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Managing and leading from a Maori perspective: Bringing new life and energy to organizations

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ABSTRACT

Attending to the life-energy of an organization is an important, yet often overlooked aspect of management and leadership. Ignoring energy dimensions in an organization can lead to dispirited, dysfunctional workplaces. In this chapter, we explore how nourishing different life-energies can revitalize relationships within the workplace and with communities to support organizational thriving. A central premise of this theoretical enquiry is that organizations which cultivate healthy, thriving life-energies offer added value for their stakeholders, including employees, customers, social and cultural communities, and the environment. We focus on indigenous Maori conceptualizations of life-energies and offer a series of touchstones, drawn from theory and our management and research experience, to guide sustainable business practice with the *kaupapa*, intention, of bringing new life and dignity into dispirited modern enterprise.

Chellie Spiller and Monica Stockdale, 2012

Managing and leading from a Maori perspective: Bringing new life and energy to organizations

> We dwell within 'the woven universe', within the web of existence and no part of the whole is comprehensively autonomous. The purpose of life is to live within this intricate web of relationships and to become a conduit for the energies of life, to enable these energies to rise and fall within us. (Royal 2011 p. 7)

All organizations emit certain energy. Ghoshal and Bartlett (1994) call this "the smell of a place" (p. 94) and they propose that the most crucial management responsibility is to shape this smell. Similarly, Kao et al. (2002) suggest that all business involves the management of energy whereby business "is a tool through which energy is directed, monitored and controlled by human beings" (p. 14).

When organizations are humming they can be dynamic, thriving sources of passion and meaning as people within them solve problems, provide services, create experiences and invent products that cater to the many aspects of human life. However, all too often, as Bolman and Deal (2009) highlight, there is a "darker side" to organizations. They can frustrate and exploit people, release flawed products to the market, fail to deliver on promises, and neglect to care for their constituents. Despite the proclamations of corporate mission statements to nurture employees, for many people work can be so meaningless that a job represents nothing more than a paycheck (p. 7). In such dysfunctional organizations people can be subsumed into conformity by a system which, according to Heifetz et al. (2009) takes on "a life of its own" (p. 50) with immense power to sustain itself (p. 52).

It is this notion of an organization having a "life of its own" that this chapter focuses on. As organizational life becomes increasingly complex and collective in nature (Bolman and Deal 2009) with an emphasis on the quality of relationships as the determinant of success

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(Heifetz et al. 2009) managers and leaders are encouraged to pay attention to how the power inherent in an organization impacts people. One way, say Heifetz et al. (2009), to understanding this power is to track energy levels. For example, managers and leaders can begin by observing what stimuli cause their personal energy to increase or decrease when exposed to certain content, conflict, action, and body language. As well as one's own energy, they also encourage managers and leaders to observe how energy plays out in their organizations. For example, to observe during a presentation when audience energy becomes more alert and attentive, or when energy seems to drop. Tracking energy levels helps enable the capacity for organizations to thrive.

To deal with the complexity and collective nature of organizational life, managers and leaders often develop schemas of how to bring social collectives under control. These schemas, however, can become rigid ideologies that do not serve the organization and its people optimally (Bolman and Deal 2009). It is imperative, say Heifetz et al. (2009) that in the movement away from transactional modes of business towards relational modes as the primary lever for growth that old schemas are supplanted by adaptive skills that build trust and mutual understanding between parties. Adaptive leadership mobilizes people to "tackle tough challenges and thrive" (p. 14) and to do so managers and leaders need to consider what thriving means in particular contexts.

From a Māori[1] perspective, all entities, including organizations, are comprised of a complex of spiritually endowed life-energies that signify its "thrivability", that is, a healthy vital life-force. Achieving a healthy life-force involves growing, nourishing and renewing

[1] There are many *iwi* (tribes), *hapū* (sub-tribes/clans), and *whānau* (extended families) of Aotearoa New Zealand who comprise the cultural grouping "Māori". They are united as the *tangata whenua*, the indigenous people of Aotearoa New Zealand, who have retained strong, thriving and dynamic tribal traditions despite the enormous impacts of colonization from the 1800s.

various energies. We explore some of these energies in the context of managerial and leadership practice with the *kaupapa*, the intention, of bringing new life and dignity into dispirited modern enterprise.

A central premise of this enquiry is that organizations who cultivate a healthy, thriving life-force offer added value, which we call relational value, for their stakeholders, including employees, customers, social and cultural communities, and the environment. In creating relational value, organizations gain a comparative edge. Māori organizations have been shown to have a "Māori edge", a phrase coined in a report produced for the Ministry of Māori development, Te Puni Kōkiri, by the New Zealand Institute for Economic Research on Māori economic development (Te Puni Kōkiri 2007). A "Māori edge" refers to comparative advantage and the report raised questions such as, "Where is it that this edge, or comparative advantage lies? Is it people, products or processes, or some combination of the three?" (p. 21).

Earlier research has suggested that the edge is embodied in the relationships within and between these dimensions of people, products and processes (see Spiller et al. 2010) that together offer the market high value propositions that can sway purchasing decisions (Jones and Morrison-Briars 2004; Wilson et al. 2006). For example, people working in Māori cultural tourism aim to develop ties of affection through infusing relationships with their *aroha*, that is, their love, kindness, respect, and compassion for others and their *wairua*, their spirituality. This relational value approach is not a mechanical product-oriented mode, rather, it is a giving of oneself so that relationships are maintained in a healthy state (Spiller 2010).

We deepen the conversation about the relational edge and the processes of adding value in organizations through exploring important life-energies. For managers and leaders this means creating the conditions whereby others can tap into their sources of well-being.

When life-energies are in a state of well-being people are better placed to contribute more fully at work.

Organizations can be a force for change and have the potential to transform stakeholders' lives by creating well-being. This chapter promotes transformation whereby managers and leaders can help their organizations adapt and operate at the highest level of economic value, which, say Pine and Gilmore (1999), requires moving on from the lower levels which are, respectively, commodities, goods, services then experiences. Transformation in organizations involves transforming others:

> Nothing is more important, more abiding, or more wealth-creating than the wisdom required to transform customers. And nothing will command as high a price… (Pine and Gilmore 1999 p. 190)

Our view is that transformation occurs in relationship, with oneself and others. Managers and leaders can act as catalysts for transformation by helping others connect to themselves through relationships with nature, the spiritual domain, ancestors, culture, and people. Attending to the well-being of people, as explored through energies and associated touchstones, contributes to the value-added proposition of the organization. The nascent theoretical insights and touchstones in this chapter may cast more light on this transformational, value-adding process.

The practical insights, called touchstones, offered in this chapter draw on scholarly Māori literature and our combined managerial and research experience. Over 30 years ago Monica Stockdale set up Te Aroha te Hau Angiangi Māori Addiction Services at Queen Mary, Hamner Springs, Aotearoa New Zealand. Monica's life-long commitment, passion and drive are seen by many in the sector as inspirational. She has held senior management roles and has developed a range of interventions, education, advocacy, assessment and treatment

services for families who have problems with alcohol, drugs, gambling and other *whānau*-(family) related issues. She is a director on a number of national boards.

This chapter also draws upon Chellie Spiller's doctoral research of Māori organizations, and subsequent research in this field including a Fulbright senior scholarship to Harvard Kennedy School at Harvard University and the University of Arizona in 2011–2012. Chellie has also had extensive management experience including 15 years abroad, during which time she was co-director of a niche wholesaler developing tours into countries such as Bhutan, India, Vietnam, China and throughout Indonesia. Chellie has also worked in personal investment advice, training and development, and sustainability. We belong to the Ngāti Kahungunu tribe on the east coast of the North Island of Aotearoa New Zealand, and our ancestral home is the village of Iwitea. We are mother (Monica) and daughter (Chellie).

The energies and practices explored in this work do not constitute a prescribed list of practices that must be fulfilled in order to create healthy life-energies at work. Each manager is encouraged to find their own ways of bringing new life to their organizations through careful consideration of context and precedence under the guidance and tutelage of mentors and elders. Managers and leaders are encouraged to reflexively engage with their stakeholder communities to create their own praxis of appropriate culturally, spiritually, socially and environmentally relevant protocols.

The discussion in this chapter is consciously kept at a level we consider appropriate for its *kaupapa*, purpose, of affirming and helping managers and leaders nurture their people, communities and places, and to see their organizations as part of the living interwoven world of creation, not separate from it. In doing so, we hope to encourage more humanistic, sustainable, life-cherishing, en-spirited enterprises and illuminate the many ways we all share similar aspirations to cultivate well-being. By entering a conversation through a particular

cultural worldview we can often gain fresh perspective on our own. It is this fresh perspective we hope to inspire and encourage.

This chapter begins with a brief exploration of how organizations reflect the worldview from which they emerge. This section considers how different conceptualizations of the universe, such as mechanistic and quantum views, have influenced management theorizing. Some key concepts that situate organizations in a Māori worldview are introduced in this section. We then deepen understanding of how Māori organizations reflect their worldview, and introduce the first step in our map of life-energies, which takes the shape of a *puna,* a spring of water. Following the Spring of Life-Energies section, various dimensions of energy are explored: *whakapapa* (genealogies); *mauri* (life-force); *mana* (inherited and endowed authority); *wairua* (spirituality); and *hau* (reciprocity). For each of these explorations of energy we offer some touchstones to guide managers and leaders in their thinking toward how to incorporate creating life-energy into their management practice. The discussion section explores how all organizations can operationalize the practices the limitations of this enquiry, and provides suggestions for future research.

Situating Māori organization in its worldview

> "No entity can be conceived in complete abstraction from the system of the universe…" (Whitehead 1978 p.3)

How organizations are created and organized reflects particular cultural and spiritual conceptions of the universe. For example, a Westernized mechanistic understanding of the universe tends to promote conceptions such as reductionism, absolutes, linearity, cause and effect, and immutable laws. These ideas, and others associated with a mechanistic view, have

had certain managerial implications including specialization that imposes divisions, often independent of the wider context, and has promulgated a sense of hyper-individualization and autonomy.

Taylor's (1947/1967) managerial precepts epitomize a mechanistic view. His was one of the earliest attempts to apply science to the engineering of processes and management in order to improve economic efficiency and labor productivity. His methods rested upon mechanistic ideals including decision making from data analysis, rationality, and empiricism leading to standardized and prescriptive best practices. Workers in this system were largely considered as instruments in the pursuit of mass production.

Fayol (1967), like Taylor, promoted the argument that specialization increases output by making employees more efficient. The notion of unified theory and immutable laws permeates Fayol's view. Employees in this system needed to obey rules and were brought together under a unity of command, unity of direction, and unity of plan. His was a highly ordered organizational world, with a line of authority from top management to the lowest ranks (the scalar chain), and efficiency was accomplished through people and materials being in the right place at the right time.

Western science has come to a quantum understanding which conceives of the relational and interconnected nature of the universe. Conceptualizing a quantum universe similarly has implications for management. Organizational theorists have explored complexity, including how organizations relate to their environments (for example, Anderson 1999; Brown and Eisenhardt 1997; Kauffman 1993; Levinthal 1997; March 1991; Rivkin and Siggelkow 2003; Weick 1976) and the implications for organizations of chaos theory (Levy 1994; Wheatley 2006). Organizations reflecting this world view are conceived as complex and dynamic processes, and scholarly enquiry seeks to understand how things influence one another within a whole. Senge (1990) has been especially influential in the field of systems

thinking whereby organizations that are able to adapt quickly and effectively are considered better equipped to excel in their field or market. Systems thinking focuses on interactions within the organization and in between organizations as a whole.

A Quantum and M-Theory view of the world (see Hawking and Mlodinow 2010) notes eleven dimensions that include internal states and space, appreciation of the situational (different theories in different situations), the past as spectrum of possibilities, that there are different universes with different laws, that there can be expansion without growth, that time is circular, curled and that the world is mysterious. These Western scientific explanations echo many aspects of long-held Māori understandings and knowledge systems, for example, in terms of conceiving a multiverse, interconnectedness, many dimensions, a woven universe of energies and the non-linear (see Marsden 2003).

One of the greatest gifts of Indigenous ways is locating the person in a relationship of deep belonging within *te ao nui mārama*, the universe, wherein self-actualization involves spiritual unification with all creation (see Shirres 1997). Māori aspire to unify the spiritual and material worlds wherein the "cultural milieu is rooted both in the temporal and the transcendent world, this brings a person into intimate relationship with the gods and his universe" (Marsden 2003 p. 23).

Historically, a Māori institution reflected in its purpose and processes the will to belong within *te ao nui mārama*, the universe. As Royal (2011) explains of Māori institutions, "…our traditional knowledge and traditional institutions were constructed upon the idea that humankind is born from the earth, that we live within a set of kinship relationships with all life, particularly with the earth and her bounty". Pathways were laid down within the culture to "sustain a kinship based, creative and mutually enhancing relationships (sic) with natural world environments" (p. 2), and this pursuit, says Royal, is something that Indigenous cultures share.

The following sections explore various aspects of a Māori worldview. It is by no means a comprehensive or detailed account of this enormous and refined body of knowledge, in what Mead (2003) describes a "super subject" that encompasses "all branches of Māori knowledge, past, present and still developing" (p. 305). Mead (2003) cites philosophy, astronomy, mathematics, language, history, and education as some of the many aspects that comprise *mātauranga Māori* (Māori knowledge).

Spring of Life-Energies

We selected the *puna*, the spring, as the guiding metaphor for our exploration on life energies in organizations for several reasons. Water is a source of well-being and nourishment for all, in water we replenish our spirits and revitalize our bodies. Water symbolizes flow, unification, purification, and life. In this chapter, the symbol of the spring, *puna,* represents life-energies as a source for organizational thriving. The map in Figure 1 presents the *puna,* spring, and five dimensions of energy:

1. *Whakapapa* (genealogies)
2. *Wairua* (spirituality)
3. *Mana* (inherited and endowed authority)
4. *Mauri* (life-force)
5. *Hau* (reciprocity)

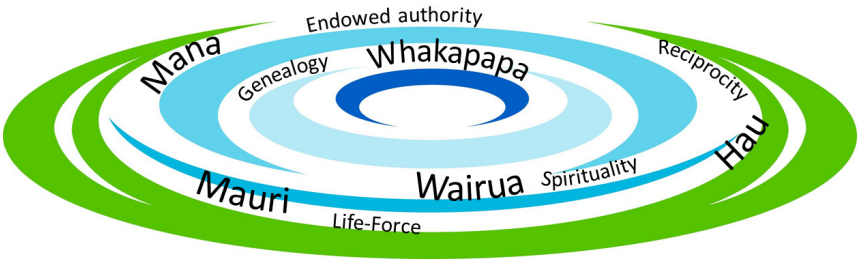

Figure 1: *Puna* of Life-Energies

For each of these five life-energies we give a brief overview and offer suggestions for putting them into practice in the workplace. We refer to those suggestions as "touchstones". These touchstones are practical ways in which managers and leaders can generate a healthy, vibrant life-force at work. In doing so, managers and leaders can help create the conditions whereby greater value is created for the organization and its constituents through cultivating a relational edge that infuses products, processes and people.

Whakapapa: genealogies

Whakapapa is an ordering principle and a spiritual link between generations. It refers to the layers of genealogy that link people to many relationships, past and future. Valentine (2009) captures the spiritual dimensions of *whakapapa* in her sharing of an elder's comment:

> "Koro [male elder], what is wairua? the child asked, eyes wide open.
> Wairua [spirituality] my moko [grandchild] is what gives us life, handed down to us from a time past. At the moment of your beginning, you shared with me the wairua of your tupuna [ancestors]. For I am your link with the past, and you are my link with the future…" (p. 52, *translations added*).

The idea of the "eternal present" links ancestors and events of the past with people today (Shirres 1986 p. 18) and Moana Jackson (as cited in Bargh 2007) explains *whakapapa* as a "history of repetitious beginnings" wherein the "present and future are only the past revisited – ka puta mai – things come into being, are born of something else" (p. 173). Thus, *whakapapa* is cyclic, not linear, and reflects a view wherein "the universe is not static but is a stream of processes and events" (Marsden 2003 p. 21).

Genealogies not only link people with each other but to all of creation. Everything possesses a genealogy; fauna, flora, minerals, water. In the book, *The Rope of Man*, Witi

Ihimaera (2005) quotes, "*Te tōrino haere whakamua, whakamuri*. At the same time as the spiral is going forward, it is returning" (p. 271). The *puna*, spring, with its spiral dynamic is a reflection of this movement forward and returning to our core. Māori words bear testimony to the *puna* – *tūpuna* refers to the ancestors and *mokopuna* are the grandchildren. Thus we are each a reflection of our past and our future is a reflection of us – it is the unified flow of creation. The precise layers of genealogical order reveal a shared point of origin in *Io*,[2] the Supreme Being (Marsden 2003). The pre-eminence of spirituality is reflected in the *Puna* of Life-Energies by the placement of *Io* at its center to denote *mātāpuna*, the spiritual source:

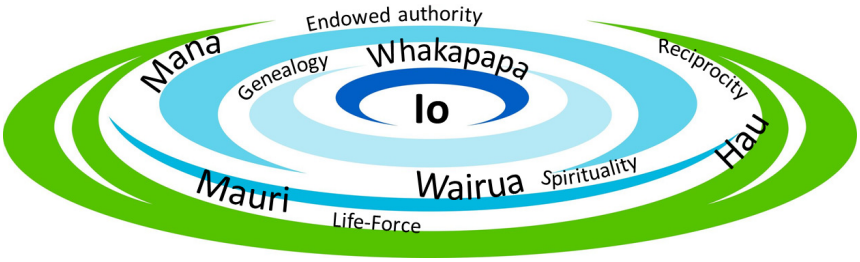

Figure 2: *Puna* of Life-Energies with *Io*, the spiritual source at the center

When introducing themselves Māori trace their relationships through the layers of divine order by citing *whakapapa*, which illuminates the fullness of a person through relationships. Unlike Western protocol, wherein a person is more likely to introduce themselves by name, what they do, and where they live, Māori will identify genealogical connections to many relationships including their sacred mountains, oceans, rivers, ancestors, ancestral home, tribal canoe, tribal links, sub-tribe, and family. One's name is likely to be the

[2] Royal (2006) highlights that it remains a point of debate as to whether the Io tradition existed prior to the arrival of Christianity. He points out that debate aside, Christianity has influenced the Io tradition in a number of ways. Te Ara, the Encyclopaedia of New Zealand (see http://www.teara.govt.nz/) highlights that in the twentieth century debates about the Io tradition were accepted as part of the Ngāti Kahungunu and Ngāpuhi tribal traditions. The authors of this chapter belong to Ngāti Kahungunu.

last thing mentioned. In expressing *whakapapa*, a person comes into being through these relationships as they express connectedness. In this state of oneness people "become one with the *atua*, the spiritual powers" (Shirres 1997 p. 57; see also Durie 2003 p. 84).

Sharing one's genealogy, in spiritual fullness through links across multiple relationships (such as ancestral, tribal, family, place), provides a platform for connecting to each other. These introductions give listeners information to find connections to the person speaking and is a well-instituted and refined art of networking. For example, the following story provides insights about how proper attention to introductions can elicit tremendous results:

> In 2011 a roundtable discussion was held between ten Chinese and ten Māori, all leaders in the community and/or business, who had gathered to discuss the growth and partnership opportunities between Chinese and Māori businesses. An objective of the roundtable was to create a platform to identify and progress joint opportunities. The meeting opened with a formal welcome and *karakia* (prayer) by a tribal leader. Participants were then invited by the convenors to consider the space at the centre of the rectangular seating arrangement as a *whāriki*, woven mat, upon which to place their ideas.
>
> First, however, the weaving of the *whāriki* needed to take place. The *whiri*, the plait that joins all the *whenu* (strands) together begins the weaving process. Thus, starting the roundtable dialogue was like plaiting the *whiri*, whereby each participant gave a brief introduction, and cast the threads of their initial thoughts. As the warp and weft of threads were braided during these introductions an interesting five-themed pattern began to emerge through these discussions which provided the basis for future dialogue. It was discovered, again, through the process of full introduction that both cultures shared a deep appreciation of the role of ancestors and elders; service for a greater good; and a preference for face-to-face meetings. The two cultures recognise the significance of *whakapapa* (genealogies) and family ties, and story-telling as a medium for keeping history alive (see Spiller 2012).

The example of the meeting highlights another key value in Māori culture, that is, the principle of *whānaungatanga*, of creating community, which embraces *whakapapa* (genealogies) and focuses upon engendering a sense of belonging. Managers and leaders can draw on *whānaungatanga* to build belonging and community at work, often around a shared *kaupapa*, or intention. At work Māori are likely to feel personally responsible for the group result and are oriented toward sharing group rewards. As Spiller et al. (2006) highlight, successful organizations often require employees to work in project teams, to achieve faster, smarter outputs, and improved results. Working in a team environment demands that employees have high levels of collaborative skills, and many Māori acquire these skills through their culture, which values shared activity and working with others. The ability to collaborate is particularly evident in the many facets of Māori life where people come together, often very quickly, to organize large-scale events.

Whānaungatanga is also about belonging to community even when relationships get strained. For example, if a former employee, or leader, has left the organization they may not have left the community of that organization – and there is a shared history to be respected. Belonging extends beyond organizational "boundaries" and people show up to important life events, acknowledge each other, and do not lightly turn their back to one another either physically or metaphorically.

Another aspect of *whānaungatanga*, community building, is to ensure the health and welfare of *whānau* (family) at home. *Whānau* are the foundations of Māori society and are a source of strength. Healthy workplaces embrace *whānau*. For example, a Māori organization might encourage a job candidate to bring their *whānau*, or people from the previous organization, to the interview.

The following touchstones are suggestions to guide managers and leaders in their thinking about how to include *whakapapa* (genealogies) in their management and leadership practice.

Whakapapa Touchstones

1. Create time for relationship building. Welcome people warmly through *manaaki* (hospitality), especially when new people start, through *mihi whakatau* (introductions) that include *karakia* (prayer, ritual chant), *waiata* (song), which places the relationship-building in a state of *tapu* (sacredness), followed by a cup of tea, which puts everyone back to *noa* (a state of ordinariness).
2. Honour the network of relationships each person brings with them.
3. Weave people's *whānau* (family) into the workplace, which includes supporting people with their service, commitments and needs. For example, supporting them by contributing to *tangihanga*, Māori funeral processes, and personally attending these as a sign of respect.
4. Integrate organizational systems, policies and procedures to support *whakawhānaungatanga*, community building.
5. Respect all, even those who have left the work family, as they have not left the community (in the world). Do not speak ill of them.
6. Weave people around a shared *kaupapa*, purpose, of what they are seeking to achieve as a group.

Wairua: spirituality

Wairua is what lives on when people die: it is the spirit. Pere (1982) explains the two aspects of the word *wai* (water) and *rua* (two) refers to spiritual and physical energy forces

that complement each other, and she emphasizes that every act has implications for both the spiritual and physical dimensions. Valentine (2009) explains that *wairua* is an intuitive consciousness which enables Māori to: engage with their reality and express their identity; forge relationships; maintain balance, which may involve restrictions and safety; transmit healing; enhance growth; and connect the spiritual and physical worlds. She also highlights that through *wairua* Māori gain a strong sense of conviction.

Marsden (2003) encourages people to examine the "ultimate questions posed by life" (p. 59) and calls attention to conviction as a central aspect of attaining authentic existence. He encourages Māori to achieve authentic being and realize their full potential within the world, and offers the phrase, "'Kia eke ki tōna taumata' – that it may attain to the excellence of its being; or, to authentic existence" (p. 39). To attain excellence of being, people are encouraged to create and connect to a center within, a place which contains "our most basic convictions — ideas that transcend the world of facts" (p. 59). From this center, says Marsden, people are better placed to be in charge of their life:

> The centre is where he must create for himself an orderly system of ideas about himself and the world in order to regulate the direction of his life. If he has faced up to the ultimate questions posed by life, his centre no longer remains in a vacuum which continues to ingest any new idea that seeps into it. (p. 59)

Managers and leaders can explore how conviction is expressed in their organization. Are people empowered and enabled to reach into their center, their inner knowing, and express their conviction in a meaningful way? What does conviction look like in practice? For example, a health organization might see that many of the "clinical norms" they must abide by tend to engender heart-less and spiritually barren systems. Given the strong emphasis placed on systems and auditing, Western clinical protocols can sometimes leave a

detached space between the patient and the therapist. Many Māori, however, prefer sharing of *wairua*, spirituality, before discussing interventions about how to manage a problem. What can be given to a person in a *wairua* way is healing, and Māori medicine, *rongoā*, is bound up with the *wairua* of the person who is giving the medicine or treatment.

In Māori society, individual potential is realized mutually in relationship, and emphasis is placed upon the 'we' and the unity of all things. The maxim "I belong therefore I am" (Spiller 2010, Spiller et al. 2010) supplants the Cartesian 'I' that atomizes people from each other and nature. Belonging involves upholding an ideal of reciprocity, wherein to serve others is to serve one's extended self (Marsden 2003 pp. 39, 41). The managerial and leadership implications are to find ways to enable people in the organization to contribute meaningfully to the greater whole (Spiller 2010) through programmes that connect the person with projects at work or in the community that make a difference.

Cajete (2000) says of Indigenous traditions, "what we think and believe and how we act in the world impacts on literally everything. We bring our reality into being by our thoughts, actions and intentions" (p. 73). *Karakia* (prayer, ritual chant) is a way of bringing forth reality, and is to be one with the ancestors, one with the environment and one with the spiritual powers (Durie 2003; Shirres 1997). *Karakia* "directs the way we think" (Hohepa Kereopa, as cited in Moon 2005 p. 58) and reflects a belief that actions need to be spiritually aligned to intention. Porter (2009) explains that *karakia* is a declaration that invokes a reality.

Sharing *karakia* invites participation in the unfolding meaning of the greater whole; a person is speaking the language of a deeper, unfolding reality. *Karakia* forges relationships between the material and spiritual world, and invites mindfulness to penetrate all activities. By stating intentions through *karakia*, people create a pact between the spiritual world and the physical world. *Karakia* is a way of "connecting the human situation with a wider reality" and its wider purpose is to "create a sense of unity" (Durie 2003 p. 84).

Karakia is often held before gatherings in a Māori organization and addresses the spiritual requirements of a meeting (Spiller et al. 2006). After a gathering of people, a cup of tea and refreshments are offered to lift the *tapu*, sacred restriction that everyone has been placed under by *karakia* (prayer, chant). Through the sharing of food, everyone and everything is *noa* (normal, ordinary) again. Managers and leaders may wish to draw on formal *karakia*, or, as has been observed in numerous settings, invite people to open up a meeting or a gathering in their own language of communion, be that a prayer, a special poem, proverb or reading. In one Māori organization, of around 50 people, each day starts with a 10-15 minute gathering to connect to each other and the day ahead. People are organized into teams and team leaders check-in briefly what is happening, using that time to also acknowledge special events. The gatherings are led by an elder and include *karakia* (prayer, ritual chant) and *waiata* (song).

The following touchstones are suggestions to guide managers and leaders in their thinking toward how to include *wairua* (spirituality) in their management and leadership practice.

Wairua Touchstones

1. Take time for reflection to connect to one's spiritual source. This can be done through connecting with the group and sharing through *karakia* (prayer, ritual chant) and *waiata* (song).
2. Observe how thoughts, actions and intentions permeate one's own *wairua*.
3. Encourage *karakia* (prayer, ritual chant) and *waiata* (song), whatever form that takes, to support the higher intentions of the group.
4. Create opportunities for people to connect in a *wairua* way and contribute meaningfully to the whole, the organization and the community.

5. Empower people to develop their inner compass, integrity and conviction to help them answer the question, How do I know what is right and just in this situation?

Mana: inherited and endowed authority

Royal (2006) describes *mana* as a "special and non-ordinary presence or essence that can flow in the world" (p. 4). This presence or essence can be in people, places or events. He says it is the degree to which people feel empowered, illuminated and warm about themselves and their life. He promotes the idea that *mana* is a quality, energy or consciousness in the world which can be harnessed and expressed in activities through acts of generosity and wisdom, compassion, an ability not to react to *whakapātaritari* (provocations), and forgiveness. A person of *mana* has an authority about them and they tend to exhibit a peace and stillness in relation to the changing world. According to Durie (2001), contributing to others through acts of generosity produces well-being, and enhances and uplifts the *mana* of all (p. 83). Thus *mana* is very much a collective energy.

For managers and leaders, cultivating these qualities of generosity, wisdom, compassion, calm, stillness, and forgiveness assists with developing their *mana*. Wise managers and leaders will also seek to create the conditions whereby *mana* can grow in others. Accepting where people are, and valuing what they bring, helps ensure *mana* grows in people because each person comes with their own *kete*, basket of knowledge, their own *whakapapa*, genealogies, and their own understanding of what *whakawhānaungatanga*, community building, means. Managers and leaders are encouraged to meet people where they are and to help each person to achieve their own potential and grow their *mana* by supporting their professional goals and personal growth. The manager is a conduit for people to feel a sense of being valued. Royal (2006) highlights that a person of *mana* helps awaken the deeper possibilities in others, to see the whole person and all that they bring.

Porter (2009) describes *mana* as a spiritual power that illuminates the way. People emerge into the world with *mana* across multiple dimensions, he says, having been imbued with manifold *mana* in their mother's womb, *te uma atua*, the divine womb, (also known as *ahu rewa*, the sanctuary of harmony). The mother harmonizes this *mana* and when the baby is born it arrives into the world with increments of *mana* drawn from various sources which include (but are not limited to); *mana tangata*, human authority; *mana toto*, authority from blood kin; *mana tatai*, authority from genealogy; *mana tūpuna*, ancestral sovereignty; *mana whenua*, authority drawn from ecosystems; and *mana atua*, divinity. Thus everyone enters the world with spiritually derived *mana* (Porter 2009).

Being born with manifold *mana* requires a person to respectfully cultivate their own *mana* and the *mana* in the world around them. *Mana* is therefore a relational quality wherein personal well-being is intimately linked to the well-being of others. Managers and leaders are tasked to enhance, grow and uplift the *mana* of all, and they are, in a sense, *mana*-gers. They manage *mana* as part of their contribution to healthy, thriving relationships in the workplace.

Because *mana* is a collective quality, a key principle is that one is not able to speak about one's own *mana* (Royal 2006). A popular Māori proverb "*kāore te kūmara e whaakii ana tana reka*" which translates as the *kūmara* (sweet potato) does not say how sweet it is, refers to humbleness. Another way of explaining this is to "let your *kete* (basket) speak for itself"[3]. An empty basket speaks volumes. For example, if a person is speaking of their accomplishments and people look into their *kete* (basket) of life-work and see it is empty, the "*mana-seeker"* will lose respect. It is how people have truly been of service to others that fills the *kete*.

[3] This saying is a wisdom passed to us by our mother and grandmother, Wikitoria Wairakau Puhake Te Taite.

In terms of *mana* the measure of a person, then, is not what they say about themselves, rather it is the regard others hold for that person. Thus, *mana* is conferred by others in recognition of a person's service. It has to be earned. As soon as a person speaks about their own *mana*, says Royal (2006, p. 10) then their *mana* diminishes. This is part of the reason why, as a mostly positive value, he argues, *mana* fosters relationships and community, whereas power may not necessarily. *Mana* has little application outside the collective context – as a group-enhanced quality, it belongs to the group.

Managerial and leadership implications are to see that position is not about power, especially personal power, and *mana* is not a personally "owned" attribute, it is held in the group. For example, a manager who claims that the effort of the group is a result of the manager's own efforts diminishes the *mana* of everyone in the group including the manager's own. In another example, a manager bidding for a contract will be standing in the power of the *mana* of the work and the people of the organization. In bidding for that contract the manager will be promising the *mana* of the service, and the people, to do the best they can to fulfil that contract. It is the manager's duty to ensure that people in the organization are empowered in themselves and in their roles to contribute to the *mana* of the whole.

Managers and leaders take time to reflect deeply, and seek solutions that grow the *mana* of all even in the face of challenges. They consider how the *mana* of employees is affected in the corporate environment, particularly when disciplining a person. For example, what might be normal for a Western organization in terms of dismissing someone is not the same for a Māori organization. Rather than dismiss someone, the manager is encouraged to identify solutions for strengthening that person, who, as a member of a broader community, has *mana*. The manager seeks solutions to help the person, such as providing skills training, moving them to another department, or a role change. "Firing" a person can be deeply demeaning of their *mana*, and can bring the company into disrepute with the community.

This is not to say that someone ought not to be dismissed, especially if a serious offense has occurred; however, in a Māori organization it is ideal when there is mutual recognition and a supportive *mana*-based solution.

Royal (2006) argues that people of *mana* usually have insight; they can see possibilities that others might not. A number of Māori organizations have been started by people with visionary insights, and an exemplar is Whale Watch Kaikoura, which was sparked by the vision of tribal elder Bill Solomon and his sisters Miriana and Aroha, who recognised the special nature of what Kaikoura had (see Spiller and Erakovic, 2005).

Finally, many Māori leaders have been groomed for their positions, and taught how to behave with *mana*, through having mentors and elders to guide their journey. Managers and leaders wishing to grow their *mana* so they may be of better service to their workplace and communities, are encouraged to work with mentors who will bring wisdom, depth, clarity, honesty and integrity to the leadership journey.

The following touchstones are suggestions to guide managers and leaders in their thinking toward how to include *mana* (inherited and endowed authority) in their practice.

Mana Touchstones

1. Recognise that managers and leaders stand in the power of the *mana* of tribal ancestors and the *whakapapa* (genealogies) of the people who work for the organization.
2. In conflict situations consider the *mana* of the person, whilst honouring one's own, and search for *mana*-based solutions to create win-win outcomes. *Mana*-based solutions acknowledge and respect the inherited and endowed authority each person brings through their genealogies and other forms of *mana*.

3. Accept and respect that all people have their own *mana* – create the conditions so *mana* can flourish in others, in a spirit of generosity.
4. Encourage the release of a person's potential through training, supervision and personal growth.
5. Always seek to enhance the collective.
6. Be *tika*, in integrity, regarding making and keeping promises.
7. Seek the guidance and wisdom of a *pakeke* (acknowledged person/mentor) or a *kaumātua* (elder) in the tribal/local community.

Mauri: life-force

Mauri, philosophically speaking, is a life-force. When a person dies it is *mauri* that departs. Everything in creation has a *mauri*, which endows uniqueness of being and intrinsic worth (Morgan 2008). Marsden (2003) describes *mauri* as an energy that "is immanent in all things, knitting and bonding them together" (p. 47), thus bringing unity in diversity (p. 60). Reflecting Marsden and Morgan, being bound together through *mauri* unifies all aspects of creation, and is not unity without differentiation, but unity appreciative of the intrinsic spiritual worth, and difference, of each.

Hohepa Kereopa (in Moon 2003 p. 94) emphasizes the relational aspects of *mauri*. He explains that it can be weakened by the hurtful actions of others and conversely strengthened by the goodness of others. Managers and leaders are encouraged to support and strengthen the *mauri*, life-force, of the people in their organizations so they are able to connect with other people's life-forces. Strong interconnected life-forces create and facilitate the conditions for thriving and realization of individual and collective potential. The emergent whole is more than the sum of the parts – it is the coalescence of each person's *mauri*, along with other aspects such as processes, protocols, behaviors, attitudes, and intentions within an

organization, that give it an overall *mauri*. Managers and leaders can start, following the advice of Urlich Cloher and Johnston (1999), to keep the *mauri* flowing by constantly nurturing awareness of it (p. 48). Encouraging everyone within an organization to act with *tika*, integrity, *pono,* honesty, and *aroha*, warmth, compassion and love, helps ensure a healthy life-force to support the well-being of the overall *mauri* of an organization. Thus, *mauri* is a central life-force; of the group, of a service, and of an organization.

Mauri can become contaminated. The vitality of an organization can be greatly diminished, and can even become toxic, if the *mauri* of the organization is allowed to become unhealthy. Organizations require vitality to truly be considered successful in terms of well-being. An organization may be proficient at generating a profit, but if the *mauri*, the life-force, of its people is the price paid for that profit – then, in Māori terms, the organization is not successful. For example, if co-workers are engaged in complaining about each other it has the potential to affect the *mauri* of the organization. A manager in such a situation needs to be aware and notice the damage being done to the *mauri* of the individuals involved and the organization as a whole. Cleaning up *mauri* entails finding out what can be done to strengthen people in their capacity to act with integrity, and to be honest and loving.

The following touchstones are suggestions to guide managers and leaders in their thinking toward how to include *mauri* (life-force) in their practice.

Mauri Touchstones

1. Nurture awareness of *mauri*, the life-force.
2. Encourage people to be straightforward and honest about their problems.
3. Encourage people to act with integrity at all times.
4. Encourage a loving, caring approach in the organization.
5. Clear up any issues in the organization before they fester.

6. Respect the intrinsic worth of each.
7. Bring everyone together once a week to look at the organization's *kaupapa* (purpose), address any issues that need clearing, and recognize achievements that need to be celebrated (for example, birthdays, course completions, graduations) and acknowledged (for example, major life events such as the passing of a loved one, health challenges).

Hau: reciprocity

Hau, like *mauri* (life-force), represents an abiding belief in the importance of reciprocal exchange as Henare (2001) explains:

> Denial of the responsibilities of guardianship over creation, and being unable to nurture and feed both the life forces (mauri and hau) of the diverse substances and forms of creation, has profound implications for both humans and nature. (p. 212)

Hau can literally mean breath (Williams dictionary 2004) and, interpreted in the context of this exploration of energies at work, reflects the interconnectedness, and interdependence, represented by the giving and receiving that occurs through the sharing of breath. Every aspect of creation is breathing in and breathing out in multifarious ways, and this is an aspect of the state of gifted exchange, or reciprocity, upon which well-being depends, as Cajete (2000) evocatively explains:

> Breath was seen as being connected to the breath and spirit of the Earth itself. We breathe the same air that the plants breathe; we breathe the same air as animals; and we depend on the same kinds of invisible elements as plants and animals. Therefore, we share a life of co-creation in an interrelated web of relationship that had to be understood, respected, and manipulated to maintain right relationships among important parts. (p. 117)

The exhalation of one element becomes the life-force available to be inhaled by another. *Hau* is a process of continuous receiving and giving, in which all of creation exists in a state of reciprocity through the exchange of life-energy. *Hau*, like *mauri*, is not merely a metaphysical concept but has practical application to local situations. Resource management from a Māori perspective recognizes that resource use has both physical and spiritual dimensions (Henare 2001; Kawharu 2002; Morgan 2008). The antithesis of *hau* is *kaihau*, eating the *hau* (Patterson 1992 p. 96), which can lead to disharmony and imbalance. In other words, in this context, to act thoughtlessly with greed regarding the gifts of nature most likely will result in a loss of vitality and well-being which, in turn, can affect the well-being of people.

Managers and leaders are encouraged to nurture the *hau* reciprocity in their organizations through a respectful and reciprocal relationship with the environment, which in modern vernacular is similar to the concept of sustainable development. In organizations that are not directly using the Earth's gifts, *hau* can be maintained through purchasing decisions regarding items such as cars, recycling initiatives, energy plans – right down to the details such as paper, toner, office coffee, and kitchen and bathroom supplies.

Another aspect of reciprocity under this broad exploration of *hau*, is that of exchange, which encourages sharing and being of service to each other. A wide body of literature acknowledges the principle of reciprocity as a central feature of Māori economic approaches (Bargh 2007; Mauss 1950/1990; Mead 2003; Patterson 1992; Petrie 2006; Walker 2004). Reciprocity, from a Māori economic perspective, is not necessarily about achieving an immediate financial return, rather, reciprocity is a qualitative state of sharing and contributing which has spiritual dimensions. Managers and leaders adopting this approach value the quality of relationships and seek to link everyone and everything in an ever-looping progression of ongoing relatedness to encourage all parties to act in good faith with each

other (see Mead 2003). Mead (2003) suggests, "the exchange of gifts should add something to the mana of the partners" (p. 183) and offers the following explanation:

> One may give the same gift back, or one similar to it, or one equivalent to it, but the preferred option is to improve the value. Some have likened this to interest accruing on the value of the object. But the important issue is not to give offence to the partner in the transaction or belittle the thought behind the gift or the gift itself. (p. 182)

Although Mead is describing the traditional gift-exchange process, the same dynamic is observed as modern Māori organizations seek to improve the value proposition they offer trading partners. Mead points out that the longevity of relationships, wherein a return gift might occur many years later, is an intrinsic aspect of gift-exchange protocol. He also emphasises the pragmatic nature of gift-exchange to enhance relationships (p. 182). Māori organizations infuse their trading relations with added value in the same spirit as one would give a gift to strengthen these relationships.

Managers and leaders can facilitate the conditions for employees to create heartfelt connections with customers, community members, and other stakeholders through infusing work with their own special gifts and intentions. Spiller (2010) noted that Māori employees infused something of themselves into the products and services of the organization, for example, through song, healing, stories, and *mātauranga* knowledge. These words do not adequately capture the spiritual integrity of this. From a Māori perspective, knowledge is sacred and within a person's body of knowledge are their songs, proverbs, artistry, understandings of healing – all the ways of being and knowing that are imbued with the ancestral cultural and spiritual inheritance of a person. Managers and leaders encourage a sharing and exchange ethos. Examples might be gathering for shared meals, inviting the community into the workplace to share a meal, or visiting people in the community.

Some of the worst corporate disasters have been a result of distorted views about money's primacy. Companies such as Ford and the Pinto case, Union Carbide, Enron and Worldcom are illustrations of such distortion. Leadership has an enormous impact on how money is perceived within an organization, and for many Māori organizations money is but one means to an end, which is to create multidimensional well-being (Spiller 2010). Cultivating a healthy approach to money as part of a well-being-creating long-term approach moves business away from an immediate transactional, contractual and self-interested mode concerned solely with short-term profit maximization.

The following touchstones are suggestions to guide managers and leaders in their thinking toward how to include *hau* (reciprocity) in their practice.

Hau Touchstones

1. Nurture a culture of reciprocity through sharing and contributing.
2. Adopt a healthy approach to competition and promote opportunities for collaboration and cooperation.
3. Be mindful of impacts on the environment, seeking to give back, care for, and contribute to the well-being of the environment.
4. Value the unique gifts of each employee.
5. Encourage a sharing and exchange ethos, such as shared meals, celebrating events.
6. Cultivate a healthy approach to money through nurturing reciprocity.

Nourishing life-energies are everybody's business

The touchstones presented in this chapter provide a starting point for developing theories and insights about the importance of attending to life-energy in organizations. It opens a line of enquiry to better understand how to enhance the well-being of collective

existence in organizations. We encourage people from all cultures to explore from within their own cultural worldview the nature of how life-energies can support and sustain relationships in the workplace.

One way that culture is expressed in organizations is through how it calibrates its values and practices (Kotter and Heskett 1992; Hofstede and Hofstede 2005). A learning culture in organizations (Argyris and Schön 1978; Kotter and Heskett 1992; Schein 2004; Senge 1990) includes the ability to extract information and insight from experience, and to accumulate and transmit this knowledge over time: "The organizations that will truly excel in the future will be the organizations that discover how to tap people's commitment and capacity to learn at *all* levels in an organization" (p. 4). Heifetz et al. (2009) suggest that it is the commitment to the source of beliefs or practices that is most compelling.

Managers and leaders are invited to reflect upon how they can implement protocols to support a healthy organizational culture. A number of ideas have been presented in this chapter in the form of touchstones. These are précised in Table 1 in an overview format:

Table 1: Summary of the five energies and touchstone practices

Whakapapa Genealogies	1. Create time for relationship building especially when new people start. 2. Honour the network of relationships each person brings with them. 3. Weave people's family into the workplace, which includes supporting people with their service, commitments and needs. 4. Integrate organizational systems, policies and procedures to support community building. 5. Respect all, even those who have left the work family, as they have not left the community (in the world). Do not speak ill of them.

	6. Weave people around a shared purpose, of what they are seeking to achieve as a group.
Wairua Spirituality	1. Take time for reflection to connect to one's spiritual source. This can be done through connecting with the group and sharing through prayer and song. 2. Observe how thoughts, actions and intentions permeate one's own spirituality. 3. Encourage prayer and song in whatever form that takes, to support the higher intentions of the group. 4. Create opportunities for people to connect in a spiritual way and contribute meaningfully to the whole, the organization and the community. 5. Empower people to develop their inner compass, integrity and conviction to help them answer the question, How do I know what is right and just in this situation?
Mana Inherited and endowed authority	1. Recognise that managers and leaders stand in the power of the authority of the ancestral, tribal and family connections of the people who work for the organization. 2. In conflict situations consider the innate authority of the person, whilst honouring one's own, and search for win-win outcomes. 3. Accept and respect that all people have their own innate authority – create the conditions so this can flourish in others, in a spirit of generosity. 4. Encourage the release of a person's potential through training,

	supervision and personal growth. 5. Always seek to enhance the collective. 6. Be in integrity, about making and keeping promises. 7. Seek the guidance and wisdom of a mentor or elder in the tribal/local community.
Mauri Life-force	1. Nurture awareness of the life-force. 2. Encourage people to be straightforward and honest about their problems. 3. Encourage people to act with integrity at all times. 4. Encourage a loving, caring approach in the organization. 5. Clear up any issues in the organization before they fester. 6. Respect the intrinsic worth of each person. 7. Bring everyone together once a week to look at the organization's purpose, address any issues that need clearing, and recognize achievements ad significant events.
Hau Reciprocity	1. Nurture a culture of reciprocity through sharing and contributing. 2. Adopt a healthy approach to competition and promote opportunities for collaboration and cooperation. 3. Be mindful of impacts on the environment, seeking to give back, care for, and contribute to the well-being of the environment. 4. Value the unique gifts of each employee. 5. Encourage a sharing and exchange ethos, such as shared meals, celebrating events. 6. Cultivating a healthy approach to money through nurturing reciprocity.

All managers and leaders need effective systems, and have to balance the regulatory environment alongside the culture of the organization. For example, a health services organization must demonstrate that its patient files comply with the standards and protocols of the health authority. In addition, the manager may insist that all files are kept off the top of desks, not only because of privacy and confidentially, but in cultural and spiritual terms to protect the dignity of the person whose precious and intimate information and knowledge is contained in the file. It is about applying thoughtful integrity throughout all processes and systems. Managers may need to decline contracts and partnerships if important cultural and spiritual protocols do not fit with the requirements of other institutions.

Attributes of this learning journey include: leading by personal example; taking responsibility for being truthful; exercising discernment and seeking balance in what and how much to deliver; being open to learning from others; being willing to share and care about others; and including younger people in the learning journey. Managers and leaders support the growth of employee confidence in accessing their internal cultural compass, to decide the "right thing to do and say" and they aim to develop confidence, awareness, and authority in their staff and, in doing so, develop stronger, succession-oriented organizational cultures.

Returning to the *Puna* of Life-Energies practices are a reflection of the whole and keep the wellspring of life energies replenished. The droplet in Figure 3 represents the practices that an organization implements, the two leaves at the center of the droplet represent the reciprocal relationship between the individual and the organization. Organizations both draw from the Spring of Life-Energies and at the same time replenish it with the same energy that accrues from manifesting the life-energy practices in the organization:

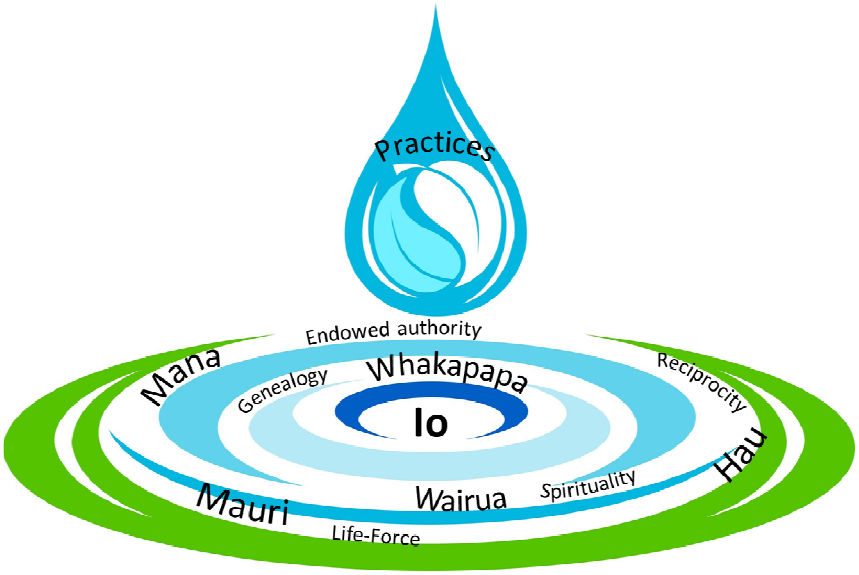

Figure 2: *Puna* of Life-Energies, *Io* (representing spiritual source), and practices.

The final step is to emphasize the "woven universe" (Marsden 2003) nature of the *Puna* of Life-Energies, acknowledgement that we all draw from the well-spring of life-energies. We all connect to a spiritual source, have divinely endowed authority as our birth right, exist in a web of reciprocity with each other and all creation, have genealogies, are empowered with life-force and are spiritual beings. The practices illuminated in this chapter offers ways in which all managers and leaders can reflect upon how they can nourish and grow life-energies in themselves and in others.

Discussion

We believe there are at least two ways in which the concepts in this chapter might address contemporary concerns with the dispirited nature of many workplaces. First, the touchstones may complement processes, policies and systems such as those required, for

example, by auditing, safety, clinical, and legal standards. The touchstones offer reflection points for managers to consider ways in which they can bring new life and energy to their workplace. Second, applying this relational well-being approach can add value to the organizations' market offering, wherein value is embodied in relationships and accrues to create a competitive edge for the organization (see Spiller et al. 2010; 2011 for a discussion on relational well-being and wealth at work and an overview of the business case).

Attending to sources of energy contributes to the relational well-being of an organization. As a relational approach, the energies and touchstones cannot be isolated from context, rather, they must be grown as part of a dynamic living whole connected to communities and ecologies. The nascent explorations in this chapter offer a platform for discussion and further research, and managers and leaders from other cultures are encouraged to draw upon their own wisdom traditions as they examine the potential for cultivating life-energies in the workplace.

Limitations

This exploration is a movement towards understanding the role of energies in the workplace. There are a number of energies not explored in this chapter, such as *wehi*, "a response of awe at a manifestation of a divine power", or *ihi*, a "vital force or personal magnetism" which radiates from a person and "elicits in the beholder a response of awe and respect" (Marsden 2003 pp. 7, 4). Other energies were given passing mention, such as *tapu* (sacredness, restriction) and *noa* (ordinariness, unrestricted) not because they are not important, but rather the opposite. Whilst these energies are explained in a wide variety of media such as books, articles and websites, many, in our view, need to be properly transmitted and guided by Māori mentors, elders and skilled *tohunga* (experts).

Nothing compares to first-hand experience; the *Puna* of Life-Energies is a map, it is not the territory, and, just as a map is not the territory, so too, as Freire (1970) argues, "there is no transformation without action" (p. 87), that reflection and action together form praxis. The touchstones in this work are placed on a *whāriki* (woven mat) for managers and leaders to consider as is appropriate to their people, context and place. All managers and leaders are encouraged to seek the guidance of wise mentors and elders in their local area.

Future research

Future studies could develop performance measurements for each of the life-energies discussed in this work, that is, measurements that take account of tangible and intangible aspects. Morgan's (2008) study, in particular, provides invaluable comment on the concept of *mauri* (life-force) as has Durie's (2006) framework for measuring Māori well-being, and Valentine's (2009) qualitative and quantitative study of *wairua* (spirituality). In-depth case studies, larger-scale quantitative work, and studies of other energies would greatly enhance this work. Further research on the nature of interwoven practices, building on earlier work (Spiller 2010), would be a significant contribution to the field. Additionally, research that draws together other cultural views of life-energies in organizational settings and identifies the linkages between would make a valuable contribution to this nascent line of inquiry.

We hope the ideas in this chapter offer a gateway to understanding what is really going on in organizations. It affirms and encourages what many Māori managers and leaders already know and do. For those from other cultural worldviews the insights in this chapter are placed as an offering on the *whāriki* (mat) of the field of management and leadership in organizations to support enquiry into more humanistic, spiritual, and relational modes of management that attend to the sources of well-being at their spiritual heart. It is helpful

sometimes to see the world from a different perspective, to step outside one's own 'reality'; doing so can lead to deeper insight about how to bring new life and energy to organizations.

Kia tau te rangimārie ki a tātou katoa. May peace be with us all.

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