

Indigenous and Storytelling Aspects of Being Good and Looking Good
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Abstract

In this paper, we take a storytelling approach to understanding the differences between “being good” and “looking good.” We see being-vs.-looking, and self-vs.-other, as false dualisms based on static world-views (Cajete 2000 and 2015; Cordova 2007) and petrified narrative forms (Czarniawska, 2004). Indigenous and living-story antenarrative processes offer an alternative which we demonstrate with a case example. We offer the case of the Fair Foods Standards Council (FFSC), called in 2011 to remedy a scandalous case of workplace slavery in the tomato fields of South Florida (USA). The FFSC’s innovative worker-driven certification program was successful in correcting the situation. We see that 4 characteristics of indigenous and living story processes contributed to the success of the worker-driven program: 1) the emphasis on relationships; 2) the lack of reliance on “text”; 3) the non-human-centric view of life; and 4) the dynamic, non-linear structures of indigenous and living story. We conclude with some recommendations how antenarrative and indigenous living-story processes can help to avoid the gap between “being good” and “looking good.”

Introduction

We know from experience that “looking good” on the surface may mask a being bad that runs deep and unseen. Further, sometimes “being good,” when it is a representational static narrative, may also mask unseen ‘generative mechanisms’, antenarratives for being bad. We demonstrate that when “being good” is construed as below-the-surface antenarrative processes, they go below the empirics of sensemaking.

Antenarratives are deeper than living stories, and deeper than some told and many untold stories. We live out these living stories, but may not observe or understand the antenarrative processes, the power forces of the unseen that shape and manipulate the seen. Antenarratives are consequential to otherwise great opportunities for our living stories being good and also for doing good. We demonstrate these dynamics with the antenarrative and living stories of the Coalition of Immokalee Workers (CIW) and their offspring, the monitoring group the Fair Foods Standards Council (FFSC).

Our case example compares two human-rights monitoring organizations, the FFSC and Verite, at a critical moment. The FFSC, in its local South Florida (USA) area, successfully eradicated an undisputed “bad”: modern-day slavery. Just two weeks prior to the slavery coming to light, two of the offending enslaving employers had been freshly certified as “good” by Verite, using traditional workplace monitoring processes. We analyze the differences in these two monitoring groups according to antenarrative aspects of both indigenous and living story.

Living story has been defined by Boje (2008, 2014) ontologically as a path of Being-in-space, -in-time, and in-mattering. Living story is not a representational narrative. Living story is more than sensemaking or perception of events and things. Living story is not merely retrospective sensemaking. Rather living story includes something more, an existential meaning, and can include what Boje (2001, 2008, 2011, 2014) has theorized as antenarrative processes. Antenarrative is about caring in advance for what is becoming. Antenarrative processes are prospective, preparing in advance, such as how parents prepare in advance by baby-proofing their home, providing a healthy diet for the mother, setting up parental schedules to care for the infant, and so on.

We cite indigenous storytelling as an example of “living story” (TwoTrees, 1997) and indigenous ways-of-knowing. There are 4 reasons why indigenous cultures, with their living-story approach, appear less susceptible to deceptive impressions of “looking good” while not actually “being good.” These reasons include:

1. the prominent value of relationships over all else;
2. the lack of reliance on “text”;
3. the non-human-centric view of life; and
4. the dynamic and non-linear type of emplotment structures that have traditionally characterized indigenous storytelling.

Our argument is centered on these 4 key aspects of indigenous living story. To provide context for discussion, first we offer a brief summary of the FFSC anti-slavery case. Then each of the above 4 aspects is discussed, offering more detailed evidence from the FFSC case, as well as other examples and explanations. We conclude that by emphasizing becoming rather than representation (being as a static state), we can incorporate more living story dynamics into how we live in the world. By expanding our “cast of characters” to include non-humans, and allowing for rhizomatic story structures, we can recover lost connectedness with the natural world and with our fellow humans. In sum, we find the concern over being good or looking good to be misplaced, as it masks the deeper problems relating to community-building and connectedness with planet as well as people.

Case Example: The Fair Foods Standards Council

The following account is based on a 3-hour dinner meeting between the present two authors, a third faculty member, and a doctoral student, who comprised the CIW research team. The team met from 6-9pm on Thursday, May 11, 2017, in Sarasota, Florida, with the FFSC. The Executive Director, Judge Laura Safer Espinosa, and 3 Directors on the FFSC staff (total staff 16), joined us for dinner to explain their organization to us. The following account is based on co-author Rosile’s detailed field notes from that interview.

The Fair Foods Standards Council was begun when the Coalition of Immokalee Workers asked themselves what an industry-monitoring group would look like, if it were designed by the workers whose rights it was supposed to protect. This question triggered the creation of the Fair Foods Standards Council, to monitor and enforce the Code of Conduct. Key features of the FFSC are its worker-driven nature with its collaboratively-established Code of Conduct, its victim-friendliness, and its timely and powerful enforcement “teeth.”

Worker-Driven This Code had been developed by a collaboration of agricultural workers, growers, and such corporate buyers like grocery and fast food chains. The method of monitoring was firmly grounded in the innovative idea of “Worker-driven Social Responsibility” (WSR) as created, developed, and implemented by the CIW and the Fair Foods Standards Council. Some suspect that Corporate Social Responsibility programs may be an apologetic for corporate abuse and perhaps willful ignorance of abuse. In contrast, Worker-Driven Social Responsibility is structured to preclude such “looking good” substitutes for “being good” and

more importantly, to antenarratively structure the story to include the voices of those who have the greatest stake in preventing such abuse.

Victim-Friendly A beneficial effect of the close involvement of workers in WSR is the victim-friendly nature of many processes. Previous to the Homestead case, slavery victims typically were rounded up and taken to jail with their enslavers, as the slavers often lived with or close by their victims. With the FFSC, victims have been taken to hotels where they stay with FFSC staff members until special work permits have arrived which allowed them to continue to work, but legally. In another case, when a worker called in a complaint (to a non-CIW complaint line), the name of the complaining worker was given to the grower, who immediately fired the worker. When other workers called the FFSC to report this, the FFSC was able to have the worker re-instated within a few short weeks. In addition, the grower was required to apologize in public, in front of all of the workers and the staff.

Effective Enforcement “teeth” “A slap-on-the-wrist fine was not effective” Judge Laura told us. Offenders are warned, must establish a binding plan for corrections, and must have visible improvement by the next visit. Otherwise, they are warned, then dropped from the CIW program. Being dropped means that 14 of the major purchasers (like WalMart, TacoBell/Yum, and others) will not buy from that grower. And have growers been dropped? Yes. Judge Laura explains how this worker-driven process works. “Most standards are not upheld without consequences. But we are like consultants....we can give them a blueprint of how they can fix (their problems), do risk prevention, and fix illegal situations.” Further, there are not just punishments for offenses; there are also incentives. Judge Laura says “Growers get purchasing preference (with the Fair Food certification). These (Fair Food) growers are now the “employers of choice.” Fair Food growers have less labor shortages.”

Judge Laura notes “Consequences are what make this work. After 6 seasons, we have resolved over 1700 complaints.” And for the statisticians among us, it was mentioned that about 1/3 of the complaints are not found in favor of the worker, which suggests a fair balance in judgments.

And finally, Judge Safer Espinoza reflects back on what she and the FFSC have accomplished: “Did it help that I was a judge (in dealing with complaints)? Yes. The process is more like ‘treatment court’ where former adversaries are getting together on the same side of the

table....Half of the fight is letting people be heard....Some might quarrel with WHAT I did, but not HOW I did it.”

In sum, we see the FFSC, the CIW, the growers, buyers, and government agencies in a multi-voiced, self-empowered partnership where all are powerful participants and all can be winners. The “bottom line” for the success of this process might include the 2015 Presidential Award for combatting slavery, as well as the shift in media references to South Florida, from “ground zero for slavery” updated to being designated one of the best agricultural work environments in the USA.

Next we address the 4 key antenarrative aspects of indigenous and living story that underpin the success of the FFSC and the CIW as they enact worker-driven processes.

The Value of Relationships

We consider now the importance of relationships among tribal peoples (Gladstone 2018; Pepion 2016; Rosile 2016a; Rosile, Herder, & Boardman 2017; and Boardman 2016; among others). There are a myriad of ways in which indigenous cultural norms reflect respect, a cornerstone of maintaining good relationships. We provide Boardman’s (2016) descriptions of a very different, and very respectful and trusting, way of conducting barter or trade relationships. This alternative style of the “bid-ask” process is used to demonstrate how indigenous trading traditions build, rather than erode, relationships in community and especially in business within a community. In contrast, we have heard the common phrase “It’s not personal, it’s just business.” This statement is most used when someone is doing something otherwise hurtful, or even completely reprehensible, to another person in business dealings. However, when business interests are clearly put in service of human relationships, Boardman (2016) demonstrates how different are the assumptions and the interactions among two “traders”. Following is a summary Boardman’s (2013) example.

In today’s society, if you want to sell your old car, typically you will have an “ask” price much higher price than you think the car with worth. You expect that potential buyers will “bid” (make an offer to buy) which is much lower that what you think the car is worth. At some point a buyer and seller agree and make a deal. The seller might wonder if they might have asked more or received more. The buyer might wonder if they might have pushed harder for a lower selling price.

According to Boardman (2013), the interaction played out differently in long-ago times among American Indians. A seller might ask a very low price, and the potential buyer will argue the seller up to a higher price. This might be the case today if I as seller wanted to sell my vehicle to a favorite family member. Consider how differently the parties to this trade will regard each other after the second example (of ask-low, bid-high) of trading. The seller got more than was asked, and the buyer paid less than was originally offered. Clearly both are winners. Relationships could be greatly strengthened and enhanced by such a business transaction. This is an example of what can happen if relationships are given priority over profits.

Boardman's example demonstrates how an indigenous style of ask-bid negotiations may potentially have the same level of payoffs to both the person asking a price and the person bidding a price. By reversing usual competitive pattern of asking high and bidding low, the reverse process of asking low and bidding high, while in material terms yielding the same payoffs to partners, has the added benefit of enhancing the already-collaborative and trusting pre-existing relationship. In further work, Rosile and Boardman show how equal-power partners to negotiations are most likely to establish win-win, upsurging antenarrative spirals in a co-created story. Our case example of the Fair Foods Standards Council provides concrete steps to create such equal-power, relationship-enhancing negotiations among historically-adversarial worker and employers groups in the context of agriculture.

Lack of Reliance on Text: Language and Oral Tradition

Our second consideration is the lack of reliance on text, with the emphasis instead on language and oral traditions among indigenous peoples. According to Cooper (1998) for some indigenous cultures, those who were known to lie were treated as insane, because a person was assumed to be crazy if their words did not coincide with that which exists. In contrast, in Euro-Western cultures, it is common that people will lie in order to look good. This dynamic may be related to Euro-Western reliance on text, and oral traditions' avoidance of the text.

This reliance on text is especially relevant to corporate monitoring processes, which are also very similar to other accrediting processes in academia and health care with which we are familiar, and possibly similar to any bureaucratic organizational monitoring. For example, in health care, if a patient was to receive a shot at 8am, it was commonly said "If you didn't write it down, you might as well not have done it." "Charting" and written records were crucial, and for many good reasons. Such written records can be necessary, but not sufficient, proof of action.

Indigenous language is more closely rooted to actions, to practice, than to appearances. There are many more verbs than nouns in many, if not most, American Indian languages (Cordova 2007). This contributes to evaluations based on actions rather than appearances. The phrase “actions speak louder than words” is very suited to indigenous cultures. Thus the very structure of indigenous languages reduces the potential discrepancy between what looks good and what is good.

Illich (1993) has documented how authority in the 12th century shifted, with the rise to prominence of the written text. Instead of a novice looking to a human master to guide understanding of teachings, the written text replaced the master. Instead of consulting “wisdom of the elders” as still exists to some extent in tribal societies, novices consult the text.

The text, while predominantly unchanging, suffers from petrification, and lacks the ability of the human master to adapt to change. What once might have been good, can become bad. In fact, we have created a system where it is possible to “look good on paper” while being scandalously bad.

This emphasis on face-to-face communication is apparent in our case example featuring both the Coalition of Immokalee Workers (the CIW) and its offspring the Fair Foods Standards Council (FFSC) monitoring group. Instead of relying on "check-the-box" surveys or moment-in-time static assessments, the FFSC in contrast provides constant and ongoing person-to-person communication. They do this by:

1. mandating worker-to-worker training (conducted by the CIW) both early and late each season, so that workers know their rights, understand what might constitute violations of those rights, and know safe ways to report abuses;
2. interviewing an unheard-of 50% or more of the workers of an employer in the fields where they work;
3. interviewing bosses and supervisors in-depth and in person (30 to 180 minute interviews, with longer interviews for those newer to the program);
4. maintaining complaint lines staffed only by those who have conducted the field interviews, thus staff know the people and the context involved even when the complainant might not recall such details.

The above processes create a "certification" process that is ongoing, dynamic, and multi-voiced. In other words, this certification process is much more antenarrative and living story rather than a reified, static, "dead" process that comes alive only at periodic certification-review periods.

The Homestead anti-slavery case broke just 2 weeks after a "traditional" certification process had certified two of the offending farm employers only two weeks earlier. This case dramatically demonstrated the need for a different kind of certification process. The FFSC was called in to clean up that scandal. Their efficacy and credibility was further proven with this Homestead case. Lest it appear that slavery violations are a thing of the past, we have attached Appendix A, a news article documenting the 2017 incarceration of a slavery offender.

In addition to prosecuting violations, the mandated worker-to-worker education process contributes to changing the story of workplace abuse. The worker education process allows the transformation of the slavery/oppression dominant narrative. This dominant narrative was highlighted in, for example, the oft-repeated story of the field worker who, years before the establishment of the CIW, asked for a drink of water in the fields and was beaten. Agricultural workers have been notoriously mistreated, to the point of enslavement (Crane 2013). Through worker education using theatre and art, a new story is brought to life.

One of the differences between typical euro-western storytelling and indigenous storytelling is that the oral tradition of indigenous storytelling is terse and participative (Rosile, 2016b). The terseness allows the listener to fill in the gaps in their own way. The story is co-created and re-created with every telling and hearing, and the story becomes the listener's story too. The CIW's educational process is similar to indigenous storytelling by being open-ended, terse, and participative, and thus achieves the involving, multi-voiced, living-story kind of result.

The CIW research team had the opportunity to observe several examples of the CIW educational pedagogies. Rosile observed one of the mandated training sessions held, as usual, in the fields near where the crew was working. Rosile met the CIW trainers in the dark at 5am, and was surprised to see a half-dozen buses and people around them, across the street from the CIW office building. It was more activity than she had seen during the daytime on those streets.

The drive was quiet as the Creole-speaking male trainer, a Spanish-speaking male trainer, and a Spanish-speaking female trainer seemed to sleep. The fluently-bilingual trainer who did the driving made very few comments to Rosile during the first hour of the journey. The highways

were filled with traffic but not heavy nor congested. Every gas station on the highways seemed lit up and busy, but the territory did not seem populated. There were few to no lights visible from the highway. There were many turns made, and the driver later admitted to Rosile that she had used her GPS, as she had only been to this location one time previously.

After an hour of silent driving in the dark, they pulled into a 24-hour convenience store for “coffee” and a bathroom break. Despite the hour, there were 3 or 4 customers already in the store, with at least 2 clerks working—what you might expect to see in the middle of an afternoon, not in the pre-dawn hours at a remote-looking location. For the second hour of this 2 hour trip, as dawn lit the sky, the trainers began to talk among themselves. Much of it Rosile did not understand, although she recognized some phrases in Spanish, and once or twice the driver translated a joke or a comment about the trip, to acknowledge Rosile’s presence.

Finally it was full light, around 7am, when the 3-seat suburban made the final turn of many that had taken us into the heart of vast planted fields. The trainers split into a Spanish-speaking group and a Creole-speaking group. As they chose their two locations far enough apart to not disturb each other, a tractor pulled up and unhitched a flatbed trailer holding 2 port-a-potties, and then a second flatbed arrived with 2 more.

A blondish, fair-skinned man arrived who seemed to be a boss, and with him was an Hispanic-looking middle-aged woman. Both were in jeans and boots. They approached and greeted a few of the trainers, and the woman spoke Spanish with some of the trainers. When nothing seemed to be happening for the moment, Rosile went to the man and woman and introduced herself as a visitor from New Mexico, whose Spanish was very little and very poor. The man, in what appeared to be his native English, said his Spanish was not much better. Rosile explained she was studying the CIW, and the man said “These are good workers” with apparent sincerity.

Then a big bus pulled up and 30-40 dark-skinned people, mostly men, all dressed in some version of “work” clothes like jeans and t-shirts, got off the bus, some heading for the porta-potties and some directly for the woman who had been here with the male manager. She had a small device about the size of a smart phone, and everyone lined up in orderly fashion to each approach her.

It appeared each worker pointed to their names on the device, and by that touch alone they seem to have been checked off some list. Rosile remembered reading somewhere that the

CIW had required strict attendance records be kept so that workers could prove what was owed to them. Rosile later found out that a further innovation, thanks to new technology, had each worker's pay deposited directly into their bank accounts, thus providing accountability on both sides.

The crowd splits into two groups, according to the trainers' instructions about which group will be in Spanish and which in Creole. There are about 15 workers in this, the Spanish-speaking training group, and 2 of them are women. They are sitting under some trees at a scattering of old wooden picnic tables. A similar session is being held for the Creole-speaking workers a short distance away. Their group numbers about 25 with maybe 3 women. The only way Rosile can identify the women is that they seem to have more fabric swathed around their heads and necks, so their faces are almost covered. One of the CIW trainers who speaks English has explained to Rosile that about 10% of those working in the fields are women.

Another surprising detail is that despite the weather being in the 80's and 90's, most people, especially the women, are fully covered in long pants and long sleeves. It appears workers need some protection from the sun, if not also from the vines themselves.

As part of the CIW program, workers are paid by their employers for the time spent in these trainings. To start this session, the male trainer asked everyone to introduce themselves, including the trainers assisting on the side, and including Rosile, standing near them. Next he asked his assisting trainers to pass out the worker-rights-and-responsibilities booklets to each person.

When everyone had booklets, the trainer explained that this was the second of the two training sessions conducted each growing season. The first had been longer, to be sure everyone understood all their rights as outlined in the booklet. This second training was to refresh their memories about rights and responsibilities, and also, to remind them about the details of reporting violations.

The trainer asked if any had been through this training before, and a few said yes or raised their hands. One woman said "Yes, about 14 times!" Rosile's Spanish was enough to understand that comment. Although they were being paid for their time, most of the workers looked not especially interested, some even appeared bored, although all were polite while reluctant to talk at first. It was about like your average college management classroom.

Then the trainer asked the assistants to bring out a big 6'-8' vinyl banner. In this particular training session, this colorful handpainted banner. Rosile later discovered the banner was designed and painted by Greg Asbed, a founder, and Marley Moynihan, an office coordinator and our research team's liaison person.

The colorful banner showed a vista of rows of plants, with a male worker with a full tub of tomatoes propped on his shoulder. He is looking with a smile and raised eyebrows at a female worker in the tomato fields. According to a printed conversation bubble, the male calls the woman "mamacita" and asks what she is doing on the week-end. The female worker, bending over and picking the tomatoes, has a furrowed brow.

One of the worker-trainer leads this discussion by asking first: What do you see here? At first everyone is quiet. The trainer waits patiently, and repeats the question: What do you see? After a few more minutes of just muttered comments, the women are speaking up and laughing. Rosile later learns that what she has interpreted literally as "hola mamacita" meaning "hello little mother," is actually a colloquial phrase. The meaning was more like "hey there hot mama!"

It was clear the women were the first to discuss this as problem behavior, but soon the men joined in also. The discussion expanded to consider the woman's facial expression, as she appeared worried, or displeased, or perhaps even afraid. As the talking diminished, the trainer guided the discussion to focus on what to do in such a situation, and how to report inappropriate behavior in the fields. Despite Rosile's limited Spanish, she thought some of the workers (and not the trainers) mentioned that such things were not so common now, but that things used to be much worse. The implication seemed to be that before the CIW program, there were many such problems, and that people should appreciate how much better things were, now that they had this CIW and the reporting system.

The process of eliciting the workers' own comments, saying "What do you see? What do you think it means?" and similar trigger questions, encourages the listeners to link the pictures to their own personal experiences, to make the story more their own. The patience in waiting for them to answer, reinforces that it is their comments which are important, as important as the trainers' comments. This is a subtle but important part of every activity of the CIW. They guide people to recognize their own power and value.

This example of co-creating a story and focusing on the living story in ways similar to indigenous storytelling, is a strong motif throughout the work of the CIW and the FFSC. This

indigenous living story process is, we believe, the reason why the debate regarding whether industries should self-regulate, or should be subject to external public accountability-monitoring groups, goes far beyond question of “framing” (Dahan and Gittens, XXXX). Instead, we suggest that only through participative, equal-power, living story processes can the parties involved bring about ethical changes in an ethical way.

Non-human vs. Human Centric views of Good

A third consideration relates to the question of “Good for whom?” Indigenous cultures tend to have a non-human-centric view of life. Indigenous science and ways-of-knowing are different from Euro-Western ways, as explained by Cajete (2000) among others. Indigenous ways-of-knowing recognize that the planet and animals have lives equally important, if not more important, than humans (Two-Trees and Kolan, 2016). This idea of a non-human-centric universe leads to a very different view of environmental sustainability than the traditional Euro-Western view that all the planet’s resources are supposed to be used for the “good” of supporting human life.

When Rosile (2013) asked Kaylynn TwoTrees how one might introduce the idea of nature and the environment into corporate boardrooms, she said there was no need to do that. She said nature is always and already present, and “The trees are breathing us” (TwoTrees and Kolan, 2016). This concept ties back with our first factor in this discussion, the importance of relationships. The natural environment is a key part of all human relationships.

“Good” in the context of environmental sustainability looks very different if one considers only a narrow definition of “life” to be human life, excluding plants and planet. Similar to the economic concept of “externalized cost” in determining cost-benefit, ethical considerations start with the cast of characters permitted to be part of the story. If the only “characters” are human, then plants may only have a role in the story, or may only be of value, as a “resource” to be “consumed.”

We find that the human-centric orientation of most of the business world is not just a danger to the non-human world. The human-centric value system is intricately tied to a hierarchical system for humans themselves, with some being more valued, or more human, than others. Humans who work with soil or care for animals are less valued than those who do not.

Dirt under the fingernails means less food on your table, even if, and especially if, you are the one personally working the soil and tending that livestock. The recent concern over “modern-day slavery” (of the forced-labor variety rather than the slightly less prevalent sexual forms of slavery) considers forced labor so extensive as to be considered a “management tool” (Crane 2013).

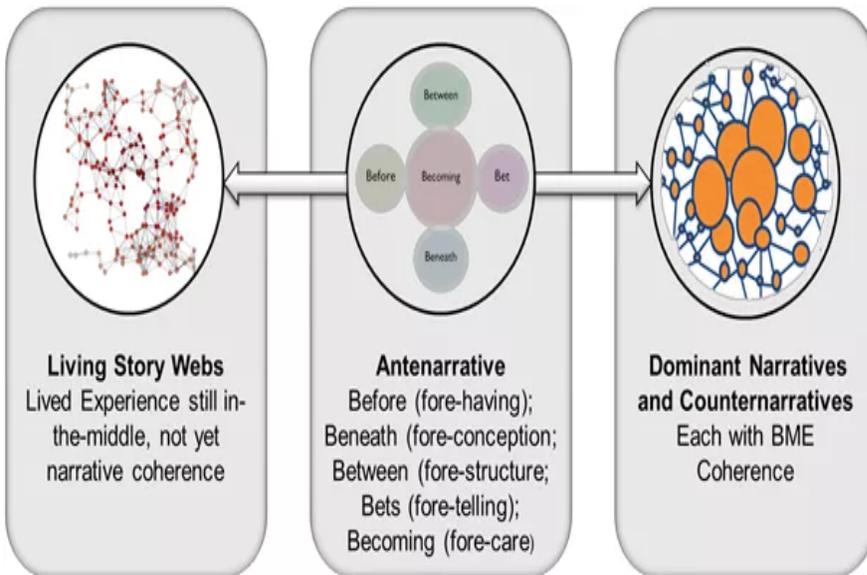
Dynamic and Non-linear Emplotment and Antenarrative Processes

Our fourth point regarding looking good versus being good involves how one tells the living story, and what came before that living story. Our purpose here is to develop the antenarrative approach to producing and using knowledge claims about the future. Antenarrative processes come before living story and dominant narratives and counternarratives are constituted.

"Antenarrative is defined as ‘the fragmented, non-linear, incoherent, collective, unplotted, and pre-narrative speculation, a bet, a proper narrative can be constituted’" (Boje, 2001: 1). Antenarrative is before both living story webs of lived experience and the dominant narratives and counternarratives (mostly with Beginning Middle End, BME plot structures cohere).

Antenarrative threads do not come into explicit awareness, yet we are absorbed in antenarrative activities, submersed in the prereflexive, the pre-predicative, the pre-thematic. Antenarrative produces knowledge about the future in ways that change the future, and have a ‘looping effect’ to change past and present experience (Hacking, 1999).

Figure 1: Antenarrative Processes Constituting Living Story Webs and Dominant Narratives and Counternarratives



Antenarratives do intervene in the future, bringing about a future, fore-caring for it, rather than other futures observed. in activities of projection and prospective sensemaking. The antenarrative promise one future over other, making increased social, economic, and political investment in the fore-telling. There is an interweaving and entanglement of financial and scientific speculation in the technological visions.

We are interested in creating antenarratives of the future that contribute to ‘fore-caring’ for becoming in an ‘ethics of care.’ Fore-caring has the steps as summarized in Figure 1, which can be an ethics of caring or quite uncaring.

Step 1: Fore-having (BEFORE-Grand Narratives and Living Storyability):
 Storytelling interpretation does not occur in a void. Storytelling occurs in the totality of relationships of Grand Narratives, Living Story Web-ness, and Antenarrative-connectivity. The wholeness of storytelling already ‘lies before’ and ‘in advance’ of the Grand Narratives within the world. Fore-having of multiple contexts is already at work in Spikes (social stigma, economic survival of the fittest, political conservatism, cultural prejudices, unsustainability of the footprint of the super-wealthy, etc.).

Step 2: Fore-structures (BETWEEN Grand Narratives and Living Story Webs):
 Storytelling interpretation of the ante-structures (fore-structures) in both concern-for and caring-

for living things. The example of spikes in public places to discourage the homeless from sleeping in doorways shows how property owners are structurally interconnected by concern-for one's own property, and a lack of (heart-of) care for Others. Spikes are needed to keep homeless persons from engaging in 'rough sleeping.' Storytelling interpretation of the BETWEEN fore-structures that interconnect and intertwine, reveal uncaring **Othering** practices, treating homeless as less than animals: after all spikes are used to keep pigeons away from rough sleeping on one's own property.

Step 3: Fore-conceptions (BENEATH Grand Narratives and Living Story Webs):

Storytelling interpretation of the conceptual frameworks articulating and linking up the 'as-whiches.' The 'as-whiches' is the conceptualizations that we have of 'Spikes' in-which, Spikes are a conception of an item of equipment within the totality of permissible tools (equipment) that can deter, punish, dissuade, terrorize homeless 'rough sleepers.' The fore-conception includes the 'idealism' of the Grand Narratives, the ways in which survival-of-the-fittest, winner-take-all, win-as-much-as-you-can, die-with-the-most-toys, live in the biggest-footprint — makes sense. It includes the discourse, the conversation, of an uncaring elite for the Others declared to be no more than animals. It is a distancing that comes from a lack of access or not-listening to, not-hearing the Living Story Web of people with names, people with character, people with histories, people that are impacted by stereotypes, stigma, and egocentric Self Being-in-the-world in ways that are heart-less, lacking in compassion, and a worldwide crisis of care.

Step 4: Fore-sight (BETS on the Future suppressed by Grand Narratives and Living Story Webs): Storytelling interpretation is an "angle of approach to what is to be interpreted. It brings the "as" into focus, such as SPIKES aimed at one's fore-sight of the role of spikes in-order-to deal with a particular aspect of homeless people being death with. The point of view is a definite direction by the Haves to the Have Nots. Fore-sight storytelling interpretation looks at many points-of-view that are needed to Care-for-homeless by analyzing the many other potential Bets on the Future other-than-Spikes that can be brought into Being-in-the-world.

It's not about polemic discourse, developing more counternarratives to counternarratives. Rather, the antenarrative standpoint nurtures fore-having, fore-structuring, fore-conceptions, fore-telling that is all part of fore-caring for sustainable relationships between the Natural world and human societies. Doing the opposite of Trump leadership appointees is not enough. Rather

antenarrative standpoint is about creating alternative future possibilities, and collapsing those waves into this spacetime.

Conclusion

We suggest that persons or corporations cannot truly be good, or be on a “becoming good/better” trajectory, if they do not recognize, in their “ways of storying” or “ways-of-knowing,” the aliveness of nonhumans. If this awareness does not exist, then inevitably choices will be made which could be harmful to sustainability. When we recognize and value all forms of life, we are less likely to impose a hierarchy with subsequent devaluation of certain categories of human life.

Indigenous story structures tend to be non-linear and dynamic, more like “living story” (Boje) instead of petrified BME narratives (Rosile et al 2013, Rosile 2016; Boje 2016). Such dynamic “living story” structures are more future-oriented, accommodating prospective sense-making, whereby actions may be deemed good or bad based on intentions (which are otherwise difficult to assess) or anticipating potential outcomes.

Looking good may be a part of being good. Is one looking good on the way to being better? (“Fake it ‘til you make it”?) Or is one practicing to get better, or intending to become better? Alternatively, is one looking good on the way to being worse? (Deception? The road to hell being paved with good intentions?). Consider the case of Nike sweatshops, discussed at an All-Academy presentation with Nike representatives along with David Boje, almost 20 years ago. Boje several times interrupted a female Nike presenter. Was this rude? Boje engaged in other activism against what he perceived as Nike sweat-shop abuses, to the point that Nike refused to give permission for Boje to publish a book with one of his research reports. Looking back over twenty years, was Nike “bad” then? Is Nike better now? If better, is Nike good?

The question of whether one is being good or looking good depends somewhat on how “good” is defined. In this paper, we suggest that living story ways-of-storying and indigenous ways-of-knowing have implications for conceptions of “good.” Regarding ways-of-storying, living story allows for the becoming-ness of a story, and considers the future as a trajectory whether towards good or bad. By delving beneath and before “the” story, antenarrative analysis avoids some of the petrification of BME stories, and shifts judgment from appearance-based to embodied action-based and future-outcome-based.

This also opens the door to a story analysis that reaches beyond the individual

organization or industry, to the rhizomatic networks of living story. No longer can corporations claim “not my problem” due to layers of subcontractors (Gold, Trautrim, Trodd, 2015) as new laws require companies to be accountable and responsible up and down their supply chains (Phillips, 2015). However, little help is provided regarding how corporations are to effectively monitor their supply chains. The example of the CIW and FFSC provides a promising template for other industries to follow, demonstrating how networks of alliances can be involved in living story processes. Their effectiveness against slavery, one of the most extreme problems of any industry, is a strong endorsement of their multi-voiced, equal-power, living story methods.

Rather than judge that a person or corporation is good or is bad, we proposed a living-story approach based on becomingness, and an activist approach based on antenarrative interventions into stories before they have become petrified narratives. This requires expanding human perceptions to extend to all forms of life, as well as multiple forms of story structures.

We close with an observation on good and bad from Paula Gunn Allen (2008, p. 140): “We need feminine models...based on the feminine principle” making the point that indigenous, and particularly feminine ways of knowing, suggests that both good and bad are part of the “hoop.” She is saying “Nuclear weapons are part of the hoop. Droughts, great, great droughts that devastated my country in New Mexico, are part of the hoop. Greedy, fearful, frightened, megalomaniacs are part of the hoop. How do I know that? Because we are all here, aren’t we? Here we are.” (p. 142). Allen concludes with questioning the whole “being good notion”. “You don’t have to be good, you just have to be. Because there is no way to stop being” (p. 144).

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Appendix A:

<http://www.miamiherald.com/news/local/community/miami-dade/homestead/article128082744.html> downloaded June 20, 2017, 2pm.

JANUARY 22, 2017 12:17 PM **He was called a nicolero. He's going to jail as a slavemaster**

BY DAVID J. NEAL

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A Homestead labor subcontractor has been sentenced to federal prison after pleading guilty to slavery.

The full legal term for the charge for which Agustin Mendez-Vazquez got six years is “conspiracy to provide and maintain forced labor.” Mendez-Vazquez, 44, used violence, threats of violence and white collar schemes to keep his workers under his control.

He committed the offense while providing migrant worker labor to crews and farms as a *nicolero*, so termed for the nickel commission most labor subcontractors get for each bucket of produce picked by the workers he provides.

Helping keep his father's sometimes-illegal field help in line, the 24-year-old Ever Mendez-Perez committed conspiracy to encourage and induce illegal aliens to reside in the United States, according to the plea. He'll do a year in federal prison.

"Forced labor equates to modern-day slavery and the United States Attorney's Office, together with our federal, state, and local law enforcement partners stand ready to prosecute those individuals who facilitate these illegal practices," U.S. Attorney for the Southern District Wifredo A. Ferrer said in a Department of Justice release. Mendez-Vazquez pleaded guilty on Friday.

The enforcement of the slavery took several forms.

Sometimes, instead of paying the migrant workers directly, the farms give their wages to the *nicolero* to distribute the funds owed his workers. That is illegal because it gives vast power of the purse to the *nicolero*. The complaint against Mendez-Vazquez says a farm industry regulatory organizations received an allegation as far back as 2013 that he withheld payment from his workers.

The complaint also lays out this incident from May 2015:

"Witness A was attempting to assist a worker who wanted to leave Mendez's employment, but Agustin Mendez prevented the worker from leaving. Agustin Mendez physically blocked the worker from leaving, made statements regarding pay arrangements, threatened Witness A with violence and smashed the windshield of Witness A's vehicle. Later, Ever Mendez, Agustin's son, communicated a threat to Witness A over the phone. Witness A filed a police report in Palmetto, Florida."

Mendez-Vazquez's legal statement admits he and others "intimidated and physically assaulted a manual farm worker who had recently arrived from

Mexico. The Defendant did this in an attempt to make sure that the manual farm worker ... would work only for him. Additionally, the Defendant threatened to report the recently arrived worker to law enforcement.”

Other white-collar forms of intimidation included making loans or keeping immigration documents, such as passports, so as to bond workers to Mendez-Vazquez’s labor, according to the case against him.

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Corporate Social Responsibility as anti-democratic forms of corporate consensus.