The scholarly study of secular spirituality, secular divinity and interactions between the spiritual and secular are enduring traditions in many fields, including philosophy, anthropology, history, social anthropology and theology. In social theory, studies draw on foundational works of scholars such as Feuerbach, Marx, Durkheim, Freud and Weber to name a few. For example, Weber argued systematising activities of priests was a primary force behind producing the rationalisation of religion and subsequent forms of social control and engineering. Institutionalised religion enabled the establishment of coherent systems of meaning separate from supposedly irregular magical forms of interpretation, thus propitiating a form of social cohesion through higher level clarification. Although different religions and belief systems could still emerge organically, eventually and inevitably, institutional growth, development, and politicisation would require and lead to increased rationalisation and irresistible bureaucratisation (Kellner, 1985).

Building on foundational works of Beck, Lash, Giddens and Foucault, critical and post modern perspectives have now emerged in social psychology and organisation studies. Secular spirituality research has advanced into areas that include transhumanism, spirituality in cyberspace and spirituality and artificial intelligence. Whilst research that seeks to measure and quantify spirituality has increased, the subjective nature of spirituality often referred to as the subjective experience of the sacred continues to offer a challenge for scholars in the field. Scholarship in the fields of organisation and management, narrowly referred to as workplace spirituality or spirituality in the workplace, is growing internationally.
We begin this paper by offering a brief review of spirituality in organisation studies that includes developments in critical and postmodern perspectives. Secondly, we will access the contemplative using a Māori worldview as a portal. This will amplify a Māori epistemology and social ontology. We argue that a Māori epistemology privileges certain forms of knowledge and interpretations of reality. We propose that instrumental use of spirituality is an important feature of Māori society and organisation. We elucidate this proposition by focusing on narratives of the gods of the Māori pantheon. We suggest these narratives are often made ordinary and used as heuristic devices to generate spiritual efficacy and increase motivation and productivity in the organisation life. We argue this is an important and enduring feature of active interpretation of culture. Finally, in order to fully access the contemplative from a Māori perspective, we present a metaphorical framework that offers insights into the interactions between the spiritual and secular.

Introduction: Spirituality in the workplace

In the area of spirituality in the workplace, renewed interest in scholarly based research has emerged (Giacalone, 2003). However, it is argued that the commodification approach to spirituality made overt by the reintroduction of economic romanticist, Adam Mueller’s term “spiritual capital” is becoming problematic. There are indications that scholarship in the field is becoming narrow in utilitarian and instrumental focus and intent. Further to this, ontological and epistemology assumptions (or commitments to) a certain degree of universalising appear to be a dominating management literature. Such orientations could be linked to Biberman and Whitty’s (2003) argument that the underlying desire to proselytize, evangelise and dictate dogma in scholarly discourse of spirituality in the workplace will present an on-going challenge.

However, stronger differentiation between religion, religiosity and spirituality has lead to a refinement of theoretical perspectives and the development of critical and postmodern perspectives (Benefiel, 2003) in workplace spirituality. Vaughan’s (1991) argument that spirituality is a subjective experience of the sacred is noted by Ashforth and Pratt (2003) who suggest that spiritual strivings are inconsistent with institutionalised settings. They argue spirituality is highly subjective, fluid, and often involves idiosyncratic processes, whilst religion is associated with symbolic ritual and institutionalised practices (Ashforth and Pratt 2003).

The critical position that Boje takes is worth mentioning. In particular, evoking Weber’s iron cage metaphor, Boje (2000a) notes that one person’s spirituality is another’s iron cage. Attempts to engage in spiritually meaningful activity in workplace environments could be viewed by other organisational members as an imposition. At the extreme end of the scale, organisations could in turn be viewed as institutionalised spiritual prisons particularly if normative based modes of behaviour are imposed on all organisational members. This perspective may be relevant in both liberal democratic societies and political theocracies.

White (2003) argues that when spiritual beliefs develop into actual behaviour, conflicts in the workplace can arise. Drawing on historical facts that highlight ongoing tensions in the evolution of religious rights and the separation of church and state, White argues the collision of values and beliefs becomes particularly salient when lines between secular and sectarian beliefs become blurred. This lack of demarcation between spiritual beliefs and actual
religious type behaviour can lead to workplace confusion with implications to various aspects of organisational behaviour (White 2003).

A post modernist turn linking the emergence of a new type of spirituality to a strong detachment from systematised beliefs and practices has been alluded to Jameson (1991) and Possamai (2003). This differentiation and detachment from institutionalised spirituality is associated with extreme forms of individualisation. Reflecting a type of cultural logic of late capitalism, consumption of spirituality is now fragmented, it is ‘a la carte’, ‘eclectic’, and somewhat ‘kleptomaniac’ (Jameson, 1991, Possami 2003: 35, 40). What has become more evident, are trends in patterns of individual consumption of spirituality that reflect a form of eclectic private symbolism in which individuals manipulate existing symbols, practices and rituals to create their own subjective experiences of the sacred. Symbolic inter-actionists would argue that this is not a new concept but is consistent with agentic forms of human engagement and expression across and within a wide range of social activity including religious, cultural and spiritual (Pargament 1997; Zinnbauer, Pargament & Scott 1999). However, in the context of current forms of globalisation and glocalisation, the exponential growth in individualised spiritual consumption linked to forms of spiritual capitalism are an increasing phenomena (Lofton 2006; Zohar & Marshall 2004) possibly more salient in sectors such as the creative industries.

According to Bell and Taylor (2003) the implication made by advocates of workplace spirituality is that work provides a primary context in which spiritual growth and the search for meaning is located. Secondy, advocates of workplace spirituality suggest that the meaning of work in the 21st century will be transformed through the release of new forms of power and motivation. They critically debate whether workplace spirituality will deliver on promises to resolve the problem of meaning through a partial embrace of religion as an organizational cultural system in which the experience of work is mystified and its meaning portrayed as elusive. Finally, they suggest that workplace spirituality is “simply a product of a meaning-obsessed society” in which it is incorrectly assumed that there are always deep-meanings to investigate (Bell and Taylor, 2003, p. 343).

**Contextual Foundations: Kaupapa Māori**

As the second aim of this paper is to access the contemplative using a Māori worldview as a portal, we consider it necessary to offer a context for Māori society and culture. Māori are the indigenous peoples of Aotearoa/New Zealand, a country founded on the ideal of a partnership relationship between the indigenous Māori and Pākeha (the colonizers of European descent). The formalization of a colonial relationship occurred in 1840, when the Treaty of Waitangi (Te Tiriti o Waitangi) was signed by 540 Māori chiefs and a representative of the British crown, Governor Hobson (Orange, 2004). New Zealand’s history is littered with battles between Māori, the Crown and its representative governments. Māori continue to contest the dispossession of lands, rights and autonomous sovereignty. However tribal claims and settlements are now being actively addressed by governments (King, 2003; Orange, 2004). Whilst only 15% of the New Zealand population identify as Māori, demographic data indicates the Māori population is young and increasing. There are hundreds of tribes, tribal affiliates and Māori organisations in all sectors of New Zealand society.
In this milieu, a cultural, political, economic and intellectual renaissance led by Māori has gathered strength (Durie, 1998; Walker, 1991, Smith, 1999). The intellectual renaissance has led to strident critiques of ‘a traditional Eurocentric epistemology’ which ‘claims universal applicability across disciplines, cultures and historical periods’ (op. cit, p98). In the intellectual arena, a Eurocentric epistemology is viewed as a form of colonial imposition, or ‘epistemic violence’ (Seuffert, 1997).

In countering epistemological imperialism, the decolonisation of methodologies has become an important feature of Kaupapa Māori theory and practice (Smith, 1996, Smith, 1999). Amplification of Māori ontology’s and epistemologies within and across a range of fields and disciplines has become an important part of conscientisation and transformation. Critiqued as a form of semiological and regressive postmodern cultural relativism (Marie, 2000) Kaupapa Māori theory is viewed by some as an overt form of intellectual activism.

Irrespective of the debates, in the area of spirituality in the workplace, there is a paucity of literature that examines and challenges theoretical and ontological foundations from indigenous perspectives. In this paper, we seek to access the contemplative in workplace organisation using a Māori worldview as a portal. This will amplify a Māori epistemology and social ontology. We propose that a Māori epistemology privileges certain forms of knowledge and interpretations of reality.

Privileging the spiritual in a Māori worldview

“Māori conceives of it (the universe) as a two-world system in which the material proceeds from the spiritual, and the spiritual which is of a higher order interpenetrates the material physical world of Te Ao Marama...In some senses, I suspect the Māori had a three-world view, of potentiality being symbolised by Te Korekore, the world of becoming portrayed by Te Pō, and the world of being, Te Ao Mārama” (Marsden, 2003: 20).

Worldviews and native science that privilege spirituality and transcendental phenomenology may offer the opportunity to rediscover new ways of theorising spirituality in organisation and management.

Whilst tribal interpretations of gods, significant events in the universe, nature and stories vary in Maori society, there is universal agreement that in a Māori worldview, the sacred is not divorced from the secular. Inter-connectedness of the spiritual, human, and physical worlds is both implicit and explicit in a Māori epistemology and ontology. A Māori worldview interacts with tikanga, the intellectual and spiritual ideas and practices that relate to Māori ways of being and doing. Some key features of this include, Io (The Supreme Being) and gods of the pantheon recognised as guardians of life, the sea, forests, winds, and other aspects of the environment¹, Tapu sacred elements and intrinsic power imbued at the moment of

¹ There may be iwi or hapu (tribal) specific variations and interpretations with respect to the following, in particular in relation to the Io Tradition (see for example Moko Mead, 2003, pp. 309, 310)
creation, *Mana* spiritual power and authority that can be applied to people, their words and their acts, *Mauri* as spiritual essence or life force (the intrinsic essence of a person or object), and *Hau* as the spiritual power and vital essence embodied in a person and transmitted through their gifts or anything they consider valuable (Walker, 1975, 1991; Smith, 1996; Smith, 1999; Durie, 1994, 1998; Barlow, 1991; Marsden, 2003; Salmond, 1975, 1983, 1985; Shirres, 1997; Metge 1976, 1995; Mead, 1986, 2003; Kawharu, 1998; Royal, 2002; Henry and Pene, 2001; Henare, 2001, 2003).

Also enacted, reinforced, and recognised in Māori social organisation are the principles of *whānaungatanga* (the ethic of belonging), *whakapapa* (ancestral connections and ancestral efficacy), *wairuatanga* (spirituality that connects the self and collective to a cosmological community of gods and divine beings), *kotahitanga* (solidarity and recognition of and connection to the tapu and mauri or things and people), and *tiakitanga* (guardianship of creation and all the resources available to humans). As fundamental principles they provide defining points in social activity. Two other important dimensions of a Māori worldview include: *Te ao marama* (the world of light and enlightenment), and *Te ao hurihuri* (the changing world). *Te ao hurihuri* encapsulates both dynamics and stability of the universe and world systems.²

### Spiritual efficacy in transcendental phenomenology – the myth

“Only the water of tears shed within the human heart evaporates the sky of imagination into the cloudy image of the divine being. From the universal stream, Oceanos, Homer derives the Gods: but this stream abounding with God’s is in reality only an efflux of human feelings” (Feuerbach, 1804-1872, translated by Alexander Loos, 1873: 33).

In accessing the contemplative from a Māori perspective, we challenge the way in which an overtly anthropo-secular centric view of the world is often uncritically, aggressively and perpetually asserted in organisation, management and spirituality literature. Such orientations can be traced back to it humanist philosophers such as Feuerbach who enlightened us with an understanding that anthropomorphizing of the natural forces is simply a social constructionist project. Whilst we cannot deny the importance of this, we note that gods in myths, stories, heuristic narratives and metaphor emerge from particular worldviews, identities and cultures.


The personification of god-beings therefore is more than just folk lore, interesting stories and reflections of the dynamics of kin and social interactions. As heuristic narratives, they are

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²This draws from the work of Māori historian Dr Manuka Henare (2003)
elaborate and poetic forms of art and expression,\(^3\) and designed with a purposive function. They occupy an important role in native science and are viewed as important resources to be, constantly renewed and used in innovative and creative ways through active interpretation. The active interpretation is important as mythology reflects the culture and society of the time. Myths mirror the philosophy, ideals and norms of those who adhere to them as legitimating charters (Walker, 1975). A myth may provide a reflection of current social practice in which case it has an instructional and validating function utilized for a range of social engineering projects. A myth, as an invented story or concept, can be the outward projection of an ideal against which human performance can be measured and perfected. In modern society, myths abound, even the myth of “modern society”.


A Māori philosophy of vitalism underpins the whakapapa paradigm (Henare, 2003). This is both explicit and implicit in the deliberate and elaborate constructs employed by tohunga (native scientists) to encapsulate and articulate the relationship of humans to the universe at large (Marsden, 2003). As an integral feature of native science, stories in a whakapapa paradigm are considered by Māori as taonga, gifted to humanity through divine inspiration that required penetrating, considered, thoughtful and active interpretation. The native science included extensive documentation and naming of natural species and phenomena.

It is due to the receptiveness to active interpretation, and recognition that a whakapapa paradigm is a resource, that truly grand narratives never take hold in Maori society: Plurality is seen as a strength. A cosmic whakapapa includes the implicit recognition of the notion of Kore, or unorganized potential. Te Korekore is the realm between being and non-being, the realm of potential being wherein all the “seed stuff” of the universe and all created things gestate (Marsden, 2003: 20). In the state of Te Kore, there exists unlimited potential for

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\(^3\) Reed suggests a similar line of thought that animated Māori tohunga is evident in tales of civilisation such as that of the ancient Greeks. Reed points to Hesiod’s theogony that dealt with creation and its multitudinous gods. Chaos begat Darkness and Night, which begot Ether and Day; heavens and mountains were the offspring of Earth, Earth conceived and bore the Ocean and a race of fifty head titans. Encouraged by Ge, their Earth Mother, they ambushed heaven. When Ouranos brought Night with him and brooded round the Earth, one of the Titans attacked his father. From his blood came the Furies, and from the foam that manituated from the flesh of Ouranus, arose the goddess Aphrodite. The titans drove the gods from Olympus, but eventually Zeus imprisoned Titans in the underworld (Reed, 2004, pp2).
being: the energies within the source combine and ignite the potentiality within, unleashing the creation of plurality, with growth advanced through light and enlightenment. From Te Kore, all things were developed and created. Sequential phases are expressed as Te Kore, Te Po ki Te Ao Marama (Barlow, 1997, Marsden, 2003).

According to Māori scholars, the divine numinous being Io, formed all things from elements in Te Kore according to predetermined patterns (Barlow, 1997, Marsden, 2003, Henare, 2003). Whilst there continues to be healthy debate regarding tribal specific interpretations of the Io tradition and post-Christian adaptations (see for example Moko Mead 2003: 309, 310, Reed 1967 :58, 59, Reed : 2004, 1-83), according to Henare (2003) the Io tradition predates European contact.

Both monotheistic constructions and overt gendering of divine beings are associated with secularized forms of divinity (Pals, 1996). Weber argued gendered monotheism in Western society was directly linked to imperialist economic and political ambitions. However, as Eliade has extensively shown, the propensity of gendering in the personification of god beings is evident in all cultural based pantheons. For example, in the heuristic narratives of gods in a Māori whakapapa paradigm Barlow (1991) articulated an elaborate genealogy of ngā Atua (the gods) that begins with Ranginui (sky father) and Papatuanuku (mother earth). Complementarity is symbolic, metaphorical, passive and active as, in this story, Ranginui and Papatuanuku lay together in an eternal embrace leading to the conception and birth of many children.

This narrative goes onto tell us that the children of Ranginui and Papatuanuku sought ways of separating their parents because they were discontent with existing in darkness (Te Po). Through the act of separating their parents and coming into the world of light and enlightenment (Te Ao Marama), the children themselves became tutelary gods of the divisions of nature and the environment. For example, Tangaroa became god of the oceans, Rongomatane god of kumara and cultivated crops, Haumia god of fern root, wild herbs and berries, Ruamoko, god of earthquakes and volcanoes and Tumatauenga god of war (Best, 1922, 1924, 1976, Barlow, 1997). As a native science, Māori articulate through whakapapa stories the generation of different species, evolutionary processes and natural forces of nature.

The genealogical recital then moves forward in time to humankind. As the children of the gods entered the world of light and dwelt with their mother, they became mortal beings, living within and under the influence of the physical world. Tanenuiarangi, the first man to inhabit earth, married Hineahuone and begat Hinetitama. After many generations, descendents such as Maui, Hema, Tawhaki, Toi, Ngahue, and Kupe became famous ancestors of Māori and other islands of Polynesia (Barlow, 1997).

4 As the author of this paper, I am making a conscious choice to draw from narratives articulated by scholars and elders linked with my own tribal affiliations which include Te Aupouri and Whakatōhea. This is a matter of pragmatics given that whakapapa narratives differ across and within iwi and hapu. What is consistent amongst Māori iwi and hapu and evident in heuristic narratives is the linkages made by Māori into a cosmological community.

Warwick CMS6, 2009 – Stream 20 -7- Wolfgramm & Waetford
expert native scientists (tohunga) and was undertaken in traditional wānanga (places of learning). Activities in the arts, philosophy, sciences and economic wellbeing were seen to interact in a way that combined intellectual creativity with spiritual meaning and emotional intensity (Marsden, 2003: 58, 59, 64).

In Māori society, whakapapa or genealogical recital is actively used for social and political purposes such as to strengthen social systems, networks, hierarchies and structures, to reinforce kin based ties for affective and instrumental purposes. It is also used by Māori to both articulate the history of and advance the future for a range of industry specific phenomena in sustainable economic development, technology, science, digital communication and the mediasphere to name a few, and as such, plays an important part in the on-going expression of a Māori worldview. Utilising a whakapapa paradigm continues to be an important source for renewing spiritual and collective efficacy in contemporary Māori society and organisation (Barlow 1998; Henare 2001, 2003; Marsden 2003; Metge 1974; 1976 Mutu 2005; Tate 1995; Walker 1991, 1992; White 1998; Wolfgramm, 2007).

**From privileging spirituality to spiritual instrumentality**

The instrumental use of spirituality and a whakapapa paradigm continues to be an important feature of Māori culture and society. Drawing on decades of empirical research in Māori organisations, renowned social anthropologist, Dame Joan Metge (1964, 1967, 1976, and 2000) highlights how Māori continue to believe in a spiritual reality that transcends limitations of time, space and human senses, and at the same time pervades and operates in the world of human experience. The spiritual dimension of Māori culture is argued to be a fundamental source of both lived reality and a system of beliefs and values. Metge argues Māori culture is a matter of present experience, a living and lived-in reality either for themselves or for others well known to them. It encompasses a wide range of behaviour, including everyday practices as well as ceremonial. Most importantly, it includes not only outward visible forms but also deep inward feelings and values which are relevant to and expressed in all they do (Metge, 1976: 45).

Tenbruch argues that tenacious persistence of cultural patterns is a result of intellectual innovation as neither structure nor power can create ideas. Modern culture is dynamic, constantly producing new, partial interpretations of reality thus forcing people to keep up with the steady flow of cultural production and reproduction. From an interactionist perspective (p.33) it becomes critical to probe into the dynamic and productive constitutions of representative culture, to locate the typical origins of dominant ideas, to trace the lines and networks of their spread and reception and to study the links between representative culture, political organization, social institutions, groups and associations (Tenbruch, 1989 : 26-33).

In Māori society, examples of intellectual, and cultural innovation in the privileging of spirituality, is evident in the ongoing reinterpretation of and innovative engagement with myths and god stories which are viewed by Māori as important resources. Active interpretation of god stories, myths and metaphors has been a constant and important feature of cultural, social and institutional innovation. We suggest these narratives are often made
ordinary and used as heuristic devices to generate spiritual efficacy and increase motivation and productivity in the organisation life. We argue this is an important and enduring feature of active interpretation of the culture.

**Insights into the dynamic interactions between the spiritual and secular in Māori organisation**

As noted previously, whilst there is a burgeoning body of literature theorizing secular spirituality in organisation and work, there is a paucity of literature that studies the phenomena from Māori or indigenous perspectives. Both authors of this paper are scholars who affiliate to various Māori tribes and interact regularly with Māori organisations as researchers, educators and consultants. However, in terms of specific empirical evidence, our discussion is developed drawing on four years of participant action and reflexive collaborative inquiry (Wolfgramm, 2007) operationalised within a kaupapa Māori methodology (Smith 1996, Smith, 1999, Bishop 1996; Henry and Pene 2001; Pihama & Henry 2005; Pihama, Smith, Taki & Lee 2004; Ruwhiu and Wolfgramm, 2005).

In this period, a primary case study was an ecology of creativity called Pou Kapua (Cloud Pillar) Creations. This organisation conceptualised, developed and project managed the creation of a unique Māori indigenous taonga (living treasure) or sculpture; the largest of its kind in the Southern Hemisphere. The community of interest, engagement, commitment and practice included many tribes, corporate philanthropists, patrons, private business trusts, artistic communities, academic, regional, national bodies and extended from local to global groups. In engaging this as a case example, we recognise that the natural development and politicisation of institutions over time creates tensions in which spiritual dimensions can transform into religious dogma. The latter can be challenging to any society or organisation under pressure to adapt and change and arguably as an ecology of creativity, this organisation never entered into that phase of institutional maturity and therefore the opportunity to observe this was not possible. However, what is important, is that this organisation drew directly on a significant amount of tikanga and matauranga Māori, (cultural and knowledge traditions and expertise) transmitted through native scientists, elders, master carvers, artists and expert Māori scholars.

Thus, whilst acknowledging the substantive body of foundational scholarship developed on totemic societies by Durkheim and Freud and contributions from anthropologists such as Firth and Boas, in the spirit of Kaupapa Māori, we privilege the voices of the primary community of research participants, the native scientists. These native scientists or tohunga hold the privilege in Māori society of actively interpreting the heuristic narratives of the gods and other cultural based knowledge. We provide an example directly from the research archives that offers insights from the leadership perspective.
Rangatiratanga: leadership

The dynamics of the leader-follower phenomenon is an important and growing field of scholarly inquiry in organisation and management studies. Like the field of spirituality, it is an elusive subject, difficult to capture in essence due to its inherent subjectivity. From a formal institutional perspective, leadership is bestowed upon individuals that have acted in ways that align with particular political/militaristic, religious or ideological stances. These individuals, through their actions, are rewarded for reinforcing what may be dominant or dominant ideological positions in any particular political, social, cultural or economic context. However, the basis for moral or ethical judgement is situational and context specific or subjective to the powers that bestow the rewards and honours. Alternatively, in an informal sense, leadership can emerge organically within societies and communities and be supported in and through different individuals and organisational contexts, culminating in significant shifts in society.

Implicit in the etymology of the Māori word rangatira (leader) is the concept of weaving and holding together diverse individuals and groups of people as they advance together in a purposive manner. We offer this example from the Pou Kapua (Cloud Pillar) archives.

“Look at the trees in the forest. They are all competing for attention from Rangi and Papa. Pou Kapua is embraced by Papatuanuku and asserts himself to Ranginui. “Pou Kapua (Cloud Pillar) is the leader guiding and showing us the way.”

“From the beginning our tupuna were the leaders of this organisation, the trees called to us, they told us what they want... they chose us ....they are our leaders” (Kaumatua Fraser Puroku Tawhai, 2005).

(Tupuna are ancestors, thus this quote makes references to the trees as the ancestors)
In a Māori worldview and social ontology, rangatiratanga (leadership) reflects a matrix of cosmologies inclusive of heuristic narratives of the gods, beliefs, values, and ancient histories. The most enduring forms of rangatiratanga encapsulate and reflect this in a Māori leadership paradigm that captures the holistic plurality inherent in a Māori worldview. The example above includes the gods, the trees, the ancestors and organisation members providing evidence of the enduring ways in which the interrelatedness of the spiritual, the natural and the social worlds are still relevant in contemporary Māori leadership paradigms and organisation activities (Wolfgramm, 2007).

This case provided extensive evidence of the force and scope (Geertz, 1973) of a Māori worldview in the organization. Facets of a Māori worldview were actively interpreted in the organising dynamics providing a sense of spiritual efficacy. Combined with innovative uses of whakapapa (genealogical recital) that moved with relative ease beyond the immediacy of social kin based groups into a cosmological community of god beings, efficacy was affirmed, renewed and constantly regenerated. Spiritual and ancestral efficacy combined with a range of heuristic narratives actively and purposively interpreted to align with the organisations strategic objectives created a transformative and enabling organisational and workplace environment. In a project oriented workplace setting, spirituality inclusive of beliefs and values was made manifest in a variety of ways that included rituals, ceremonies and symbols. These combined to provide the organisation with an important ontological orientation that elucidated interactions between the spiritual and the secular (Wolfgramm, 2007).

**Accessing the contemplative through a metaphorical framework**

Finally, in order to fully access the contemplative from a Māori perspective, we present a metaphorical framework. The metaphorical framework Waka Aoturoa, Kainga, Marae and Pa Taua was designed to structure reflection (Alvesson & Skolberg, 2002).

Waka Aoturoa - the organisation becomes a vessel of exploration and discovery of the world interconnected with spiritual and elemental aspects of the environment that are simultaneously enduring, complex and dynamic.

Kainga - the organisation becomes an unbounded village, a corporate spiritual entity wherein multiple activities connected to the natural and physical environment are undertaken in lifelong collaborative and networked relationships, local, global, whānau (kin) and kaupapa (strategic objectives) based.

Marae - the organisation becomes a marae, an important centre-point for reinforcing spiritual, symbolic and ritualistic aspects of the worldview and ethos. This provides both institutionalised stability and a place for innovative institutional innovation in the face of both internal and external change.

Pā Taua - the organisation becomes a larger complex with territorial boundary markers where spiritual and symbolic interaction, activate collective actualisation. The organisation asserts itself through individual and collective stances that are protective, defensive, aggressive and proactive.
This metaphorical framework has multiple uses. It allows for a more sophisticated, enhanced view of multiple cultures that emerge simultaneously within an organisation. Secondly, it could be used to ascertain a dominant cultural orientation linked to an overriding strategic orientation. Finally, rather than viewing them as discrete and static constructs, they could be used to highlight continuous phases of institutional innovation within one particular organisation.

But more specifically, the metaphorical framework elucidates the interactions between the spiritual and the secular and illuminates the holistic nature and role of a Māori worldview and ethos in Māori organisation. Generating a distinctive dynamic, the interaction between active cultural interpretations and a Māori worldview creates an important source of creativity, vitality and a sense of continuity for the organisation.

The following table interprets the metaphorical framework, reinforcing the instrumentality of spirituality (Waetford, 2007: 39-40).

<table>
<thead>
<tr>
<th>Metaphor</th>
<th>Dimensions of Spirituality/Spiritual Capital</th>
<th>Potential Application</th>
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</thead>
<tbody>
<tr>
<td>Waka Aoturoa</td>
<td>Dynamic subjectivity</td>
<td>Capacity and capability to factor in a ‘world that stands in pluralities’ and account for complexities using organic intelligence. Potential for new knowledge creation. Tool that recognizes ‘enduring nature of world’ to access past histories and ancient knowledge about the nature of man and his endeavours, moving research beyond faddish outlooks.</td>
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<td>Explorative learning</td>
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<td>Active interpretation</td>
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<td>‘Inner fire’ motivation</td>
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<td>Stewardship/ guardianship</td>
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<td>Kāinga</td>
<td>Personal identity</td>
<td>Capacity and capability to make visible the interconnections and nuances of activities and collaborative and cooperative relationships, while remaining anchored within innovative institutionalized systems</td>
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<td>Collective identity</td>
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<td>Orientating schema</td>
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<td></td>
<td>Resource or capital accumulation &amp; investment</td>
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<td>Marae</td>
<td>Innovation dimension</td>
<td>Institutional innovation</td>
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<td></td>
<td>Sustainability/ adaptation</td>
<td>Manifestations of spiritual dimensions in art, rituals, symbols, and behaviour patterns</td>
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<td>Stabilising</td>
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<td>Values and beliefs</td>
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<td>Pā Taua</td>
<td>Expanding proactive</td>
<td>Strategic orientations</td>
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<td>Contracting defensive</td>
<td>Decision-making</td>
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<td>Motivating action</td>
<td>Leadership</td>
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<td>Design of adaptable structures</td>
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Summary

We began this paper by offering a brief review of spirituality in organisation studies that outlined developments in critical and postmodern perspectives. Secondly, we offered access into the contemplative in workplace organisation using a Māori worldview as a portal. This amplified a Māori epistemology and social ontology. We then developed the discussion outlining ways in which a Māori epistemology privileges spirituality in certain forms of knowledge and interpretations of reality. We elucidated this proposition by focusing on transcendental phenomenology and the narratives of the gods. We then proposed that instrumental use of spirituality is an important feature of Māori society and organisation. We explored this proposition by offering an example that illustrated how these narratives are made ordinary and used as powerful heuristic tools to generate spiritual efficacy and increase motivation and productivity in the organisation life. We argue this is an important and enduring feature of active interpretation of culture. Finally, in order to fully access the contemplative from a Māori perspective, we presented a metaphorical framework that offered insights into the interactions between the spiritual and secular and the ongoing instrumentality of spirituality in Maori organisation.
References


