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WAYFINDING IN STRATEGY RESEARCH

Chellie Spiller

ABSTRACT

Purpose – The purpose of this chapter is to encourage strategy and management researchers to undertake research that captures the relational, unfolding and emergent processes of organizational life.

Methodology/Approach – The wayfinding method weaves concepts from traditional navigation with the wider body of strategy and management research literature. An illustrative case example is presented.

Findings – Six orientations informed by an Indigenous Māori research experience are presented under a trilogy of compass, conduct and contours. These orientations are dynamic dwelling, perceiving process, applying values, making connections, layering up, and expanding validity.

Practical implications – This study will aid researchers' cultivation of greater methodological dexterity through insights that can assist with adopting a relational approach.

Social implications – The chapter shows how a holistic and relational mode of strategy and management research can help address the rising demand for more sustainable enterprises that create wealth and well-being.

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Originality/Value – The chapter provides valuable insights from Indigenous wayfinding for strategy researchers and the organizations they work with.

Keywords: Indigenous; change; relational; Māori; strategy; sustainability

A compass can go wrong, the stars never.

Tongan cutter captain in Lewis (1972, p. 120)

Central to traditional navigation is the discipline of reading the signs in an unfolding reality. Signs such as swell patterns, cloud lore, starpaths, phosphorescence, and homing birds provided valuable information for wayfinders to make landfall. According to Lewis (1972), the “navigators were not merely in tune with their environment as Western seafarers might be, they were literally a part of it” (p. 48). A navigator’s mental mapping capability was formidable, based on an aptitude for patient and discriminating observation (p. 353). Wayfinding emphasizes a responsive, detailed and disciplined engagement with an unfolding and continuously changing environment.

Learning and adapting to an unfolding reality is a central topic in strategy formation, which requires strategists to be highly attuned to the environment, in order to read the signs that point to strengths, weaknesses, opportunities, and threats (de Wit & Meyer, 2005, pp. 34, 55). A keen sense of mission and creativity, and sharp intuition, is a key to success in strategy, argues Ohmae (1982). Consider exemplary strategists in Japan who may have had little or no formal business education. While the plans of these strategists might not “hold water from the analyst’s point of view” (p. 2), Ohmae (1982) credits their strategic abilities to a state of mind that is creative, intuitive, and often unaccepting of the status quo, combined with immense drive and will.

The ancient wayfinding techniques and Indigenous Māori¹ methodology developed in this chapter provide a more holistic, creatively engaged, intuitive, and relational mode of research to help meet the rising demand for more sustainable enterprises. Wayfinding research techniques can support better understanding of how organizations can create shared value (Porter & Kramer, 2011), promote greater responsiveness to continuous change (Tsoukas & Chia, 2002), and increase dynamic capability (Chen & Miller, 2011; Teece, Pisano, & Shuen, 1997; Wang & Ahmed, 2007).

In contrast, many contemporary strategists tend to stop at the “deliberate” strategy level and limit themselves to this alone. In the deliberate strategy approach, there is a distinct preference for the static, that is, a commitment to planning to set objectives, give direction, and guide the course of action (de Wit & Meyer, 2005, pp. 56–57). An overreliance on rational planning through numbers can stifle the creative and intuitive dimensions required for cultivating a masterful mode of strategic thinking. When strategy gives rise to policies and procedures that prescribe meticulously what to do in particular circumstances, it can become weighed down by control and stagnation (Ohmae, 1982).

Lewis (1972), a life-time scholar of traditional navigation skills who went on numerous seafaring journeys commented: “I very much doubt whether the information on my little chart would have been anything like as comprehensive as that in the mind of an ancient Tahitian expert.” When Lewis set out on a 500-mile return voyage with a Carolinian navigator called Hipour, without either latitudinal or longitudinal location, he observed that Hipour “mentally processed his data in the totally different terms that he and his fellow navigators used” (p. 23). The traditional navigators employed a system of mental mapping whereby they could estimate latitude to within half a degree of error from the angle of stars in the sky (Irwin, 2006, p. 80). Traditional navigation skills when tested at sea, explains Lewis (1972), have proven to be “remarkably efficient and practical” (p. 354) and draw on a capacity for close observation of phenomena as well as sophisticated systems of abstraction.

The trouble with standard maps, as with many plans, Stacey (1992) points out, is that they can be used only to identify routes that others have traveled before: They make sense only for managing the knowable. In turbulent, rapidly shifting environments that demand organizations to learn better and faster to survive (Bolman & Deal, 2003, p. 27), strategists need to equip their organization to deal with change. This requires journeying beyond the aggregated depictions of reality codified in reified charts, plans, and statistical modeling in order to become alert, context aware, and comfortable with concepts such as unfolding and becoming (de Wit & Meyer, 2005). A key to success in achieving this emergent capability is to become deeply discerning about the relationships between all things to see the parts and the unified whole in a world of change.

This chapter aims to assist strategy and management researchers to better understand the relational dimension. It encourages the development of greater methodological dexterity and discernment that can be gained through direct knowing and intuition to reveal the dynamic, emergent, and

unfolding qualities of strategic change. A wayfinding mode does not juxtapose change against an organizational ideal of fixity, stability, routine, and order, rather wayfinding appreciates that organizations inhabit a world of change and pays attention to nuance, subtlety, and micro-processes, as well as developing an acute sense of the whole, such as broader trends and the wider external environment (cf. Tsoukas & Chia, 2002).

The type of change advocated in this chapter is one that moves an organization closer to true sustainability by bringing together relational approaches, change, and strategy to argue for more holistic, wealth and well-being oriented forms of enterprise. This change is ultimately about discovering new forms of business that fully realize the potential for businesses to exist reciprocally within a web of relationships with communities and ecologies. This chapter joins other voices pressing for new approaches in response to climate change; ethical failures; social, cultural, and ecological inequities; and the litany of other ways in which “business as usual” is failing to deliver holistic well-being (Hart & Dowell, 2011).

Porter and Kramer (2011) have argued that leaders and managers must find new skills and knowledge in order to perform in the new paradigm of business that creates genuine shared value. To achieve this important strategic agenda, researchers may need to change how they approach change that may involve reweaving their “webs of beliefs and habits of action” (Tsoukas & Chia, 2002, p. 567). Researchers seeking to gain these new competencies may be better placed to meet the challenge of creating a “form of commerce that uplifts the entire human community in a way that reflects both natural systems and cultural diversity” (Hart & Dowell, 2011, p. 1476). They can do so by developing insightful, discerning, and nuanced views of the nature of relationships and change, which build strategies to create wealth and well-being outcomes. Wayfinding is a mechanism for encouraging and explaining how researchers can better recognize organizational insights that explain, enhance, and extend a relational strategic capability.

The first section situates wayfinding within a discussion that centers on strategic purpose as relational. This supports the idea of strategy being constructed within the context of relationships, such as those within the cultural, social, spiritual, and ecological domains. This section argues that a relational strategic purpose is essential to transform the unsustainable and dispirited approach of many contemporary enterprises.

A discussion of relational strategy research method is then introduced, and a case made for adopting qualitative research, with a particular emphasis on insights from Indigenous² methodological preferences. Three

sections on compass, conduct, and contours follow, which describe six orientations to help guide strategy and management researchers cultivate greater methodological dexterity. These orientations are informed by Indigenous experience and are set out with the hope of encouraging strategy and management researchers to help the business community and its stakeholders along the sustainability journey. A case story illustrates the six key orientations of the wayfinding method in practice. The final section examines further implications for wayfinding in relational strategy research.

UNFOLDING A RELATIONAL STRATEGIC PURPOSE

There is a deficit in strategy theorizing that pays attention to organizational purpose notwithstanding that purpose has possibly more implications for business and society than any other strategy issue. At the heart of the question of purpose in strategy is the “issue of existence” (de Wit & Meyer, 2005, pp. 12–13). Questions about why organizations exist, who they benefit, and at what cost to communities and ecologies are increasingly pressing those in an economic system abounding with ethical failures, environmental disasters, and corporate dissociation from society and culture.

Chen and Miller (2011, pp. 11–12) have argued that a relational approach has profound implications for company strategy, noting stakeholder goodwill, reputational resources, and dynamic capabilities. A relational strategy advocates that the purpose of business is to create relational value and supports the idea of strategy as a fundamentally social and contextual phenomenon that is constructed in relationship (Barr, 2004). Businesses with a competitive aim of creating sustainable value for stakeholders beyond a profit-only model reframe their purpose as inherently relational (Chen & Miller, 2011; de Wit & Meyer, 2005; Porter & Kramer, 2011).

Relational emphasis in strategy is especially implicit in discussions of dynamic capability, which involves responding to market changes, resources, organizational processes, and a changing environment (Teece et al., 1997; Wang & Ahmed, 2007). Discussions of dynamic capabilities focus on achieving and maintaining competitive advantage, which requires high levels of perceptiveness to change and attentiveness to interactions, linkages, and relationships. The new competitive opportunity, as noted by

Porter and Kramer (2011), is the firm's ability to create shared value that enhances the well-being of stakeholders including customers, suppliers, shareholders, local communities, and the vitality of the environment. No longer, they argue, can companies ignore the economic distress in communities; they must attend to rebuilding relationships that meet the needs and well-being of a world increasingly intolerant of the narrow "business as usual" capitalism.

Indigenous businesses more often reflect in their strategic purpose the old English meaning of the word "wealth" as "to be well." Many Māori businesses endeavor to adopt an integrated, cohesive, dynamic, and holistic approach to aid the creation of well-being across spiritual, cultural, social, environmental, and economic dimensions (Loomis, 2000; Morgan, 2008; Spiller, 2010; Spiller, Erakovic, Henare, & Pio, 2010; Spiller, Pio, Erakovic, & Henare, 2011; Te Puni Kōkiri, 2006). According to this view, business is a vehicle for creating well-being, and profit is deployed in the service of creating wealth and well-being. This approach resonates in significant ways with Porter and Kramer's (2011) discussion of enterprise as a vehicle for creating shared value with communities, wherein "not all profit is equal", and a "higher form of capitalism" can contribute to social prosperity and well-being (p. 75).

Māori businesses are endowed with the responsibility to create conditions whereby *mauri*, life-force, can flourish. *Mauri*, originating in *Io*, the coalescence of connectedness at the point of origin for all of creation, enables "everything to move and live in accordance with the conditions and limits of its existence" (Barlow, 1991, p. 83). *Mauri* is a spiritual life-force that infuses every aspect of creation, unifying all. Māori, including Māori businesses, give careful consideration to the *mauri* of their resources and actions, as these things have a *mauri*, the sum of which denotes the level of well-being. *Ora* denotes "well" and "in health" (Williams, 2004), and when *mauri* and *ora* come together, they can mean "conscious" (Māori Language Commission, 1995), which is used in the context of this study to mean "conscious well-being". Māori, as stewards, are responsible for ensuring *mauri* flourishes.

Allied to understanding *mauri* is the notion of *tupu*, "becomingness", in which humans, along with all other members of creation, are in a process of unfolding their authentic existence (Marsden, 2003). "Becomingness" can be understood as the ongoing realization of potential. Authentic existence is not an end state or a goal. These arguments are supported by Tsoukas and Chia (2002) who also explain the dynamic, unfolding, and emergent properties of organizational becoming as its potential.

WAYFINDING AS A RELATIONAL STRATEGY RESEARCH METHOD

Just as companies are challenged to enhance the well-being of communities and the environment, so too are researchers called upon to deliver “break-through strategies” that actually help resolve the world’s sustainability challenge (Hart & Dowell, 2011, p. 1476). Miller (2005) stresses that while a relational approach is gaining greater attention in the context of strategy theories, not much attention has been paid to the implications for how strategy and management scholars understand this in consideration to their own research activities and methods.

Miller (2005, p. 170) offers encouraging advice to researchers saying they ought not to shy away from making a difference in organizations and that “distancing ourselves from organizational phenomena” can reduce researcher relevance, and can result in missed opportunities for an authentic engagement with, and understanding of, organizations:

Those of us who have come to view our research as merely instrumental to our career objectives need to get back in touch with our concern and convictions about organizations and their roles in our lives If we care about the role of organizations in peoples’ lives, objectivity is neither feasible nor normative for our research. (pp. 169–170)

For relational strategy and management researchers, wayfinding calls for getting involved and being part of relational processes in a dynamic, passionate, and subjective manner. Management and strategy researchers seek to develop dynamic, emergent capability and to learn in a participatory and relational way (cf. Teece et al., 1997, pp. 518, 520) within organizational contexts including the wider web of relationships.

Consideration of a relational philosophy that informs strategic purpose requires a nuanced appreciation of social phenomena, which invites receptiveness to particularities, rather than dependence upon general procedural rules and theoretical laws (Miller, 2005, p. 146). A relational philosophy in business identifies with qualitative research methods including phenomenological/interpretive (Miller, 2005), ethnographic (Barr, 2004; Mouly & Sankaran, 1995; Tsoukas & Chia, 2002), and grounded theory varieties (Glaser & Strauss, 1967; Locke, 2001; Suddaby, 2006). Tsoukas and Chia (2002) say that ethnomethodological approaches are particularly suited to catch the dynamic and changing nature of organizational phenomena: its unfolding processes and the choices people make in relationships with each other and with regard to local conditions.

A wide body of Indigenous methodologies champion subjective, participatory engagement with communities informed by culturally relevant principles, for example, Smith's (1998) *kaupapa* Māori research method, Foley's (2004) Indigenous standpoint theory, Cajete's (2000) advocacy for native science, and Meyer's (1998) study of Hawaiian epistemology.

READING THE SIGNS: COMPASS, CONDUCT, CONTOURS

In ancient navigation systems, star compasses divided the horizon into 32 sectors and were aligned with markers to determine the starpath. The Southern Cross could be used for long periods as it changed its attitude in the night sky. The ocean swell guided canoes by day and steering was through sensation as well as sight. The flight path of homing birds that returned to land at night provided important information. Cloud formations over high islands and the influence of land on ocean swells helped the navigators identify land from as far away as 50–90 kilometers. Coral atolls produced unique cloud formations that provided important information for seasoned navigators. For example, islands with heavy vegetation produced a darker tinge and those with white sand gave a brighter sheen. Also integral to a navigator's repertoire in reading the signposts of nature was the importance of understanding the trade winds (Irwin in Howe, 2006, p. 80; Lewis in Walker, 1990/2004, pp. 26–27).

Securing both depth and breadth of knowledge is a valuable pursuit. Mead (1997), using Māori language, describes the importance of exploring the depths of knowledge, "*te hōhonutanga o te mātauranga*," which requires diving down to explore the unknown depths of the ocean to acquire knowledge. Mead (1997) also encourages exploration of "*te whānuitanga o te māramatanga*," the horizons of knowledge. *Mātauranga*, knowledge, he advises, is concerned with expanding horizons and growing the creative powers of the mind (p. 51).

Gatty (in Lewis, 1972, p. 169) describes the difference between the Western "self-center" system and the "local reference system" used by many Indigenous peoples. The self-center system involves always placing the self at the center of references – whenever referring to the points of the compass. In doing so, connection to the point of departure, or previous point of reference, is severed and the thread of continuity lost. Oceanic traditional navigators, Greenland Eskimos, Australian Aboriginals, and others use the

local reference system. In this system, directions relate to local prominent features, and these travelers rarely lose connection with their point of departure. Lewis (1972) explains how Australian Aboriginals have a mental map that is continually updated in terms of time, distance, and bearing so that they always remain aware of their destination and home base. The self is not perceived in terms of “self-centered-ness” but inhabits a woven universe of “related-ness.”

Many firms are adrift, no longer in touch with location or home base (Porter & Kramer, 2011); they have become “placeless” (cf. Relph, 1976). Six orientations that can help us to understand our relationship with place, purpose, and people amid change, and to tune into the emergent and unfolding nature of organizational reality on its journey toward sustainability, are explored in the following sections under the trilogy of compass, conduct, and contours.

Compass

This section highlights two ways in which the relational strategy and management researcher can orient to studying phenomena in organizations. These two orientations are “dwelling dynamically” and “perceiving process.”

Dwelling dynamically

... *Etak* is a dynamic model. Unlike the Western construct, in which the navigator represents his vessel moving among stationary islands, *Etak* posits the canoe as stationary, and the islands moving on the sea around it. It evolves from the sea-level perspective one has when standing on the deck of a vessel observing the relative motion of islands and land features The Western navigator, in fact, constantly shifts between the bird’s-eye view he has while scrutinizing his chart, and the fish-eye view he has on deck. *Etak* allows the Micronesian navigator to process all his information – course, speed, current drift, and so on – through a single, sea-level perspective. (Thomas, 1987, p. 82)

The *etak* referencing system of moving islands is an ancient art of wayfinding (Lewis, 1972) that involves the ability to obtain facts and to learn in a polydimensional mode of dynamic dwelling in sharp contrast to the highly abstract, two-dimensional charts used by Western seafarers. Native science, explains Cajete (2000, p. 2), embraces ways of knowing that include sensation, perception, imagination, emotion, symbols, and spirit, as well as concept, logic, and rational empiricism. Perception is gained, he

says, from using the entire body of senses in direct participation with the natural world and becoming open with all of one's senses, body, mind, and spirit.

Wayfinder researchers are encouraged to make use of every signal as valuable information. Dynamic dwelling is not linear and does not lackadaisically resort to relying on models, maps, and charts to guide the research direction. Miller (2005) evokes the ethos of dynamic dwelling:

... we so identify with that in which we dwell that it forms a part of ourselves and how we experience phenomena outside ourselves... that in which we dwell shapes how we experience the world and interpret the data that we take in. (p. 153)

As Ohmae (1982) has highlighted, real-world phenomena and events cannot easily be made to fit linear models. The whole body can become an instrument of perception. Cajete (2000) encourages researchers to participate in a direct relationship with the environment and have "a life-centered, lived experience of the natural world" (p. 5) so that they are open to perceiving multiple realities beyond those perceived by the five senses wherein knowledge can be received directly from spiritual and corporeal entities (p. 178).

Similarly, de Wit and Meyer (2005) encourage relational strategy and management researchers to move beyond taking "one cut of a multi-faceted reality" (p. 13), and to be open to multiple realities. They suggest a movement away from an overly strong emphasis on rational knowledge and call for deeper appreciation and attendance to intuition and creativity, which lie at the heart of strategy. In such a view "imagination and judgment are more important than analysis and logic" (p. 7). Ohmae (1982) argues for using both rational analysis based on the real nature of things as well as imaginative reintegration of closely studied phenomena.

Dwelling dynamically calibrates with German philosopher and biologist Goethe's work of dwelling in the phenomenon wherein a deep state of knowing could be accomplished partly through the senses and partly through intuitive consciousness (Bortoft, 1996). Following the original Greek meaning of the word "theoria" or "seeing," Goethe's "Exact Sensorial Imagination" technique of observation to develop perception, and deepen contact with phenomena, elicited insight which would be impossible to achieve by thought alone (p. 42). Goethe proposed that an organ of perception must be developed to perceive inner connections and intuitive knowledge, which can be gained through "contemplation of the visible aspect" (p. 291). In using this approach a far more valuable theory and practice could be produced.

For Gadamer (in Miller, 2005), perception includes paying attention to the “things themselves” in order to attain preconceptions more consistent with the phenomenon of interest. Similarly, Tsoukas and Chia (2002) maintain that only through direct perception of reality can we hope to better understand its “most salient characteristics – its constantly changing texture, its indivisible continuity, the conflux of the same with the different over time” (p. 571) and come to deeper awareness within.

The mode of dynamic dwelling discussed here is akin to what Meyer (1998) calls *ike pāpālua* or “second sight,” which brings forth a different dimension of knowledge, where sight is more than a physical thing. Philosopher, Reverend, and *Tohunga*, expert in esoteric lore, Marsden (2003, p. 61), observes that in deeply comprehending the natural world it is possible to develop “extra-sensory faculties and techniques” that were traditionally used to “test” the environment and “new phenomena.” He applied and taught these techniques that are still in use today and enabling those who practice them to dwell within the world in a way that they can come to a deeper knowing. By engaging the five senses, we can experience “that before us” and become more conscious and aware of the world (Marsden, 2003; Shirres, 1997).

Perceiving Process

Wayfinder researchers seek to enter the epistemological and ontological worldviews of an organization and those of its stakeholders – in search of better understanding the relationship between all elements of a situation. Discipline is required to interpret and report according to the nuances and subtleties of each research site and to move beyond the veil of static charts and a primary focus on what is assumed to be “progress.” This opens up greater potential in organizational situations for discovery about what is really going by better understanding “process.” Tsoukas and Chia (2002) suggest that perceiving is more important than conceiving, as it encourages more attention and sensitivity, for example, to nuance, subtlety, change, and micro-processes, which are lost in accounts that abridge reality into snapshots. Perceiving process is a nod to a socially constructivist approach that views organizations as unfolding processes (Thompson, 2011).

Like many other Indigenous peoples, consciousness is at the center of creating relational well-being and reflects an appreciation for process – the *tupu*, the unfolding of creation. Appreciating this ethos in Indigenous cultures are Suzuki, McConnell, and Mason (1997/2007) who observe that traditional cultures live in an animated world where humans, rather than

seeing themselves as separated from the world, belong to a conscious world and participate in the processes of continual creation.

Traditional navigators succeeded in reaching landfall by remaining alert in the present moment to important signs. Māori philosopher Royal (personal conversation, 2010) shared a fascinating story of the navigator's perspective. By dwelling dynamically in a mode of active presence and aligning to the signs, the destination would come to the navigator. Māori tourism entrepreneur Panoho (personal conversation, 2011) offered a similar explanation and said this experience was like "pulling" the island toward them. The *etak* system of moving references, as explained earlier, illuminates this story further. The vessel in a sense remained stationary for the purposes of navigation, and landfall would eventually reach it. The navigators' task was to stay in communion with the unfolding processes of the universe; their world was one of "be-coming," not "be-going."

A helpful way of describing the *etak* system is to liken it to a train journey. To the passenger on a train, the carriage seems to remain still, while the world moves past. Mountains in the distance that seem to pace the train for long periods are the "stars" while the houses that flash by are the islands:

... the canoe is conceived as stationary beneath the star points, whose position is also regarded as fixed. The sea flows past and the island astern recedes while the destination comes nearer and the reference island moves back beneath the navigating stars until it comes abeam, and then moves on abaft the beam (Lewis, 1972, p. 175).

An orientation for wayfinder researchers is what Shirres (1986) eloquently describes as the "eternal present," which is the idea of reaching forward into the past. This can be understood through *i ngā wā o mua*: the past is in front. The past informs the present and shapes the future which is akin to the navigators steering astern by a star; they can tell the direction equally as well from a star in front (Lewis, 1972, p. 95).

The "eternal present" links ancestors and events of the past with people today (Shirres, 1986, p. 18), but this does not mean being stuck in the past, because culture is very much a "matter of present experience, a living and lived-in reality" (Metge, 1976, p. 45). The eternal present is situated in an understanding of a greater reality wherein "the universe is not static but is a stream of processes and events" (Marsden, 2003, p. 21). Perceiving process is ultimately a humble position, one which acknowledges that a researcher's own "research as usual" beliefs, theories, routines, and methodologies may be of little use when they enter unfamiliar territory. Like many organizations entering new domains, researchers too need to

“learn to learn” (Hart & Dowell, 2011) as they set sail for “Terra Incognita,” unknown lands, beyond the compass of their own knowing (de Wit & Meyer, 2005, p. 55).

Conduct

In this section, two orientations, “applying values” and “making connections,” guide the relational strategy and management researcher toward deeper insights about the relationships in the field of study.

Applying Values

For the wayfinder researcher, being guided by the espoused values of the organization helps understanding of how an organization lives its purpose (Collins & Porras, 1994; Kouzes & Posner, 2007) and is a way of guiding the researcher toward appropriate conduct. For example, for a Māori researcher, it is important to be guided by the value of reciprocity that requires giving back to the research community. This could take the form of being willing to offer a personalized review of points or topics especially relevant to that business or community, training sessions, or reports that can foster understanding of business or community needs, for example, on environmental management processes. It could involve undertaking some service activity in the community or organization to help improve their situation.

Māori values guide humans toward developing reciprocal relationships of respect with all aspects of creation. This is a relational wisdom forged in an intimate, humble, and participatory relationship with the world through the ages. In Māori business contexts, values remain treasures that help organizations to fulfill their strategic purpose of creating relational wealth and well-being (Spiller, 2010). The principle of reciprocity calls upon humans to respect and nurture the earth so that, in turn, human well-being is assured (Patterson, 1992, p. 32).

When the navigators left the world of the known, starpaths became crucial guides. A starpath is a succession of rising or setting guiding stars that the navigator uses to steer by. Steering by a starpath is a complex skill that requires understanding of numerous context-dependent factors, such as seasonality and currents (Lewis, 1972, pp. 83, 87, 99, 100). Māori values are like “stars” guiding Māori businesses and providing directions to illuminate the human pathway, and are among “the shining treasures of the culture” (Barclay, 2005, p. 236). These values are integral to research that aims to be

culturally grounded (Bishop, 1996, 2008; Jahnke & Soutar, 2001; Smith, 1998; Te Awekotuku, 1991).

Māori values are dynamically related to context and interlock to inform practice – they are not disconnected, discrete, or abstract concepts that can be isolated from the context of life. They are embedded within a whole system of knowledge (Durie, 1998, 2003; Henare, 1994). Marsden (2003, p. 34) explains that values are interwoven with a whole complex of beliefs, attitudes, mores, customs, and knowledge. In *any* organization, values can be understood as interconnected across multiple dimensions, to the philosophical worldview, to practice, and to personal conduct.

Four Māori values that help guide Māori organizations to achieve their purposes are *wairuatanga* (spirituality), *whanaungatanga* (relationships), *manaakitanga* (hospitality), and *kaitiakitanga* (stewardship).

Wairuatanga. Māori, explains Marsden (2003), believe that the spiritual precedes the material, and that Māori values are ideals that call humans toward achieving excellence. He outlines a three-tier order of values: spiritual, psychological, and biological. Of these three categories, spiritual values are preeminent. That the spiritual precedes the material is not to suggest a lineal conceptualization but rather a dynamic, cyclical, unfolding, and relational interaction between the spiritual and the material, wherein the spiritual dimension is a vital and integral part of all activities, including business.

Whanaungatanga. Another key value that informs a relational framework is *whanaungatanga*, broadly meaning “relationships.” Māori organizations seek to create ties of affection with the community, in the workplace, and with their customers and suppliers. In the context of business, *whanaungatanga* includes stakeholders beyond the kin-group and is aligned to what Metge (1976) calls *kaupapa*-based (based on Māori philosophy), and Bishop (1996) describes it as a *whānau* of interest (family of interest). *Whanaungatanga* is much more than an abstract term. It denotes a kind of “glue,” say McNatty and Roa (2002), that binds people together; it is a dynamic that makes relationships possible and must be understood with regard to *whakapapa* (genealogy), which embraces all of creation.

Manaakitanga. Benton (2004) explains that *manaakitanga* is more than a demonstration of hospitality and includes respect for others, self-respect, and mutual responsibilities. Reciprocity, at the heart of *manaakitanga*, rests

on the precept that by being of service, respecting, and showing kindness to others through *manaaki*, the *mana* (divinely endowed authority) of others is enhanced, which in turn can nourish one's own *mana*.

Kaitiakitanga. Each member of Māori society is encouraged to become a *kaitiaki*, or steward and guardian of the earth's resources, such as native forests, marine ecosystems, and geothermal resources. Stewardship is enacted through the practice of *kaitiakitanga*, which has layers of meaning including guarding, keeping, preserving, conserving, fostering, protecting, sheltering, and keeping watch over (Marsden, 2003, p. 67). These facets guide relationships between people and nature. In a *kaitiakitanga* view, nature's resources do not just exist for human use, but for their own sake and have intrinsic value (Morgan, 2008).

The researcher who wishes to be faithful to relational research is part of a movement toward creating and maintaining sustainable enterprise and do not see research as being solely to build their career. The quest for knowledge is about what the researcher can discover and about the purpose of that knowledge, and how it serves others.

Making Connections

For researchers of relational strategy and management, making holistic connections between all elements of the research, and synthesizing these elements into a unified whole, is an important orientation. The traditional navigator can offer a lesson:

... the navigators did not appear to compartmentalize their art, as I have done, into such divisions as "steering a course," "deviation from course," "fixing a position" – except perhaps during their initial training. Instead, they conceived of their art as a unity, the sum of input from such disparate sources as stars, swells, and birds being processed through training and practice into a confident awareness of precisely where they were at any one time, where they were going, and how best to get there. The Pacific navigators did not so much analyse their data as use them as pointers, which they subtly synthesized. (Lewis, 1972, p. 48)

Making connections involves showing up as a whole person, not only as an "academic." Such an approach is underscored by an appreciation that humans self-actualize in relationships: I belong therefore I am (see Spiller et al., 2010). Miller (2005) suggests that many researchers avoid bringing the fullness of themselves to the research process, including in literature, believing that to do so is to "violate norms of objectivity" (p. 144). Referring to Gadamer, he argues for researchers to acknowledge how their

perceptions and understandings have been influenced and shaped by personal experience within local and temporal cultural contexts (p. 148).

The Māori principle of *whakapapa* demonstrates an outstanding process for making connections. *Whakapapa* is a way of ordering the world and connects humans to every other aspect of creation. It engenders a sense of unity with others, the earthly world, and the spiritual world. The divine genealogical order of *whakapapa* extends through the ages to a place in which can be found the originating point of all members of creation. This is the abode of *Io*, the creator of the cosmos (Marsden, 2003). Through these shared genealogies in *Io*, humans are kin to all including Earth and Sky. In deep, reciprocally linked kinship with the world, humans are endowed with the obligation to care for their kin and be Earth's stewards.

On a *marae*, the sacred communal meeting ground which is a central and vital part of Māori life, well-structured protocols are in place for people to share who they are with others. When introducing themselves through *whakapapa*, Māori identify genealogical connections to many relationships including their *waka* (tribal canoe); *hapū* (sub-tribe); *iwi* (tribe); *marae*; their eponymous ancestor; spiritual *maunga* (mountain); *awa* (river), and *moana* (sea or lake). In expressing *whakapapa*, a person shows oneness with the land and people. In this state of oneness, humans "become one with the *atua*, the spiritual powers" (Shirres, 1997, p. 57; see also, Durie, 2003, p. 84). Sharing one's genealogy, including one's name, ancestral ties, and connections to place, provides a platform for connecting to *manuhiri* (visitors). These introductions give listeners information, which enables them to find connections to the speaker.

The researcher of relational strategy and management is encouraged to share who they are – which creates a platform of connectedness borne out of seeing the whole of a place and a people, and bringing the whole of oneself to these encounters. For example, this is my *mihi* (greeting), which introduces me to others at the *marae*, meetings, presentations, and other gatherings:

<i>Ko Takitimu te waka</i>	My canoe is <i>Takitimu</i> .
<i>Ko Ngāti Kahungunu te iwi</i>	My tribe is <i>Ngāti Kahungunu</i> .
<i>Ko Ngāi Tahu te hapū</i>	My sub-tribe is <i>Ngāi Tahu Matawhaiti</i> .
<i>Ko Taumutu te maunga</i>	My mountain is <i>Taumutu</i> .
<i>Ko Mangatahi te moana</i>	My ocean is <i>Mangatahi</i> .
<i>Ko Mangapoike te awa</i>	My river is <i>Mangapoike</i> .
<i>Ko Ngā Tohorā Tokowhitu ngā kaitiaki</i>	The seven whales are my guardians.
<i>Ko Tahu Potiki te rangatira</i>	<i>Tahu Potiki</i> is my ancestral chief.

<i>Ko Hamo Te Rangi te whaea</i>	<i>Hamo Te Rangi</i> is my ancestral mother.
<i>Ko Iwitea te marae</i>	My <i>marae</i> is <i>Iwitea</i> .
<i>Ko Chellie Spiller taku ingoa</i>	My name is Chellie Spiller.

When I engage on a *marae*, or with my *kaumātua* (elders), or in conversations with my *whānau* (family), as a *kaiako* (teacher) of Māori business and economic development and so on, I am evolving my own “Māoriness”; I am myself a site of “transformative praxis” (cf. Smith, 1997). Through my father I *whakapapa* (connect genealogically) to English, Danish, and French origin, and through my mother I *whakapapa* to largely Māori and Irish origin. I am ever reflexively, interactively, and transformationally engaged in praxis with the world, with being Māori – a “beingness” that is created relationally (Smith, 1997).

Belonging is central to a Māori relational view of the world. This is not merely belonging in the sense of coming from a particular place; this is belonging wherein humans come into being through reciprocal relationships with creation. In serving others, including the environment, one is serving one’s extended self. In this view, self-actualization occurs in relationships (Spiller et al., 2010).

Contours

The final dimensions of wayfinding in relational strategy and management research are the contours of the research – how it is shaped, and how it looks and is experienced by the reader. The two characteristics explored here are “layering” up and “expanding validity”.

Layering Up

Layering up involves contouring the research in such a way that readers can see into the field. The layers include voices/narratives, contexts, including ecological voices through vivid description, and ontologically aligned explanation and theorizing. Researchers are encouraged to offer a transparent account of their research method and discuss each aspect of data collection and theory development processes. Presenting findings in such a way that allows other interpretations to be generated encourages further research. Rich display of data coupled with researcher logic in the analysis enables others to see the relationship between the data and the conclusions drawn

(Barr, 2004; Bishop, 1996; Eisenhardt & Graebner, 2007; Miller, 2005; Smith, 1998; Suddaby, 2006).

Heil and Whittaker (2007) build the case for “work as a world” and contend that strategic narratives told in the voice of participants are an appropriate way of giving an account of an organization. By developing and providing a rigorous account of the strategic narratives of an organization, the nature of an organization can be revealed in a way that is relevant. Narratives in their view “are a powerful means to shaping peoples thinking and actions” (p. 369) and “have the capacity to alter the world we find ourselves in, in the most fundamental ways” (p. 382). Narratives lay down a challenge for researchers in strategic management to “tell a powerful story” through ensuring participants speak through the narrative rather than the researcher interpreting the story.

Narrative is a way of ensuring that lived experiences are expressed in the voices of the research participants and enlivens their settings. Locating narratives and discussions within the worldview of the organization and stakeholder communities allows the reader to “see” into the field. Thus, the study becomes a reflection of the field through narratives. These reflections are submitted to analytical enquiry so that readers, academics, practitioners, and participants can draw their own definitional possibilities.

Case stories are a useful technique. Telling multidimensional stories in the voices of many actors addresses the deficit observed by Liang and Wang (2004) in a study of Harvard Business School and Tsinghua University case studies, which showed that most cases were rationalistic, executive-centric, instrumentalist, and objectivist. They noted a lack of cases illustrating the human, political, and symbolic aspects of organizational reality (Bolman & Deal, 1995). They concluded that the overall perspective of teaching cases is unbalanced, with the rational domain dominating over all others.

Effective story-telling can be a potent method of teaching the worldview of the organization and stakeholder communities. For example, Māori epistemologies often use story-telling, myths, and legends as discursive devices to promote learning; they are “an integral part of the corpus of fundamental knowledge held by Māori seers and philosophers” (Marsden, 2003, p. 55). Stories, says Marsden, were purposefully created to “encapsulate and condense” views of the world and explain ultimate reality and the relationship between humans, universe, and *Io* (p. 56). The tradition of story-telling can be a “journey to the point of enlightenment” (Jackson, as cited in Bargh, 2007, p. 172). Through personal and tribal story-telling, people may understand themselves, others, and the natural world more fully, which can create a reciprocal connection to the story and experience.

Thompson (2011) has remarked on the importance of avoiding reification, which can arise from a consultative, participative “bottom up” approach that contracts and concretizes ontology into prescriptions, such as best practice, codes of professional conduct, and common standards. Universal, prescribed, standardized approaches do not adequately address the complex reality of the contexts. Researchers are encouraged to reflexively engage with communities of research to create praxis-based insights delivered through a meaningful medium, which illuminates knowledge rather than eclipses it.

A tendency toward abridged accounts of relational processes in strategy and management research may miss the nuances, subtleties, and distinctions of the territory, placing greater emphasis on the map, theory, or model. Abridged views, what Tsoukas and Chia (2002) describe as “synoptic,” are apt to offer static positions that turn reality into a series of immobilities, so that the dynamic, unfolding, and emergent are lost to view.

Expanding Validity

The sixth orientation in this study of the contours of wayfinding research is deeply questioning appropriate measures of validity. Perhaps, as Porter and Kramer (2011) have argued, Western-based companies have set too narrow a vision and need to expand “the total pool of economic and social value” (p. 65), and take a broader view of the world. Similarly, researchers of such organizations, who are helping to wayfind new pathways, also need to expand their field of vision. Research is not a static, rigid, and unchanging paradigm, but is itself being continually rewoven and retextured.

The traditional navigational concept of an “expanded target” is useful here, in order to ensure that an organization is not seen as a narrowly bound and closed concept, but is expanded to include its environment and other stakeholders. The navigators used techniques to expand the island targets from tiny to sizeable objects. For example, within 30–50 miles of land homing, birds such as terns and noddies are especially helpful for their telltale flight paths to land at dawn and dusk. These bird signs expand the island target from the sight range of 10–20 miles. Through their movement, formation and breakup, thickening, color, and brightness, clouds provide an important guide for making landfall by expanding small islands into much larger places than the “land” alone. Swell patterns and wave reflections along with deep phosphorescence also expand the island (Lewis, 1972).

Wayfinder researchers are encouraged to view the organization as an “expanded target” and take a 360° view of its stakeholder relationships to

achieve more beneficial validity. Researchers need constantly to consider the wider context of the research organization and its communities.

Bishop (1996) advances a *kaupapa Māori* epistemological position that promotes validity by locating the power within Māori cultural practices, where what is acceptable research is determined by the research community itself. Relational researchers are careful to not obstruct the iterative process by attempting to constrain it through researcher bias around objectivity and input. He urges researchers to avoid using their power to define. Adopting a multi-perspective validation process, wherein the researcher offers their critically informed perspective in a transparent manner, can help avoid subsuming and collapsing the field into the researcher's perspective and thereby concreting over reality.

Similarly, Miller (2005, p. 165) emphasizes the importance and opportunities of communal contributions to theory building. Barr (2004) suggests that sharing results with informants within the research community provides a check on the validity of the emerging conclusions. Findings can be presented to the organizations participating in the research during the course of the study. These presentations can occur as one-on-one explanations and at meetings where updates are given on the research progress. It is also valuable to present research to stakeholder communities, especially cultural communities, industry practitioners, academic colleagues, and academics from the cultural worldview of the organization. Presenting, mingling, and engaging in discussion on progress provides a valuable opportunity to gather responses from the field, which can further validate findings. Relational strategy and management research, if it truly has relational integrity, must derive its validity from communities and context.

The case story that follows illustrates the six key orientations of the wayfinding method in practice. This short illustration, drawn from my initial study of a Māori business, was the start of a much longer and deeper research relationship and friendship with Joe McClutchie, which evolved over a number of years and continues to this day. Joe stood out as an exemplar case study, a tourism entrepreneur, fisherman extraordinaire, environmentalist, and respected Māori leader. He generously agreed for me to share this story of how we started out on the research journey together.

CASE STORY: TRUE NATURE

Joe gave me instructions. Drive to the bay just before his; it will take about 6 hours from Auckland. Find overnight accommodation at one of the

B&Bs. Go down to his mate's house where I am expected for dinner. There I will also meet a film crew and presenter from the Māori culinary TV show "Kai Time."³ Come in with them tomorrow. I followed the instructions and found a comfortable room in a B&B overlooking the ocean, went down to his mate's house, and we had a good time sharing stories and eating crayfish.

The next day the film crew and I arrived at a house by the ocean. Chairs had been arranged for a *pōwhiri* (welcome ceremony)⁴ outside on the lawn beside a beach. Two sets of chairs faced each other with a gap of a couple of meters in between. Joe formally welcomed us onto the *whenua*, the land. A spokesperson for our group acknowledged the land, our hosts, and the reasons for our visit. The crew sang a special *waiata*, a song that they had composed for these occasions. Afterwards, we all had a cup of tea. Then the film crew and Joe gathered their gear to go out on the boat to do the filming.

I placed my things inside the caravan where I was to sleep and then read an information booklet which opened with:

All Visitors: please read the following 2 page information to ensure you are comfortable and fully understand the simple respect required in this unique location.

This location is an old Māori occupation site. It is a very spiritual and important location for the village and our family. We are very privileged to live here.

Visitors who wish to stay are also privileged and need to be aware of basic cultural respect and behaviour.

This is also our home and we are more than happy to share it with others. We limit the amount of visitors so as not to detract from our home setting and allow visitors to have space and peace and enjoy the surroundings and nature.

This is not your normal commercial setting.

This introduction was followed by a short list of "Awareness and Respect" policies including practices such as not wearing shoes inside "for cultural respect and cleanliness," not sitting on tables, and not brushing teeth or washing underwear in the kitchen sink. The booklet's introduction finished with:

If you are comfortable and happy with the above "Nau Mai Haere Mai" welcome and enjoy your stay.

If you are not happy with the above conditions, please let us know and we will suggest other accommodation. Please do not be afraid to be honest about this!

The property was right on the water's edge and waves crashed onto the rocks gushing through every nook and cranny before draining away. I noticed a rock about 100 meters out to sea that was shaped like an old woman. I strolled around the grassy lawn with native shrubs and clumps of flax framing the view of the ocean. Coming back toward the house and dormitory, I passed a large garden bed made entirely of *pāua*, abalone shells, glinting a myriad of colors in the sun. Ahead on the right, there was a small wind turbine whirring on the grassy verge where the garden dipped down to the sand line.

I spent the next few days helping out and doing jobs, which gave me the opportunity to get into the rhythm of life and as a way of belonging. I had even started being an informal host and showing around the property backpackers looking for a place to stay; highlights of the tour included the long drop bio toilet with the “best view in the world” of the ocean and the surf beach on the other side of the headland.

I did not mention my research or seek to “capture” anything as life unfolded. During rest periods, I would quietly take notes in the caravan – writing in my journal and reflecting. It was a deeply creative and thoughtful process. I certainly did not use the recording device that had been especially purchased. (In fact, it was around a year before the recorder came out – when Joe said he was ready to take it to that level. After I had mowed the lawns, one day beaming with pride about the straight lines that I knew Joe liked, he came over with a glass of fresh orange juice. We sat on the swing and he suggested that this was a good time to use the recorder.)

One evening, sitting in twilight, I heard the story behind a large painting that hung on the wall in the dormitory, of the silhouette of a woman looking out to the rock shaped like an old woman. At the top was a sunrise. The rock, I was told, is a guardian of the sacred land on which the place was built. The *kuia*, old woman, rock looks after the spiritual side of what happens. There was a male dimension also, who faced out to sea and looked after Joe. The middle layer of the painting was dominated by darkness and this symbolized a long, dark period when no one lived on the land and it lay to waste as a rubbish tip. At the top a sunrise represented a new beginning for the land. Joe and his wife had a vision of restoring the land; they both had a connection to the place through their ancestral lines. It took 9 years of battling with the government to have the land returned. When finally the land came to them, it was *wāhi tapu*, sacred land. They cleared the decades of rubbish and planted 600 natives.

On that first visit, I went fishing on the third day and I made sure that I gave Joe enough to cover the full cost of the trip. Joe said, much later when

we knew each other well, that he had really appreciated that gesture. Often, he explained, people would expect to get the “tour” for free or greatly discounted, especially colleagues in the tourism industry. It costs a lot in fuel to take the boat out – not to mention Joe’s time. A *kaumātua*, elder, and one of the men from the community also came out with us. Joe had also invited another elder in the community to come, but he had not been able to make it for health reasons.

When Joe welcomed me on board his fishing charter, he laid down the *tikanga* of the trip – the protocols to guide the journey. “What is important to us as Māori,” he began, “is that we approach our fishing today in a sustainable way. What we call the ‘enough policy’. So when I say a *karakia* (prayer) to bless the trip I do not pray for five fish each, which is the ‘quota,’ I ask only for enough to replenish needs. Once I see that enough fish have been caught to meet our needs, I stop the fishing.”

He also explained that it is not about counting the fish. “When people start counting fish it ‘ends up being a competition,’ he said, “and then they start comparing with each other, ‘We got 12, you got 14’ and that changes the dynamic of the experience from one of connection with fishing and the journey to a focus on competition.”

“So what we do, in our Māori way,” said Joe, “is to think of all the fish on board as ours not mine. There is no ‘my’ on this boat. This is the Māori concept of collective wealth.” Joe told me that the first *hapuku*, deep sea bass, caught must go to an elder in the community. This practice educates customers about the importance of contributing to the well-being of the community.

And that is what happened to me. I caught the first *hapuku*. Joe, looking straight ahead as he steered the boat, asked me to consider who I was going to give it to. I thought about our *kaumātua* on board. Reading my mind Joe said, “Not anyone on this boat Chell – someone else.” The *kaumātua* who couldn’t make it flashed into my mind. I mentioned this to Joe and he agreed that was a good idea.

When the others on board caught “their” fish I began to worry I would not catch another one to replace the fish going to the *kaumātua*. I began counting the fish. I even had a photo taken with “my” fish. Eventually I did catch another one, and felt a slight sense of relief that I would not be going back empty handed. (In retrospect I could have caught my ego engaging in the thinking that Joe had counseled us to avoid).

When there were six *hapuku*, Joe called “enough” and we headed back. A pod of dolphins came to visit, and a shoal of flying fish glinted at us as they sped across the waters. Being out on the water was a beautiful experience.

Back on shore the first fish caught was put to one side. The others were scaled and gutted, and hung. Joe gave me the instructions on how to get to the *kaumātua's* house. I went to a small wooden cottage beside a creek with smoke curling out of the chimney and gave the old man a fish. A chipped smile came back – Aye – *kia ora, ki a koe*. We shook hands. I felt a tear at the corner of my eye, reflecting the power of that moment and that connection.

In terms of “compass” the case story demonstrates “dynamic dwelling” through the way in which Joe encouraged me to match my pace to the pace of life at the research site, and my willingness to do so. My professional goals were set aside, not forgotten but not prioritized either, as I sought to be part of what unfolded. This was a learning journey that occurred over time and weaves with “perceiving process,” that is, the “progress” of the research project (i.e., formal gathering of “data”) was surrendered to being part of the process of participation and learning.

Clearly, in terms of “conduct” there was a great deal to learn about “applying values,” and this was especially illuminated on the fishing trip. It is also useful to note that each research site I visited during my doctoral research practiced Māori values differently, and thus wayfinding means applying values as they are being revealed at that place and time according to the hosts’ modeling. “Making connections” was illustrated throughout, not only in the *pōwhiri* welcome ceremony but also in the manner of behaving and attuning to the way in which my hosts wished to get to know me first.

“Layering up” is demonstrated through using Joe’s narrative and explanation – and my own voice, given that this case is about my research experience. Finally, “expanding validity” is implicit in the engagement with the values that Joe lived by, and my efforts to reflect upon, learn, and seek to understand what he wanted to achieve through his entrepreneurial activities. Validity involves really getting in touch with the reality of a situation. Throughout the research process I took the research back to Joe. I presented it at a regional tourism gathering for the community and took care to gather multiple perspectives as is explained in the original work.

SUMMARY, LIMITATIONS, AND FUTURE RESEARCH

This chapter is biased toward sustainable business and stems from a belief that there is much the West can learn from Indigenous modes of being.

Interested readers are encouraged to read the methodological works by Indigenous scholars, some of which are in the reference list at the end of the chapter, and I am indebted to those who have paved the way.

Future research on wayfinding could investigate it in relation to entrepreneurship. Suggested directions for future strategic management research using the wayfinding method would be to develop a body of empirically informed research that explores core strategic themes and topics such as shared value creation, change, and dynamic capabilities. Wayfinding may also support studies that explore integrative thinking in strategy formation, in other words, approaches that engage both the deliberate, rationalistic planning and goal-based mode as well as the creative, intuitive dimensions.

This chapter has sketched out some key strands that may inspire other Indigenous scholars to build, extend, refine, and explore a wayfinding method from within their own cultural worldview. Most especially, I believe the symbolic and spiritual dimensions of wayfinding offer a significant area of exploration. To what extent and in what ways do “signs” and spiritual experiences inform and guide the strategic pathways of enterprises? A number of Indigenous enterprises I have examined were originally sparked by a spiritually informed vision which in turn informed strategy.

The work conducted by the Harvard Project on American Indian Economic Development has delivered invaluable insights in terms of economic development, which they define as “the process by which a community or nation improves its economic ability to sustain its citizens, achieve its sociocultural goals, and support its sovereignty and governing processes” (Begay, Cornell, Jorgensen, & Kalt, 2007, p. 36). Cornell and Kalt (2011, p. 21) have highlighted the importance of grassroots strategies that emerge from within Native communities themselves, strategies that are “tuned to local conditions, needs, and values.” The wayfinding method has the potential to support this conceptualization of economic development and to contribute toward achieving a robust strategic fit and cultural match to guide decision making through stronger connections with contexts, especially cultural contexts.

The wayfinding method would fit well with studies of the learning organization, change management, innovation, and entrepreneurship. Researchers of international business would be interested in better understanding the worldviews of the cultures and societies in which a firm is operating. Adopting a wayfinding approach could support greater sensitivity and awareness of other worldviews.

This work has not explored the weaknesses of the relational approach. Chen and Miller (2011) have set some of these out in their appraisal of

Eastern relational approaches. Using traditional navigation to explain relational strategy and management research has its limitations, notably, that it draws upon a highly complex, orally transmitted, intergenerational, and sacred knowledge system and places it into a written academic context. I have sought to engage with this process thoughtfully and sincerely intend for it to serve and contribute to better ways of doing business. Readers are encouraged to search out and learn about the wonderful, precious legacy of traditional navigation bequeathed through books and better still, for the daring, in real-life experiences.

The wayfinding researchers of relational strategy and management, like the traditional navigators, are not afraid to journey to new places. They go beyond the knowable “business as usual” and journey on voyages of discovery to new horizons. They let go of the troubled anchor of conventional business and set sail in search of better ways of doing business. They want to see what is really going on and are willing to unpack their mental maps to do so, and weave new mental cartographies that discern the detail and see the whole. Wayfinders are open to a relational way of being in the world, with each other and with ecology. Their personal and professional strategy is to help business take the journey along routes that contribute meaningfully, ethically, and substantially to wealth and well-being.

NOTES

1. Māori are the *tangata whenua*, the indigenous people of Aotearoa, New Zealand. Aotearoa, meaning *the land of the long white cloud*, is the ancient Māori name of this country. New Zealand is a relatively recent name given by settler society.

2. The Secretariat of the Permanent Forum on Indigenous Issues (2004) defines world’s estimated 370 million indigenous people as those who “... having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal system.”

3. <http://www.kaitime.co.nz/>

4. A Māori welcome ceremony on to a *marae* (tribal community facility) is called a *pōwhiri* or, in some areas, a *pōhiri*. *Pōwhiri* can take place anywhere the hosts (*tangata whenua*) wish to formally greet a group of visitors (*manuhiri*). See <http://www.korero.Maori.nz/forlearners/protocols/powhiri.html>

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