the future world that always can be challenged and changed. Awareness can also be a scalable process involving a relational scanning of the self, others, and the ecosystem, termed relational introspection (Boje, 2014; Henderson 2013, 2014; Wakefield, 2013, Boje & Henderson, in press).

The “Before” dimension refers to sociomaterial actions taken to pave the way for the attractive future to arrive. This is where stage setting for emergent phenomena, as discussed by Latour (1999) can occur, wherein sociomaterial assemblages are created purposively. The sociomaterial actions create performative, ontological consequences, as they transform possible futures to actual realities. As such, actions are a way for fore-having the future. Just like values, they are constitutive parts of fractal configurations of the world-in-its-becoming, opening up the space for possibility through sociomaterial emergences. As sociomaterial actions diffractively merge through heteroglossic language use, they may constitute new sociomaterial, fractal practices. Discursively, actions and interactions are always infused with power and politics attempting to govern the performative actions and their outcomes.

The “Beneath” dimension anchors the antenarrative process in the subterranean living story web: the social site of contacts between living stories, where entanglements are tangible yet often unseen, even subconscious. Centrifugal living stories merge through the heteroglossic dialogues and are generative of new meanings and languages as a sort of non-static heteroglossic alignment between living stories and linguistic fore-conceptualization of what is to become. As such, they fertilize learning and awareness in the “Between” dimension. The process may, however, not be undertaken as a great dialogue between story-tellers and story-listeners but may evolve as a centripetal counter-

force, producing counter-narratives and conflicting locked positions against each other. Language, meanings, and discourses are thus constitutive, performative parts of world-configurations.

The last dimension “Bet” is related to attunement. A world of endless possibilities unfolds through actions and interactions in the living story web, but due to pre-existing assumptions, values and language use, we may be more attuned to some possibilities than others, leading to preferences that drive action and favor certain outcomes over others. Hidden in the beneath subterranean, we may be blind to them. Or we ignore them or turn away from them as they are perceived to be unattractive and of no concern. The “Bet” is thus a process of cutting apart possibilities; which to pursue, which to leave behind. As we drop certain options on the threshing floor, we sometimes do so intentionally, and other times in ignorance of the opportunity costs associated with the paths not chosen, each of which would have yielded a different set of fractal generators and very different living fractal stories. The cutting of possibilities contributes to the constitution of the world-in-its-becoming.

The five dimensions of the antenarrative contribute with an ethical, critical and dynamic storytelling perspective on CSR. At the same time as the five dimensions are ontologically constitutive, they also involve an epistemological process of learning, knowing and awareness. As the five dimensions have performative consequences, ethics, ontology, and epistemology are inseparable intertwined into what Barad (2007) refers to as “ethico-onto-epistem-ology Barad, K. 2007, *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning*, Duke University Press: 185.

Part 3: Tetranormalizing

Tetranormalizing is an antenarrative process of shaping the future by creating normalizing corporate fractal change practices across nations and over long time horizons. Firms used to dealing with only traditional accounting/financial and trade norms and standards are now exposed to questions that deal with their global corporate citizenship (Boje & Rosile 2009), that view companies to be citizens of the world, and that view companies to be co-responsible for the world’s well-being. Hence, the tetra

normalizing model adds fractal standards and norms within the social/cultural and the ecology/quality wings. By creating normalizing fractal standards and norms within the four wings, the tetra normalizing model constitutes an antenarrative multi-fractal method for enhancing an economic/financial, social/cultural, ecologically responsible business engagement with the world. Normalizing within the four wings constitutes, together, a multi-fractal regulatory apparatus of intra-acting norms (Boje & Rosile 2009) that govern the conduct of business organizations.

Creating the intra-acting norms of the four wings is an antenarrative process that, first, involves the five B's and A's of the antenarrative model and, second, is part of the triad storytelling model. In fact, the multi-fractal, tetranormalizing apparatus is created through the tense dance between centripetal, coherent narratives and centrifugal living stories. *Tamara-Land* is the dancing floor of inter-organizational stakeholders such companies, governments, local civil communities, and detractors who participate in this diffractive performative dance while ante-narrating their expectations, norms, and standards regarding businesses' engagement with the world within the four wings.

The five B's and A's of the antenarrative model plays a constitutive part of creating this intra-actively normalizing, four wing apparatus. According to agential realism, a norm can be conceived as an agential cut (i.e., bet and attunement)—that is, the cutting apart of different possible future directions and of being attuned towards certain futures as being more attractive than others. Creating norms is not only a matter of cutting and creating boundaries, but also a matter of values, caring and concern (i.e., becoming and affection), and of taking ownership of the norm because it is valuable. These two dimensions call for an ethical position of answerability toward future consequences.

In addition, the norm needs to make sense and to be meaningful (i.e., beneath and alignment). To be meaningful implies finding ways of engaging that creates a sustainable alignment between the companies' capabilities, business model, and business objectives—on the one hand, allowing for profit and, on the other hand, simultaneously enhancing the well-being of the world.

The *Tamara-Land* is constituted by different stakeholders in different rooms. Offering different, critical perspectives on CSR and already existing norms and standards

within some or all four wings, they challenge the coherent narratives of past oriented expectations, norms, and assumptions. Thereby, they may initiate a process of learning and increase critical awareness about intra-active diffractive consequences of different ways of engaging (i.e., between and awareness), leading on to new, normalizing processes.

Finally, norms are actions guidelines, and, hence, they are embedded in discursive-material practices (i.e., before and action). Normalizing corporate fractal change practices implies change of the existing fractal sociomaterial practices, thereby creating new sociomaterial performative configurations of the world.

“Tetranormalization, then, is about the ability of various norms (social, ecological, trade, & economic) to materialize the regulatory practices” (Boje & Rosile, 2009, p. 3).

In short, antenarrative tetranormalization is an agential part of the world of diffractive becoming and contributes to the academic field by providing a storytelling perspective on critical CSR. Hence, there is simultaneous action, movement, and emergence of fractal patterns in ways that affords insight into Tetranormalizing processes and practices. Normalizing and renormalizing occur in an interplay of stabilizing and destabilizing events, actions, and movements among not only human actors, but non-human actors, and materially, in a landscape or field of forces.

Part Four: Applying Tetranormalizing and Fractals to Monsanto and its CSR Critics

Monsanto is a \$7.5 billion dollar company with operations in 36 countries. Founded in 1901, it is the world leader in genetically modified organisms (GMOs). It is controversial for its production of Agent Orange, Bovine Growth Hormones, and now Roundup. Monsanto holds patents on life. Monsanto’s website says:

“Monsanto is a sustainable agriculture company. We deliver agricultural products that support farmers all around the world. We are focused on empowering farmers—large and small—to produce more from their land while conserving more of our world’s natural resources such as water and energy. We do this with our

leading seed brands in crops like corn, cotton, oilseeds and fruits and vegetables” (www.Monsanto.com).

Monsanto has a linear ‘fractal narrative’ of feeding the world with GMO products harvested on land treated with Roundup, buying up competing seed suppliers, and getting executives into key government agency positions in order to pass trade standards enforced by WTO that, for instance, make farmers pay tariffs to Monsanto when GMO seeds drift onto their lands. Monsanto is not reckoning with the consequences of its creative destruction (as Schumpeter calls it) of its entrepreneurial, seed-herbicide adventures. Monsanto’s monopoly on seeds is forcing non-Monsanto seeds out of the marketplace. Monsanto controls more than half of the world’s seeds, has 650 seed patents, and a 30% market share of biotech research. Other seed monopolists include DuPont, Bayer, and Syngenta, who with Monsanto controls over half the world’s seed market. In this model, the traditional accounting/financial, accounting/economics, and trade norms and standards wings are of primary interest to the company, which must abide by the rules enough to stay in business, acting according to consequentialist ethics.

Tetranormalizing would be pragmatic, taking what John Dewey calls ‘intelligent action’ to do something to develop a long-term socioeconomic—for example, to change the relationship between Monsanto and the Milkweed-Monarch partnership. In doing so, the ecology/quality wing of the Tetranormalizing process might be addressed. There are other issues embedded in this wing. For instance, 600 to 700 cotton farmers in India commit suicide each year due to their inability to pay exorbitant Monsanto seed royalties.

There is hope, however. Haitian farmers are burning tomato seeds that Monsanto donated to the farmers (Bell, 2010). The seeds are treated with ‘thiram,’ a chemical the U.S. Environmental Protection Agency (EPA) determined gave mice cancer growths. As a result, agricultural workers must wear special protective clothing in handling the seeds, and EPA has banned home gardeners from using thiram coated toxic seeds because home gardeners know little about protective clothing.

Unfortunately, various detractors have little hope when Monsanto cronies are able to find loopholes in the legal system to keep the average consumer ignorant of the myriad dangers of purchasing a product harvested by Monsanto. For example, one of Monsanto’s lawyers, Michael Taylor, figured out how to sue states or companies who informed the

public that their milk products were free of Monsanto's rBGH. Taylor then became an FDA official involved in setting rBGH policy. Another example is Margaret Miller, a former Monsanto research scientist who went to work as deputy director of the FDA's Office of New Animal Drugs and the review of Monsanto's rBGH safety studies. The revolving door includes hiring former officials from the Department of Commerce, the White House Intergovernmental Affairs, White House Staff, FDA, USDA, and EPA to work at Monsanto, such as Linda Fisher, William Ruckelshaus, Michael Freidman, James Watson, Marcia Hale, Watrud, and Michael Kanto (Murray, 2002). To address these issues would be to generate a new fractal generator, wherein rather than a scalable repetition of the status quo, we might see the emergence of a new, co-creative story shaped by an ontology of care.

Tetranormalizing is an ethic of care for the long term intergenerational, multiple species relationships. As Sennett (1988, p. 27) put it, it is time to change the "Draconian standards" of global capitalism, and develop socioeconomic norms that are long-term interspecies relationships. Returning to the five A's and B's model presented above, we offer a hypothetical exploration, an antenarrative if you will, tied to this situation and others like it.

Actions Before: First, the stage must be set for a new fractal story to emerge. This requires sociomaterial processes that are tangible and sincere—concessions beyond what is legally required or necessary to stay in business. This stage setting must be co-creative, with not only the farmers and other stakeholders in opposition to Monsanto taking positive steps, but the company making efforts toward openness and collaboration. Tangible action must be taken by all stakeholders in ways that demonstrate the amassing of generative assemblages that support improvements in the situation.

Awareness Between: Here, all parties must practice relational introspection, entering each engagement with a strong sense of self-awareness, consideration of others' perspectives in a way that is as nonjudgmental as possible, and an understanding of the larger marketplace and ecosystem that contextualizes their encounters. By developing self-awareness, the farmers and other affected persons can become better advocates for themselves instead of letting emotions rule the day, causing legitimate concerns to fall on deaf ears. Awareness of others allows Monsanto employees and the farmers alike to

reflect upon each others' plights and develop mutual understanding, if not respect, that is grounded in common concerns like making a reasonable living and caring for one's family. Ecosystem awareness, including the marketplace, will allow all concerned to contextualize their engagements better, to consider the likely effects of the patterns of behavior they set in motion, and to become aware of their impacts on future generations.

Alignment Beneath: In this step, prejudices, frustrations, values, and beliefs that run counter to generative engagement must be examined and acknowledged in order to allow for the emergence of a new fractal story of collaboration and respect. This takes us beyond the consideration of espoused values, into the realm of terse tellings and things left unsaid to get at the beliefs that drive fractal stories as they unfold in sociomaterial manifestation.

Affection Becoming: Through these practices, we develop mutual understanding in a relational, co-creative exchange. Ultimately, the prior disputers evolve from an "us" and a "them" into a greater, collective "we" with shared aims that have positive effects on future stories' unfolding. Ideally speaking, the shared aims emerge when companies acknowledge that engaging in critical CSR implies an understanding of their role and identity as global corporate citizens. This implies a caring engagement of business issues of importance in alignment with the well-being of the world. The relationship between business and the world is a two-folded process, as these caring engagements at the same time enhance the sustainability of the future global marketplace and add value and trustworthiness to the CSR image. In the end therefore, it is in the self-interest of the company to exhibit a critical CSR behavior.

Attunement Bet: This part leads one to expect the situation to improve when improvements are grounded in the actions taken and when understandings are gained via clear communication and growing, mutual respect. *Tamara-Land* Storytelling and critical CSR create the basis for an enlightened engagement and attunement towards an attractive future that allows companies to make profit in a sustainable way that, in turn, does not smother the capacity for local communities to feel empowered through growth and prosperity rather than an ongoing deterioration. The prerequisite for this future to arrive is, however, that the participants' agential cutting and acting are governed by an answerability ethics.

Discussion and Conclusions

Fractal Change Management (FCM) can be combined with Tetranormalizing to analyze critical-CSR of global corporations, such as Monsanto. This will take a longer time horizon, and a study of global corporations' habits of operation across multiple countries. With a company such as Monsanto, the CSR habits are in all four wings of Tetranormalizing: Accounting/economics, ecology/quality, trade, and social/cultural.

Traditionally, the two wings, economics and trade, are associated with a utilitarian ethic. The other two wings, social and ecological, are associated with a different sort of ethics: an answerability ethics (Boje & Rosile, 2009). As accounted for previously, the four wings together constitute an intra-active, multi-fractal, agential normalizing apparatus with ontological fore. In line with Barad (2007), we thus need to attune towards the “ethico-onto-epistem-ological” processes of *Tamara-Land* storytelling and critical CSR.

The answerability approach to ethics originates from Bakhtin’s (1993) model of two-sided answerability, and Boje and Henderson (in press) extended it by a third dimension. Bakhtin suggested that one is answerable for both the intent of the actor and for the actual content of the act committed (Henderson & Boje, in press). As Henderson and Boje (in press,) point out, the answerability of intentions should be extended to include the ownership of unintended consequences in the context of chaotic and turbulent environments. The third dimension, added by Henderson and Boje, concerns the timing of the act: “given the repetitive nature of the fractal patterns one might seek to influence, an aware actor must pay attention to the period of the phenomenon in question and ensure that purposive acts occur at appropriate times to maximize their generative effects and minimize harm”, Henderson and Boje (in press, p. 76). Thereby we arrive at a threefold answerability.

The answerability ethics turn our attentions towards the negotiating/communicating process between the three dimensions of the triad storytelling model. The timing dimension is important as it concerns the tensions between conflicting coherent narratives and sociomaterial discursive positions. The timing dimension may prohibit destructive counter-narratives to emerge between the *Tamara-Land* stakeholders,

cementing their anti-positions towards each other and closing down their communication. Hence, the threefold answerability model has implications for the tense onto-epistemological discourses of storytelling in the context of critical CSR. Keeping the stakeholders at the negotiation table is crucial in a global world where the control of the nation state is diminishing and where the control of global corporations is slowly accreting.

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