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**Students' Social Interest
and University Partnership with Local Indigenous People**

A thesis
submitted in fulfilment
of the requirements for the degree
of
Master of Applied Psychology (Community)
at
The University of Waikato
by
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Abstract

According to Alfred Adler, people will have a meaningful life if they contribute to the realisation of an ideal cooperating community. The psychological process of “contributing” is captured in the Adlerian concept of “social interest.” This study investigates students’ social interest in university partnership with local indigenous people. The partnership between the University of Waikato and local tribes of Tainui is a particular concern of this study, with Kīngitanga Day as the specific phenomenon. Mixed methods—descriptive statistics and thematic analysis—were employed to investigate students’ social interest. Data collection was done in three phases. From data analysis, I found eight primary themes of students’ social interest, namely knowledgeability, significance to self, identification, awareness of community context, gradation of sympathetic concern, willingness, action, and reflection. How the findings relate to the literature on social interest and university-community partnership is discussed. A new model of applied social interest is developed. This thesis ends with elaboration on limitations and recommendations for future research.

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CHAPTER 1: INTRODUCTION

Being part of a non-dominant group is an inevitable part of my life. I come from the Batak ethnic group and am a member of the Roman Catholic religion in a country where the Javanese is the dominant ethnic group and Islam is the dominant religion. Most Indonesians are indigenous in some way. We have more than 300 native ethnic groups, each with its own language, some more modernised than others, some more dominant than others, and some more numerous than others. This aspect of Indonesia speaks to our diversity and complex ways of living with and alongside each other as part of the larger global community.

Many Indonesian young people nowadays are not familiar or comfortable with the culture and traditions of their parental generation, or of the traditional village community they might rightfully claim to belong to. I, for instance, have not mastered my ethnic group's language, although I can follow conversations. I do not participate in my tribe's community gatherings. I live in a region not of my ancestors and the last time I visited my ancestors' homeland was when I was a teenager. I also observe that universities in Indonesia often do not attend to or significantly value the need to sustain and maintain these indigenous ways of life. Perhaps it is because of resources, or lack of will, or, more insidiously, a want to engage and promote dominant group aspirations alone. Whatever the reason, these observations triggered my interest to explore more fully the interconnection between universities, young people, and indigeneity.

There are many psychological theories that can be used to support indigenisation, cooperation, and equitability. In the humanistic area, there are contributions like Lewin's field theory, Bronfenbrenner's social ecology theory, and Adlerian theory. I am particularly intrigued by the Adlerian theory (see Slavik & Carlson, 2006), partly because of its optimistic tone, applicability to daily life, and social embeddedness. Before Kurt Lewin coined his personality-environment interaction formula and before the rise of community psychology as a sub-discipline, Adler had worked on the idea that people's behaviour is inseparable from the social context they are part of. He writes:

We have been at some length [in this book chapter] to show how we can understand the personality of the individual only when we see him in his context, and judge him in his particular situation in the world. By situation we mean his place in the cosmos, and his attitude toward his environment and the problems of life, such as the challenges of occupation, contact, and union with his fellow men, which are inherent in his being. (Adler, 1928, p. 42)

According to Adler, people will have a meaningful life if they contribute to the realisation of the ideal cooperating community. The psychological process of “contributing” is captured in the Adlerian concept of “social interest,” an idea I am significantly interested in exploring to better understand why young people attend to some issues and not others. In this study, I am interested in how students at the University of Waikato, where I am a student, engage with Kīngitanga Day, a day set aside by the university as a “celebration of the relationship between the university and the Kīngitanga” (The University of Waikato, 2015d, para. 1). I am particularly interested in investigating the social interest construct in the context of the cooperating community of the University of Waikato and local tribes of Tainui.

In this introduction chapter, I elaborate on concepts and practices that are useful to make clear the scope of this study. First, I will review the current affairs of universities and indigenous people, and the ways that psychology contributes to enhance the university community, which is staff and students, and indigenous people. From here, I review the literature on social interest and university-community partnerships before exploring the local university context and how Kīngitanga Day came about. The last part of this first chapter is about research questions and objectives.

Universities and Globalisation

Nowadays, globalisation is an inevitable trend. In Indonesia, Aotearoa New Zealand, and around the world, the trend of globalisation is coupled with increasing inequalities (cf., Brown, 2012; Miranti, Vidyattama, Hansnata,

Cassells, & Duncan, 2013; Rashbrooke, 2013; Wilkinson & Pickett, 2009). This trend impacts universities and indigenous culture. In the globalisation trend, it is common to think of knowledge and education as one form of commodity like any other, and which should be freely traded globally (Altbach, 2004). The logic then places pressure on universities to compete in the global market. To cope with this pressure, universities develop policies and practices aligned with such logic, like “internationalisation” (Altbach & Knight, 2007) and benchmarking performance against world rankings (Altbach, 2012).

In the past three decades there has been a shift of university culture. Using McNay’s model of university culture (in Burnett & Huisman, 2010), about thirty years ago, universities in Europe and North America tended to have collegiate or bureaucratic cultures, while nowadays the universities have moved more towards entrepreneurial or corporate cultures. The shift may be caused by at least four factors, which are (1) reduction of public financial support for universities; (2) continuing pressure on universities from governments and the industrial sector to produce a competitive workforce in the market; (3) the lifelong learning movement; and (4) globalisation of higher education (Davies, 2001).

University culture is guided by university aspirations. University aspirations take into account the expectations of its stakeholders, namely faculty, administrators, students, staff, and donors, as well as the government, the private sector, and local communities. This is a daunting task for university management and different universities have different priorities, including those related to university partnerships with local communities.

The aspirations of a university can be found in its charter or mission statement. Some universities make explicit statements about the importance of university-community partnerships in their charter, while others do not. To some degree, the university charter could be an indicator of how university-community partnerships are positioned in the university’s overall mission. However, Maurrasse (2001) argues that the charter hardly captures the full scope of operations and culture of a university. In some cases, universities may rhetorically place high importance on university-community partnership in their charters, but in reality aspects of their systems, structures, and culture work to impede the partnership. Maurrasse (2001)

then proposed a set of questions that are useful for assessing a university's commitment to community partnerships:

- Do university-community partnership efforts transcend one person or a tiny handful of people?
- Are faculty who are engaged in the partnership given rewards for their work?
- Is the management placing high priority on the partnership?
- Is the partnership incorporated into both the core academic mission and the economic mission of the university?

The above set of questions emphasise the need to understand how significant community partnerships are to an institution through supporting broad staff engagement and actively valuing partnership engagement through actions, words and financial support. When these ideas are wedded with other pressures upon an institution such as globalisation and the demands of other stakeholders, decision-making, the allocation of resources (staff, time, finances), and the like, community partnerships can integrate well or sometimes be seen as additional to perceived core business. These factors contribute to the enactment of community partnerships variously across universities and locations.

In the section below, I turn attention to the context of Aotearoa New Zealand universities and ask-how important are the university-community partnership within Aotearoa New Zealand universities? How is this manifest in mission statements? More specifically, how do partnerships with Māori communities take form and manifest?

University Mission in Aotearoa New Zealand

In their mission statements, all New Zealand universities pronounce their commitment to contributing to the well-being of Māori and to adhering to the Treaty of Waitangi (Auckland University of Technology, 2014; Lincoln University, 2014; Massey University, 2014; The University of Auckland, 2014; The University of Waikato, 2014; University of Canterbury, 2014; University of Otago, 2014; Victoria University of Wellington, 2014). The universities of Otago,

Waikato and Auckland mention the particular local Māori collective, such as the tribal grouping, while AUT, Lincoln, Massey, Canterbury, and Victoria Universities refer to Māori people in general.

On the basis of their mission statements, we might conclude that New Zealand universities hold the well-being and educational interests of Māori clearly in focus. However, as Maurrasse (2001) noted, mission statements are rhetorical. What is stated may not be manifested or experienced in reality, thereby creating a gap or bridge to be negotiated. For the purposes of this study, and for convenience, my study will explore the nature of this “gap” as manifested at the University of Waikato where I am a student.

Having discussed the aspirations of universities in the area of community partnerships, in the following section I turn to consider the aspirations of indigenous people.

Indigenous Peoples’ Aspirations: Thriving in Contemporary Society without Losing Tribal Identity

Besides affecting universities, globalisation is also affecting indigenous people. There is much consensus among scholars that many globalisation mechanisms undermine the indigenous cultures and traditional lifestyles in the name of “progress,” “development,” “integration,” and “civilisation” of society (Fenelon & Murguía, 2008; Maaka & Fleras, 2005). Not just in “Western” dominated countries, the process of “civilising” indigenous people also takes place in independent countries in Southeast Asia, including Indonesia, my country of origin (Duncan, 2004).

In response, many indigenous peoples around the world resist such processes and exploitation, and international recognition of this struggle is increasing (Lauderdale, 2008). Fenelon and Hall (2008) review case studies of such struggles in USA, Latin America, India, Aotearoa New Zealand, the Middle East, Africa and Southeast Asia. The researchers also developed a general model of indigenous people (Fenelon & Hall, 2008). The international recognition of and support for indigenous peoples’ struggle is reflected in United Nations (UN) actions. The UN

declared 1993 as the International Year for the World's Indigenous People and the decade of 1995-2004 as the International Decade of the World's Indigenous People. One of the objectives of the "Decade" movement is "to educate both indigenous and non-indigenous societies about the problems, concerns, and aspirations of indigenous peoples" (Maaka & Fleras, 2005, p. 8). The UN formed an inter-agency advisory body to discuss indigenous issues related to economic and social development, culture, the environment, education, health and human rights, which is named the United Nations Permanent Forum on Indigenous Issues (United Nations Permanent Forum on Indigenous Issues, 2015). Interestingly, membership is by member state, not by indigenous community. This means that representation is not necessarily of indigenous communities, but of concerned nations (e.g., New Zealand, Australia, Canada).

Around the world, indigenous people are struggling to thrive in contemporary society without losing their identity, cultural roots, and land. Universities can support this struggle in several ways, such as educating indigenous people, doing research that supports the wellbeing of indigenous people, employing indigenous people as researchers, educators, and key persons of the university, and developing and maintaining collaborations with indigenous people. The journey of indigenous researchers from USA, Canada, Mexico, Panama, Vanuatu, Aotearoa New Zealand, Australia, Botswana, South Africa, Burkina Faso, Spain, Cameroon, Papua New Guinea, and Japan to make research and evaluation to be of service to their people is documented in a book edited by Mertens, Cram, and Chilisa (2013). This book clearly describes the passion indigenous people have for education and the ways in which knowledge might be applied for the betterment of their own communities and issues concerning health, resource management, land exploitation and the like. However, the journey through academia can be challenging. For Māori, efforts to incorporate Māori indigenous worldviews into the academic discourse of psychology in order to shape the discipline to be useful for Māori people has been documented in the proceedings the National Māori Graduates of Psychology Symposium 2002 and 2007 (Levy, Nikora, Masters, Rua, & Waitoki, 2008; Nikora et al., 2003). This literature reflects the enormity of the challenges facing indigenous people in the academic settings and the shifts that universities themselves need to make.

Other challenges in academic settings are faced by indigenous people when they become tertiary students. Indigenous students' voice could be suppressed (Sonn, 2008) and the unfamiliarity of the university educational environment could provide barriers to achieving academic success (Masters, Levy, Thompson, Donnelly, & Rawiri, 2004; Nakhid, 2011; Wilson et al., 2011). The silencing of indigenous students' voice could be observed in Sonn's (2008) research. In the Australian context, Sonn (2008) studied the dynamics of implementing a curriculum for an undergraduate psychology class that has the writings of indigenous authors as required readings. One of Sonn's findings is that in classroom settings, the silencing of indigenous voices is actually happening. An aboriginal student who shared her experience of racism and interpretation of an aboriginal author's piece of writing was accused of reverse-racism by non-aboriginal students in the class. The non-aboriginal students then dismissed her in "a rather hostile manner" (Sonn, 2008, p. 162). Sonn views this hostility as a reaction of uneasiness felt by the non-aboriginal students to accepting the fact that they are members of a dominant race group with certain privileges and networks of power. Sonn then recommended that "students will need ongoing guidance, support, and critical self-reflection as part of the process of developing their critical capacities, which are central to working against structures of domination" (Sonn, 2008, p. 164). In the Aotearoa New Zealand context, studies on the teaching-learning process in universities related to the indigenous population generate insights on how to improve the equity and academic achievement of Māori students (Masters et al., 2004; Nakhid, 2011; Wilson et al., 2011). Those studies show that educating indigenous students to achieve academically and non-indigenous students to critically reflect on their privileges is not an easy task, and it is still evolving up to this day.

After discussing the aspirations of indigenous peoples around the world and how universities can support the realisation of those aspirations, I now turn the focus on the aspirations of the indigenous people of Aotearoa New Zealand.

Māori of Aotearoa New Zealand

A question often asked of indigenous people, either directly but mostly indirectly, is: What do they want? Vasil (1990) pursued this question with Māori and received responses he categorised into four domains: (1) culture, language, and education; (2) land; (3) economic position and power; (4) political role and status. In the culture area, for instance, Māori people want cultural autonomy and social environments in which their language, way of life and values, cultural heritage and institutions are respected and treated as part of the Aotearoa New Zealand identity. Diamond (2003) had similar findings amongst those Māori leaders he interviewed. Of interest to this study is the emphasis that his participating Māori leaders placed on education, including university education. They felt that education plays a key role in improving the capacity and network of Māori leaders to achieve indigenous aspirations. One leader, Sir Robert Mahuta, succeeded in getting some Waikato land back to the Waikato-Tainui people. Hirini Moko Mead organised an exhibition in New York to share Māori culture to people outside Aotearoa New Zealand. Both have university qualifications and are high achieving individuals, in their own tribal communities and in the world at large.

Levy (2007) and Durie (2003) propose two domains of Māori aspirations, which are the abilities to participate, as Māori, in (1) Te Ao Māori, and (2) NZ society and beyond. These aspirations indicate the characteristics of transcendent social interest (see Manaster, Cemalcilar, & Knill, 2003), because they aim for the larger community context of human kind.

Up to this point, I have elaborated on universities' community engagement priorities and indigenous people's aspirations. Next, I will show how psychology could support the achieving of those aspirations.

The Role of Psychology in Supporting Indigenous People and University Civic Engagement

This study investigates the inter-relationship between university, indigenous people, and young people in the discipline of psychology. I have restricted my

scope in this regard, because this is manageable for the scope of a Master's thesis and methodologically convenient (please refer to my methods chapter). As a discipline, psychology has a poor record in treating indigenous people. For example, in Aotearoa New Zealand, psychology was used to actively justify the abnormalisation of Māori people (Stewart, 1997). Hodgetts et al. (2010), in their chapter about indigenous psychologies, elaborate on the colonising tendencies of psychology. They argue that psychology tends to have Eurocentric and North American-centric assumptions, values, and norms that have been applied to the lives of other societal groups who do not share the similar assumptions, values, and norms, such as indigenous peoples. While there are these criticisms, there are also many efforts to decolonise psychology (Reyes Cruz & Sonn, 2011). Indeed, the emergence of the sub-discipline of community psychology is partly to support indigenisation, cooperation and equitability (Nelson & Prilleltensky, 2010; Reich, Riemer, Prilleltensky, & Montero, 2007; Robertson & Masters-Awatere, 2007).

King and Shelley (2008) point out that community psychology and Adlerian psychology could complement each other in synergies, and this collaboration can enrich the field of community psychology. I believe such a synergy can provide insight on how to improve the cooperating community of universities and indigenous peoples. One of the questions for future research related to such a synergy, as argued by King and Shelley (2008), is: what are the subjective and “phenomenological” dimensions of community experience? My study embraces that recommendation. The community experience of interest is related to activities that are manifestations of a partnership between university and local indigenous people.

I have explicated the current affairs of universities and indigenous peoples, and how psychology could be of use for achieving their aspirations. In the next section I will turn my attention to reviewing literatures on the constructs that I want to investigate in this study, which are social interest and university-community partnership.

Social Interest

In this section, I elaborate on what is known about the social interest construct and how my study could contribute to the body of knowledge on social interest. I begin by describing the social interest construct and exploring its definition, its distinctiveness from other similar psychological constructs, its development across the human lifespan, and how it can be hindered or nurtured. Following this, I review the expected outcomes of nurturing social interest, which is the ideal cooperating community. After pointing out the theoretical framework of social interest, I review the studies that have been done to investigate the social interest construct, in which I will identify a gap to be filled with my study.

The nature of social interest

Social interest, in Adlerian theory, is “an ability for identification or empathy, which constitutes a capacity for cooperation, which in turn permits a participation in the evolution toward an ideal cooperating community” (Bickhard & Ford, 2006, p. 158). According to Ansbacher (1991), there are two dimensions of social interest, namely process and object dimensions. The term “interest” represents a psychological process, and “social” denotes external objects at which the psychological process is directed. The process dimension involves three developmental steps. The first is an assumed aptitude for cooperation and social living. This aptitude then develops into the objective abilities of cooperating and contributing, as well as understanding and empathising with others. The last step is a subjective evaluative attitude, consciously determining choices. The object dimension consists of the interests of others, be it of family, clan, nation, and even humankind (Ansbacher, 1991).

The “human kind” part of the abovementioned explanation is a defining feature of social interest. According to Manaster et al. (2003), limiting the object of social interest to a particular group, be it family, peers, ethnic group, religion or nation, is imprecise. If we are only interested in the interests of the group we identify with, for instance a group of people with the same religious beliefs to ourselves, then we are susceptible to at least two things: (1) the need to feel the superiority of our in-group compared to other groups, and (2) ignorant or disdainful to the idea

that our in-group and the other group belong to the same community, which is the community of human kind (Manaster et al., 2003). Manaster and colleagues argue that those two things are not part of the precise nature of social interest. The social interest construct emphasises the equitability of every social group, considers every social group is a sub-group of the larger group, with the human kind as the ultimate and largest group, much like Bronfenbrenners' (2005) conception of socio-ecological systems. Manaster et al. (2003) used the terms "personal, or interpersonal-individualistic, social interest" to acknowledge the imprecise definition of social interest, and "ideal, transcendent, or communitarian, social interest" to describe the precise definition of the construct.

I have mentioned above that the object of a precise social interest, which is the interests of other groups ranging from family to human kind, is similar to the concept of socio-ecological systems level of analysis. The socio-ecological systems level of analysis is a defining part of community psychology research and intervention. Therefore, I see a potential for collaboration between community psychology and Adlerian psychology in the social interest construct.

From the above explanations, it can be said that the social interest—and also the Adlerian theory in general—put great emphasis on the social context of human behaviour similar to the field of community psychology. But why is the Adlerian theory not popular within community psychology discourse? King and Shelley (2008) proposed six reasons, and among them are: Adlerian psychology deals with depth psychology, while community psychology deals with the consciously pragmatic; Adlerian psychology has metaphysical concepts while metaphysics is epistemologically incompatible with community psychology. However, King and Shelley (2008) point out that community psychology and Adlerian psychology could complement each other in synergy, and this collaboration can enrich the field of community psychology.

How is the social interest construct similar to other psychological constructs? Social interest is similar to—but distinct from—other psychological constructs such as empathy and psychological sense of community. Stasio and Capron (2006) identified four differences between empathy and social interest. The comparison used Davis's (1980, in Stasio & Capron, 2006) multidimensional measure of

empathy. First, empathy is part of social interest, in that it contains the aspect of looking from the other's perspective, but empathy is an incomplete form of social interest. Second, empathy does not account for identification with community and humanity. Third, empathy is more of a here-and-now cognition and affection, while social interest has future orientation. And lastly, while social interest is conceptualised as a criterion for mental health, empathy is not, because a subscale of Davis's empathy construct positively correlates with anxiety, and it appears that anxiety would be discordant with Adler's conception of mental health.

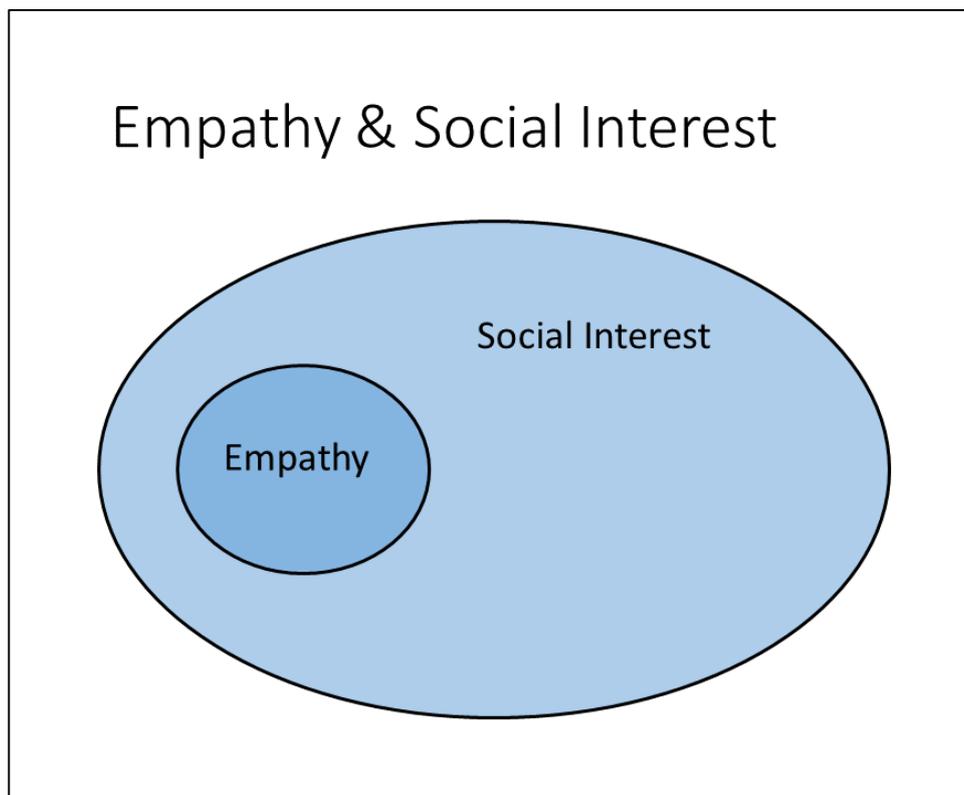


Figure 1.1. Empathy is part of social interest

Social interest is similar to the “psychological sense of community” (PSOC) construct (Fisher, Sonn, & Bishop, 2002), but is distinguishable from it. The similarities include: both theories emphasise the cognitive/phenomenological aspects of human, contribution to the community, goal orientation, usage for well-being, and prevention of social problems. The differences include: PSOC contains partial community setting, while social interest expands the community setting to encompass the entire human kind; PSOC tends to be considered as fulfilling individual needs, while social interest is more about fulfilling collective needs;

PSOC is not used in therapy or clinical setting. Two interesting and “dark” consequences from PSOC that are identified by Fisher et al. (2002) but not found in social interest are communities with high PSOC members might be destructive to other communities and communities with negative PSOC members might contribute to the improvement of well-being. The examples, in the former are racist communities, while in the latter are risky neighbourhoods that contribute to the well-being of single mothers. To my knowledge, there is not yet any study that compares PSOC and social interest.

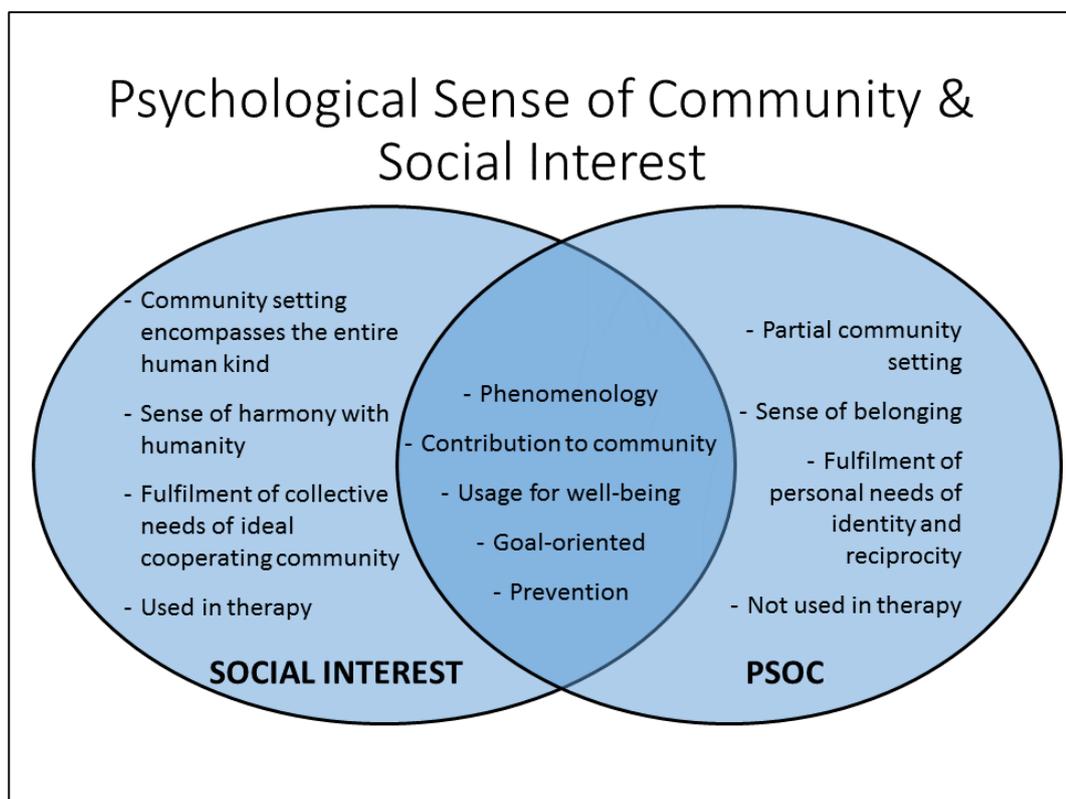


Figure 1.2. The similarities and differences between social interest and psychological sense of community

The nature of the social interest construct has been explained. However, the questions of how to nurture social interest in society and why nurturing social interest is pertinent require examination.

Nurturing social interest in society

Social interest develops across a life span. The summary of Adler's thoughts about the development of social interest throughout the life span can be found in his book *Understanding Human Nature* (Adler, 1928):

The impressions which storm in upon every individual from the earliest days of his infancy influence his attitude throughout his whole life. One can determine how a child stands in relation to life a few months after his birth ... The child's psychic activity becomes increasingly permeated by his social relationships. The first evidence of the inborn social [interest] unfolds in his early search for tenderness, which leads him to seek the proximity of adults. ... In children who are more than two years old, [his social interest] may be demonstrated in their speech. Only under the stress of the most severe psychopathological degeneration does the social [interest] which has become firmly based in the soul of every child at this time, forsake him. This social [interest] remains throughout life, changed, colored, circumscribed in some cases, enlarged and broadened in others until it touches not only the members of his own family, but also his clan, his nation, and finally, the whole of humanity. (pp. 42-43)

Adler then stated that psychologists should contribute to the process of changing, enlarging, and broadening the social interest in society. In his own words:

The honest psychologist cannot shut his eyes to social conditions which prevent the child from becoming a part of the community and from feeling at home in the world.... Thus, the psychologist must work against ... (all) obstacles which interfere with the spreading of social interest in the family, the school, and society at large. We should be more concerned to create and foster those environmental influences which make it difficult for a child to get a mistaken notion of the meaning of life and to form a faulty style of life. (Adler, 1928, in Mozdierz & Krauss, 1996, pp. 232-233)

Adlerian theory places great importance on parenting, because a person's style of life, including the goals that he or she will pursue in life and his/her social interest, will become quite established before adolescence. Adler did not mention much about young people, a period after childhood and before adulthood. It seems that his theory would be applicable similarly both to young people and adults.

Social interest can be nurtured and hindered. Besides parenting, another way to nurture social interest is by developing a cohesive and cooperating society, striving to achieve common goals. In order to develop such society, social policy plays an important role (Mozdzierz & Krauss, 1996). Mozdzierz and Krauss (1996) propose that social policies that improve the cohesion or relatedness or the fellowship between people will nurture the social interest in society. Social policies that tend to compartmentalise people, are hostile towards common interest, and promote the striving for personal power and superiority, hinder the growth of social interest in society.

This research investigates the implementation of a particular social policy, namely university policy regarding its relationship with local indigenous people. It is expected that findings from this research could shed some light on how the cooperating community of the University Waikato and Waikato-Tainui Iwi nurtures or hinders students' social interest.

The theory of social interest has been elaborated. In the next section, I will discuss past research on the theory.

Studies on social interest

Studies on social interest are often done in clinical settings. In those settings, social interest is seen as a crucial part of psychotherapies or interventions derived from Adlerian theory. Play (sand tray) therapy and parent effectiveness training are among the popular Adlerian therapies/interventions (Guardia & Banner, 2012; Kottman, 2001; Oryan & Gastil, 2013). Adlerian interventions in the field of vocational psychology are also relatively popular (Stoltz, Wolff, Monroe, Farris, & Mazahreh, 2013). There is a lack of research done on casual settings.

There are many attempts to quantify social interest. Bass, Curlette, Kern, and McWilliams Jr. (2006) claim that their research is the most comprehensive empirical endeavour to date on the social interest construct. They did a meta-analysis of five social interest instruments, i.e. SSI, SIS, SSSI, LSPSII, and the BSI scale of BASIS-A. One of the findings is the SIS has a lower performance as a measure of social interest, compared to the other four instruments. Bass et al. (2006) concluded that the social interest construct should be approached in a multidimensional manner. This conclusion is in accordance with the notion that:

The different facets of social interest are manifested in cognitive, affective, motivational, and behavioral processes. Thus social interest will influence a person's attention, perception, thinking about others, feelings such as empathy and sympathy, and finally motives and overt behaviour relating to cooperation, helping, sharing, contributing, and so on. (Crandall, 1980, p. 481).

However, the quantification efforts are somewhat reducing the multidimensionality of the social interest construct. I can see this multidimensionality reduction from the descriptors of the scales used to measure social interest. For example, for the “Belonging/Social Interest” (BSI) scale in BASIS-A, low scores indicated tendencies to prefer not to be a part of a larger group; to be more independent and introverted while high scores mean tendencies to accomplish tasks by working with a group and may be extroverted (Keim, von Destinon, Stroud, & Roberts, 2010). Another instrument, the Sulliman Scale of Social Interest (SSSI), was utilised in Daugherty, Murphy and Paugh’s (2001) research with two subscales which operationalised the social interest construct as “concern for and trust in others” and “confidence in oneself and optimism in one's view of the world.” Gilman (2001) used Social Interest Scale (SIS) as an instrument in his research on adolescent students’ life satisfaction, which operationalised social interest as character traits salient to prosocial behaviour. I identify two gaps in the above studies (Bass et al., 2006; Daugherty et al., 2001; Gilman, 2001; Keim et al., 2010), which are: they appear to employ a partial definition of social interest (see Manaster et al., 2003) and their findings did not explore the experience of participants. There is a need of a study that employs the

transcendent conception of social interest and explores the experience of participants, because social interest is “ultimately experiential” and thus phenomenologically accessible (Hanna, 2006). I have not found any study that investigates social interest using qualitative and phenomenology approaches. This study can be used to fill the gap.

Qualitative research investigates how people make sense of a particular phenomenon, and interpretative phenomenological analysis (IPA) specifically investigates verbal accounts of participants’ key “objects of concern” in his/her world and the participants’ “experiential claims” (Smith, Larkin, & Flowers, 2009). In this research, the object of concern is the cooperating community of the university and local indigenous people. In the next section, I will elaborate on the nature of that object of concern.

The Cooperating Community of University and Local Indigenous People

I use the term “cooperating community” because it is the jargon of Adlerian psychology. However, in the context of the cooperating community of the university and local indigenous people, that term is analogous to “university-community partnership” and “community-university engagement.” There are many studies on community-university engagement that can be informative for this study. In this section, I elaborate on the scholarship of community-university engagement that will be useful to better understand the nature of university partnership with local indigenous people. I begin by exploring the nature of university-community engagement. Following this, I review the indicators of success of university-community engagement and its benefits for staff, students, and community members. Next I examine students’ experience in community-university engagement. In the last part of this section about the cooperating community of university and local indigenous people I explore how this study could fill the gap in the scholarship of community-university engagement.

The nature of the cooperating community of university and local indigenous people

The definition of university-community engagement is “interactions between faculty, students, administrators, or other professional staff members on a given campus and members of the geographically-delineated communities primarily located external to the university” (Moore, 2014, pp. 3-4). There are various forms of community-university engagement activities. Moore (2014) frames community-university engagement in three domains of activity based on how scholars and practitioners view the interaction between community and university: (1) community and economic development initiatives, (2) student learning activities, and (3) research activities. Similarly, R. Fisher, Fabricant, and Simmons (2004), whose focus is the social work community, categorise community-university engagement activities into four domains, which are (1) service learning, (2) local economic development, (3) community based research, and (4) social work initiatives. Benneworth (2012) categorise university-community engagement into four domains, which are research, service, knowledge exchange, and teaching. According to Benneworth (2012), knowledge exchange activities in community-university engagement involves consultancy for hard-to-reach groups, public funded knowledge exchange projects, capacity building between hard-to-reach groups, knowledge exchange through student “consultancy,” or promoting public understanding and media.

Many studies have been done on the university-community partnership activities in the domains of service learning (Bringle & Steinberg, 2010; Cooper, 2014; Krisnawati, 2009; Vogel & Seifer, 2011), local economic development (Benneworth, Coenen, Moodysson, & Asheim, 2009; Bramwell & Wolfe, 2008; Comunian, Taylor, & Smith, 2013), and community-based applied research (Cave, Johnston, Morrison, & Underhill-Sem, 2012; Hart & Wolff, 2006; Hollander, 2011; Yassi et al., 2010). There is a lack of research on knowledge exchange activities, an important aspect that universities should be skilled in. The notion of exchange suggests a two-way process presumably beneficial to both partners.

Successful university-community partnership

What constitutes a successful university-community partnership? According to McNall, Reed, Brown, and Allen (2009), there are five characteristics of effective university-community partnerships, namely (1) collaborative goal setting and planning, (2) equitable power, resources, and decision-making, (3) group cohesion, (4) well-managed projects, and (5) adequate knowledge about community needs and different ways to address them.

Ostrander and Chapin-Hogue (2011) propose the following indicators of success: (1) clear communication and understanding among all partners involved, (2) the project must be meaningful to all partners, (3) commitment, mutual trust, and shared goals, (4) frequent and open communication patterns, (5) strong leadership from key decision makers, (6) adaptation of a cultural perspective for those participating in collaborations, (7) secure adequate resources to support the collaboration, (8) compensation for staff who take on additional responsibilities while still maintaining a full workload, (9) the minimisation of territorial issues, and (10) the engagement in thorough preplanning.

For the success indicator related to the meaningfulness of the project to all partners, Ostrander and Chapin-Hogue (2011) elaborate on how a community-university partnership activity could be meaningful to students in particular. The specifications are: (1) the students are included in the programme design and planning, as well as any other areas of programme development and functioning, (2) the students think that the activity is valuable to their educational process, (3) the students are able to easily connect their study to the professional values of social justice, and (4) the students get enhanced understanding on how their study can contribute to the development of community.

Benefits to all parties involved

Successful university-community partnerships are beneficial for the university institution, staff, and students, and also for community institutions and members. For university staff, the benefits include: chances to get additional funding for research projects, enhanced societal relatedness of research projects, development

of “cutting-edge” research projects, publication opportunities, and increased societally relevant illustrations for teaching (Buys & Bursnall, 2007).

For students, participating in university-community partnership could enhance the necessary skills and dispositions they need to secure their place in the ever increasingly complex global society (Engberg & Fox, 2011) and to contribute in the making of a more democratic society (Bringle & Steinberg, 2010; Moore, 2013, 2014). The skills and dispositions include: communication skills (listening, writing, presenting), critical thinking, a more sophisticated understanding of contemporary social issues, an ability to be sympathetic and empathic towards the viewpoint of people different from themselves, ability to re-evaluate and adjust their knowledge and belief systems (reflection skills), a more nuanced perspective of their social identity, and disposition to be knowledgeable of and involved in local community (Bringle & Steinberg, 2010; Engberg & Fox, 2011; Moore, 2014).

For the counterpart community institutions, being involved in a university-community partnership could bring benefits such as facilitation in achieving community institutions’ aspirations, a more sustained and enhanced organisational capacity, enriched human resources, increased social capital, uplifted motivation to struggle for social justice and equity, and changed by transformational learning (Sandy & Holland, 2006).

Students’ experience of university-community partnership

My study is particularly interested in investigating student experience of university-community partnership. Service learning is one of the activity domains of university-community partnership as mentioned above. Past research on service learning provides some insight as to how students perceive their experience in university-community partnership activities. Deleey’s (2010) work is particularly informative.

In Deleey’s (2010) study, 14 undergraduate students of the Public Policy programme in the Department of Urban Studies, University of Glasgow, Scotland, participated. Data were collected using FGD and semi-structured in-depth

interview. As part of the course, the students were assigned to do voluntary work in community agencies that provide services to various marginal people. Several themes emerged in participant reflections of their experience, such as experiential learning, critical reflection, rapport, personal transformation, and confidence.

The experiential learning theme captured nuances of how students relate their experience to their course. Some students said the service-learning broadened their understanding of the course material, because they could see the links between theory in the intellectual discourse and the reality of practice in the field. Some students believed that service-learning made the course more exciting compared to other courses that do not have a service-learning component; the excitement involves a sense of discovery in study, instead of the dullness in studying just to get good grades and pass the examination.

The critical reflection theme captured nuances of how students confronted their previously held assumptions and beliefs with their new and often dissonant experience. Some students were frightened of the critical reflection skills they developed during service-learning because they started to challenge their own values and beliefs in their personal lives, like setting foot on an area outside of their comfort zone. Some students felt an immobilising effect of critical reflection, because they could not control the skill; they kept reflecting critically on many aspects of their lives, and realised it was significantly time consuming.

The rapport theme captured nuances of how students created a climate of trust and respect among their peers involved in service-learning. The students could share their experiences and provide encouragement and support to each other. They learned how to listen more closely to others' comments and consider their perspectives. The service-learning provided an environment where they could foster friendships.

The personal transformation theme captured the nuances of how service-learning had changed the students. Some students felt being changed "in small ways," while other students felt a life-changing effect. Some students felt the change was sudden, while other students felt the change was gradual over a period of time.

The confidence theme captured nuances of students' sense of competency. After the experience of service-learning, some students felt more competent in their studies. Some students showed increased interpersonal maturity, becoming more open-minded and assertive in their social interactions.

Overall, Deeley's (2010) research indicates that service-learning has the potential to influence students intellectually and emotionally, to various extents, ranging from trivial to dramatic personal transformation, to the direction of conscientisation. Deeley's findings concur with the research of Bringle and Steinberg (2010) and Engberg and Fox (2011).

How successful university-community partnership can be beneficial to university institution, staff, students, and counterpart community partners has been explained. A more in-depth understanding of how students make sense of their participation in university-community partnership has also been elaborated, showing the potential of university-community partnership to be a medium to enhance students' particular sets of skills. This means university-community partnership is very useful in university life.

University-community partnerships can be significantly beneficial to the university community as well as the partnering community. It presents a medium to enhance student and staff skill sets and opportunities for critical reflection and growth.

While partnerships can be challenging, the general view is that partnerships, when pursued honestly, are beneficial for all parties involved. This aspiration is possibly more easily noted than achieved. The process of making university-community partnerships meaningful for all parties (including students) involved and useful for democratic society is analogous to how Adlerian psychology describes the process of nurturing social interest in people so that they become socially useful and constructive contributors to society.

Up to this point, I have discussed the social interest construct and the dynamics of university-community partnership. In the following section, I elaborate on the

specific social context of particular interest to this study, where social interest in university-community partnership takes place, namely Kīngitanga Day.

Kīngitanga Day

In this section I describe the history and activities that are manifestations of the University-Tainui partnership, and in so doing, provide a context for “Kīngitanga Day,” an event on the University of Waikato’s calendar when staff and students are relieved of academic duties to attend lectures and activities reflective of the University-Tainui partnership.

Tainui is a confederation of tribes that include four significant tribal groups situated in the central region of the North Island of New Zealand. They include Waikato, Ngati Maniapoto, Hauraki and Ngati Raukawa (Swarbrick, 2015). As an indigenous population, their post-colonial history is characterised by significant economic success, a fact that was not lost on British colonisers. Intent on claiming the resource rich areas occupied by Tainui, they invaded the territory and claimed it for themselves. Irrespective of the Treaty of Waitangi signed in 1840 which allowed for peaceful British settlement, and of strong indigenous leadership and resistance in the form of the Kīngitanga movement, the tribal losses and those of other tribes as a result of colonial incursion have remained a point of grievance since the 1840’s (see Nikora, 2007, pp. 26-28).

In its contemporary form, the Kīngitanga movement has a leader chosen by tribal allies. The Waikato tribal group has both provided Kīngitanga leaders and acted as host and primary support for the movement since its first leader, Potatau Te Wherowhero, was appointed in 1858. Today, the movement is led by Kingi Tuheitia Paki, a direct descendent of the first leader.

The timeline below (Table 1.1) illustrates the developing relationship between University of Waikato (Hamilton Campus) and Waikato-Tainui, over time and has been compiled from information available on the University of Waikato’s website (The University of Waikato, 2015c) and literature (Alcorn, 2014; University of Waikato, 1989):

Time	Event
1965	King Koroki invited founding University of Waikato Chancellor and Hamilton Mayor Denis Rogers, along with 20 University of Waikato students, to Tūrangawaewae Marae in Ngaruawahia and presented the fledgling institution with a carved taonga to be used as ceremonial mace
1973	Centre for Māori Studies and Research was established; Queen Te Atairangikaahu was granted honorary doctorate by the University of Waikato
1982	Ngahuia Te Awekotuku became the first Māori woman to be awarded a doctorate from the University of Waikato
1987	Te Kohinga Marama Marae, the university's meeting house, opened
1995	Campus land returned to the original owners, Waikato-Tainui
1996	School of Māori and Pacific Development was established
1997	Māori and Psychology Research Unit was established
21 April 2009	The first Kīngitanga Day on University of Waikato campus
21 April 2010	The second Kīngitanga Day
14 April 2011	The third Kīngitanga Day
2011	Te Kotahi Research Institute was established
16 May 2012	The fourth Kīngitanga Day
12 September 2013	The fifth Kīngitanga Day
18 September 2014	The sixth Kīngitanga Day

Table 1.1. Timeline of University of Waikato (Hamilton Campus) Relationship with Waikato-Tainui

The relationship between the University of Waikato (Hamilton campus) and Waikato-Tainui can be traced back to the inception periods of the university. According to Rogers (1989), the Academic Advisory Committee that guided the initial planning and development of University of Waikato "... took full advantage of the opportunity to introduce a new style of university education by introducing Schools of Study, more emphasis on full-time education and the encouragement of Māori Education, as was appropriate to [Hamilton's] situation at the heart of Māoridom" (p. 19).

In 1965, the university was in the process of developing the model for the incorporation of Māori in the university identity. One of the founding professors stated that the development must involve relationship with Waikato-Tainui (Ritchie, 1992). Rather than developing a field of study—anthropology, for instance—to incorporate Māori in the academic life, the founding professor proposed to develop a centre that has two basic components: a teaching component and an applied research component. The teaching component would have “both language and literature courses based on the oral traditions and culture of the tribes around the university—but especially those of Waikato” (Ritchie, 1992, p. 43). The applied research component would build direct links to Waikato-Tainui, making the skilled resources of the faculty available for and controlled by Waikato-Tainui. The centre:

... will vitally affect not only the future of the Māori people but also the integrated society towards which [NZ people] are moving. The Centre will not merely study matters concerned with psychology, sociology or anthropology, but it will be a vital part of the whole University body.... The existence of the Centre and its programmes will offer to Māori and Pakeha alike, a deeper appreciation of Māori culture and a genuine respect for it as an historical construction of the human mind elaborated over generations past, passed on to the care of generations to come. (Ritchie, 1967, p. 51)

The proposed centre was established in 1973 and then shortly after that conducted a series of community needs surveys with Waikato-Tainui people. Today, Ritchie’s vision is manifested through at least three university institutions, which are the Māori and Psychology Research Unit, Te Kotahi Research Institute, and the School of Māori and Pacific Development.

The University of Waikato states explicitly their stance about the relationship with Waikato-Tainui people in their charter:

We are committed to meaningful partnerships under the Treaty of Waitangi and to providing leadership in research, scholarship and

education relevant to the needs and aspirations of iwi and Māori communities. We value our relationship with Tainui as mana whenua. (University of Waikato Council, 2003, para. 10)

University of Waikato then developed strategic plans to realise the Charter. The strategic plans are: Academic Plan, Capital Asset Plan, Finance Plan, International Plan, Investment Plan, Māori Plan, Pacific Plan, Research Plan, Teaching and Learning Plan. (The University of Waikato, 2015b).

Among the plans, there is a Māori plan (University of Waikato Council, 2012). This plan contains descriptions of activities that serve to be the manifestations of university-indigenous people partnership, for example, a campus-wide programme of social and cultural events for students and staff, Kīngitanga Day, and collaborative research with iwi communities and organisations. Among all university-Tainui partnership activities described in the Māori plan, I choose to study the Kingitanga Day because of four simple but significant reasons. First, the Kīngitanga movement is a significant indigenous entity with a long history of not only protest and resistance but also of organisation and collaboration. The Kīngitanga movement is no stranger to working with others. Second, Kīngitanga is a movement that has a long history since the 1850s, has a deep meaning for Waikato-Tainui people, and is aimed at improving the wellbeing of all New Zealanders, not just the Waikato-Tainui people. Third, the activities and atmosphere of the Kīngitanga Day event is promoted as a reflection of the university's commitment to the partnership. And lastly, the timeframe and scope of Kīngitanga Day is feasible within my study's capacity.

Kīngitanga Day came about in 2008, when the University of Waikato's then vice-chancellor announced that one day each year will be set aside in the university calendar to commemorate Kīngitanga (Alcorn, 2014, p. 282). The first Kīngitanga Day was held on 21st April 2009 (see Pro-Vice Chancellor Māori - The University of Waikato, 2015). The following passage provides a brief description of the event:

No lectures would be held, but instead staff and students would learn about and celebrate Māori culture. Staff [and students] have

engaged in learning waiata, crafts and haka, and enjoying food stalls. Faculties have organised their own programmes of lectures and workshops by staff and external speakers. (Alcorn, 2014, p. 282)

Having discussed Kīngitanga Day as an important part of the cooperating community of University of Waikato and Waikato-Tainui, next I turn attention to the operationalisation of this study.

Objectives and Research Questions

The aim of this research is to answer the questions: “How does the university view, experience, and make sense of the partnership between the University of Waikato (Hamilton campus) and Waikato-Tainui people as reflected through the Kingitanga Day? What is the nature of students’ social interest in Kingitanga Day and why?”

Three specific objectives are:

1. To map general opinions currently existing among University of Waikato staff and students towards the Kingitanga Day;
2. To find out how Kingitanga Day attendees experience and make sense of their Kingitanga Day activities;
3. To find out how students reflect upon the Kingitanga Day and how those reflections represent their social interests.

The questions need to be answered and the objectives need to be met. The next chapter discusses the methods to address those needs.

CHAPTER 2: METHODOLOGY

To explore University of Waikato students' social interest in Kīngitanga Day, I employed both quantitative and qualitative methods. In this chapter, I elaborate on the methodology employed to answer the research questions. First, I describe the research design. The second part highlights the participating groups and how I recruited them. Following this, I recount the procedures to collect data. Next, I reflect on how my identity, assumptions and beliefs might contribute to the way I analyse the data. I also explain what I did as a participant observer in Kīngitanga Day. From here, I discuss how the data were analysed. The last part of this chapter is about the ethical considerations in conducting this study.

Research Design

The 2014 Kīngitanga Day was held on 18 September. Data collection was done in three phases, which were before, during, and after the day (see Figure 2.1). University students participated in all three phases, while university staff were involved in the phases before and during the day, and community members were only in the phase during the day. In the pre-Kīngitanga Day phase, data were collected using an online survey with 151 recorded responses. In the during-Kīngitanga Day phase, data were collected using a paper-based survey, with 83 recorded responses, while after the day phase used a focus group discussion and an interview with 3 participants.

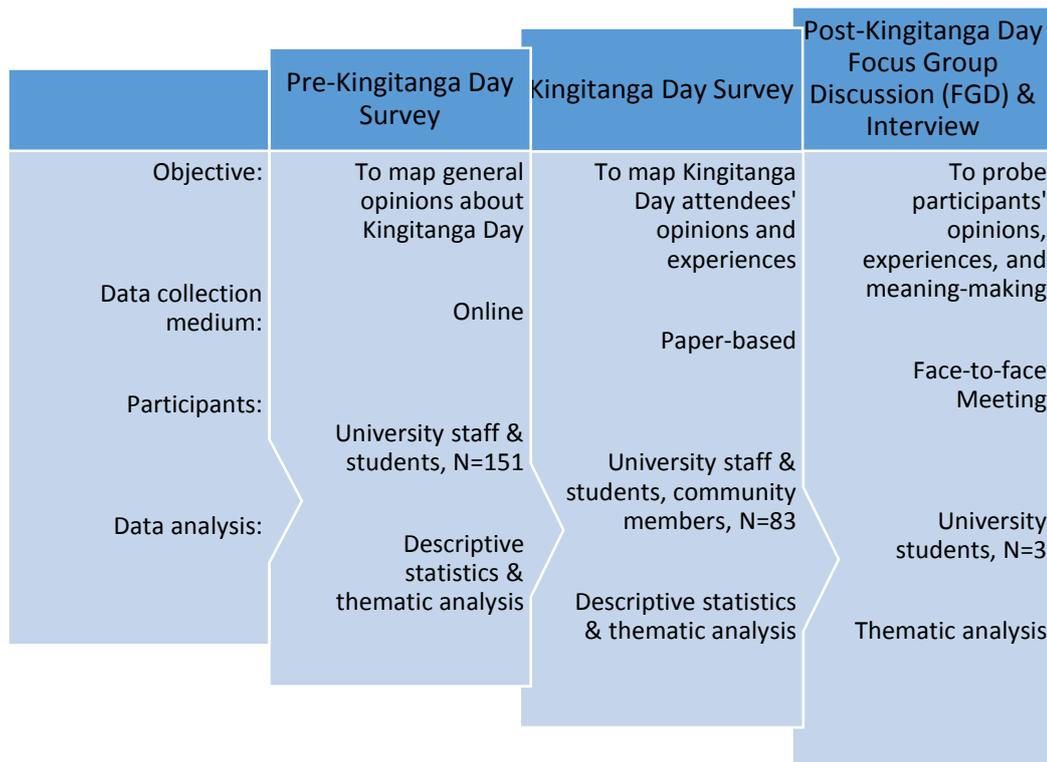


Figure 2.1. The overall research design

Participating Groups

Participants in this study consisted of 3 groups, namely university staff and students, and Waikato community members. The following table (Table 2.1) illustrates the groups of participants based on their community status (student, staff, or community members) and phase involvement (pre-, during-, or post-Kīngitanga Day).

Phase	Student	Staff	Community Member	N/A	N
Pre	105	46	-	-	151
During	29	27	22	5	83
Post	3	-	-	-	3

Table 2.1. Overall Participants

University students

In the pre-Kīngitanga Day phase, 105 students participated in the online survey. In the during-Kīngitanga Day phase, 29 students participated in the survey.

In the post-Kīngitanga Day phase, 3 students participated in a focus group discussion and interview. Two participants were originally from the Southeast Asia region, while the other one was from Pasifika (see Table 2.2 below).

Participants of this phase were given pseudonyms in this thesis.

	Lily	Anton	Violet
Age (in years)	23	42	27
Gender	Female	Male	Female
Ethnicity	Asian	Asian	Pasifika
Region of origin	Southeast Asia	Southeast Asia	Pacific Islands
Study level	Postgraduate	Postgraduate	Undergraduate
Years attending UoW	1.75	1.75	1.75

Table 2.2. FGD and Interview Participants

University staff

In the pre-Kīngitanga Day phase, 46 staff participated in the online survey. In the during-Kīngitanga Day phase, 27 staff participated in the survey.

Community members

Community members participated only in the during-Kīngitanga Day phase.

Twenty-two participants identified themselves as community members.

Ethnicity

In the pre-Kīngitanga Day survey, as a self-identification question, participants provided a qualitative description of their ethnicities they felt most comfortable with. Their responses have been clustered together based on the nationality or geographical location they provided (see Figure 2.2). For example, “Pakeha” (45%) has been used to categorise those respondents who noted their ethnicity as

Kiwi, New Zealander of European descent or Pakeha New Zealander. Those who self-identified as European (8%) included those who noted their ethnicity as Scottish, Irish, British and European. Asian (13%) participants included those who noted their ethnicity as: Chinese, Indian, Timorese, Indonesian, Korean and Vietnamese. Pasifika (4%) refers to those who identified themselves as Pasifika, as well as those who noted which island nation they were from, for example Samoa, Tonga, Filipino and Cook Islands. “American” (3%) refers to respondents whose self-identified ethnicity included: South American, Native American, American, Hispanic. Other (3%) refers to those participants who noted multiple ethnic groups, for example Pakeha/Asian/Pasifika and Pasifika/Maori, and includes one participant who was African.

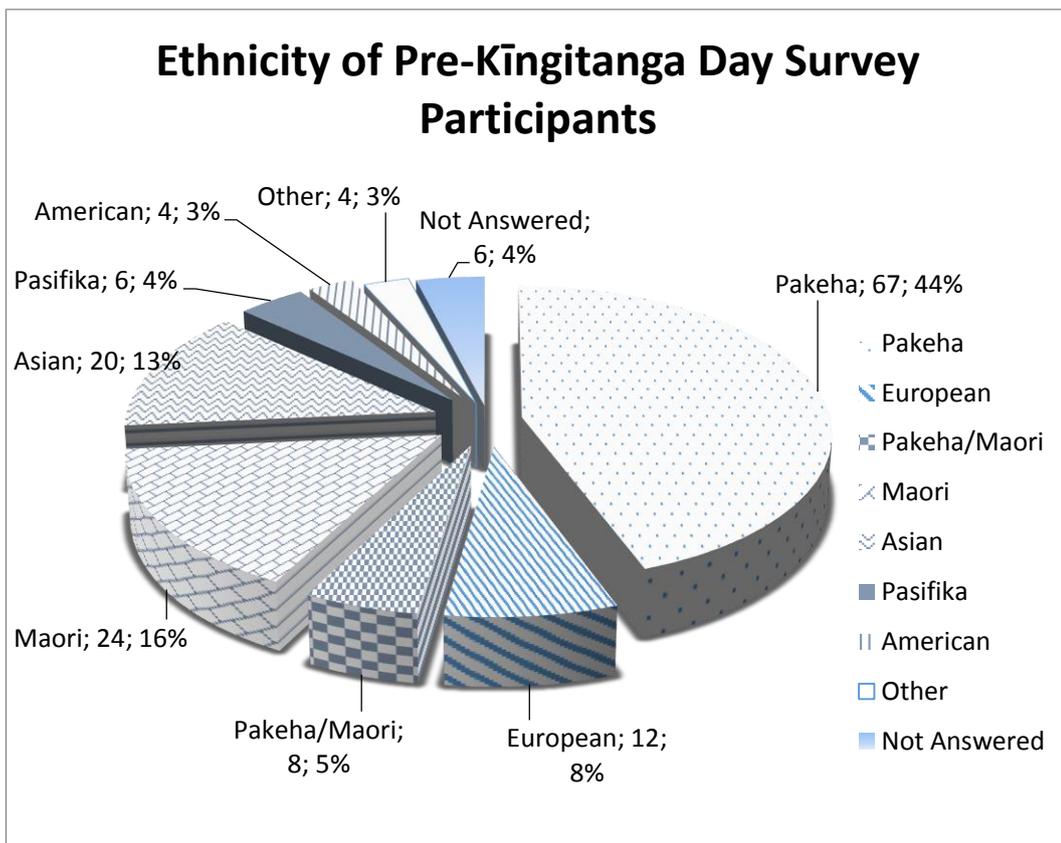


Figure 2.2. Pre-Kīngitanga Day survey participants’ ethnicity (N=151)

In the during-Kīngitanga Day survey, the clustering of participant’s ethnicity was similar to the pre-Kīngitanga Day survey (see Figure 2.3). Participants provided qualitative description of their ethnicities. The highest number of the during-Kīngitanga Day survey participants was Māori (40%), followed by Pākehā (17%), Pākehā/Māori (10%) and European (10%). Participants who self-identified as Japanese, Vietnamese, and Malaysian were clustered as Asians (6%). Pasifika participants (4%) included those from Cook Island and Tonga. Other ethnicity groups consisted of two participants each (2%), which were Pasifika/Māori, American and African.

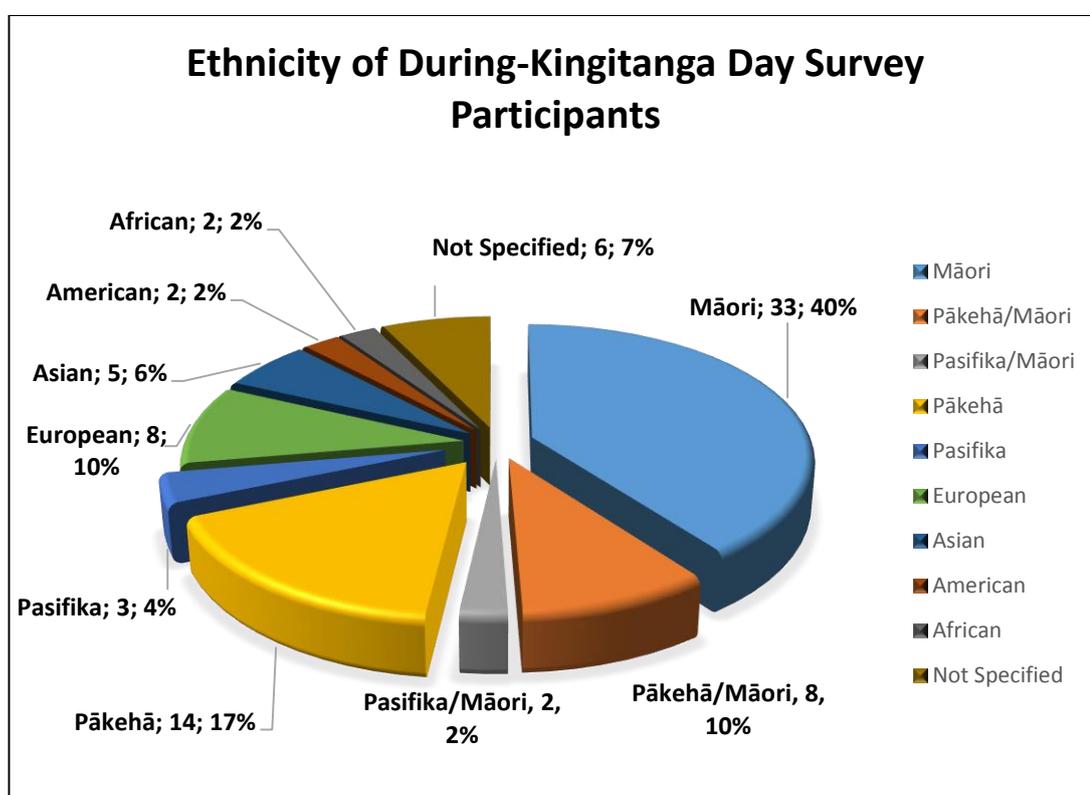


Figure 2.3. During-Kīngitanga Day survey participants’ ethnicity (N=83)

In the post-Kīngitanga Day focus group discussion and interview, three participants were involved. The participants were all non-Māori; one was Pasifika and the other two were Asians from the Southeast Asia region (see Table 2.2).

I have described the participating groups. Next, I elaborate on how I recruited them and the procedures I have followed to collect data.

Recruitment

I recruited pre-Kīngitanga Day participants by sending invitations via email and university mailing lists, announcing in Moodle (an online learning platform used in the University of Waikato) and undergraduate classes, promoting via tutors, and communicating personally with potential participants. For the during-Kīngitanga Day survey phase, I set up tables in the main focal activity areas where participants could pick up and return survey forms. For the post-Kīngitanga Day phase, I recruited participants for the focus group discussion and interview using my own personal networks.

Procedures: Surveys, Focus Group, Interview

The three phases of data collection involved different procedures. In the following accounts, I explain the procedures of each phase.

Pre-Kīngitanga Day survey

The Pre-Kīngitanga Day 2014 Survey was constructed online using Qualtrics (Qualtrics LLC., 2015), a commercial online software service designed to specifically service the research community. The survey consisted of two sections. The first section was about demographics (staff/student status, gender, age, volunteer status, ethnicity, and years of attending/working at university). The second section was the main part, which contained the survey questions.

The following are the survey questions:

1. Will you be attending Kīngitanga Day activities on Thursday, 18 September 2014?
2. What do you expect to gain from Kīngitanga Day?
3. What might encourage you to attend?
4. Is Kīngitanga Day relevant to the educational process at the University of Waikato?
5. Is Kīngitanga Day relevant to your personal aspirations?
6. Is Kīngitanga Day relevant to your professional aspirations?

7. Write your comments about Kīngitanga Day and this survey.

I asked question 1 to find out how many participants were planning to attend or not, and the themes of their reasons for attending or not attending. Questions 2 and 3 could stimulate themes on what participants consider valuable in Kīngitanga Day. I hoped question 4 would elicit an awareness of the community context of Kīngitanga Day. I chose to ask question 5 and 6 to evoke themes related to the significance of Kīngitanga Day to one's self. Lastly, question 7 was intended to let participants write freely about Kīngitanga Day, from which there might be interesting themes to analyse.

All survey items were optional. Participants could choose not to provide a response in all items. Participants could also withdraw from the survey at any time.

The survey was active from Friday, 29th August 2014 at 3.23 p.m. until Thursday, 18th September 2014 at around 7.30 a.m. There were 216 attempts by people to start the survey. From those attempts, 188 responded to the survey. From those responses, 37 respondents only completed the first section; they did not respond to any questions in section two. Therefore, they were excluded from analysis. This made a total number of 151 responses to be analysed.

During-Kīngitanga Day survey

This survey was made available during Kīngitanga Day. Two tables were set up in the main activities area. Attendees were able to get the survey form from research assistants standing by at the tables, and return the completed form to boxes at the tables.

Similar to the pre-Kīngitanga Day survey, this survey consisted of two sections. The first section was about demographics (staff/student status, gender, age, volunteer status, ethnicity, and years of attending/working at university). The second section was the main part, which contained the survey questions.

The survey questions are:

1. What Kīngitanga Day events/activities did you attend?
2. Why did you choose those activities?
3. How satisfied were you with those events/activities you attended?
4. In your opinion, did Kīngitanga Day 2014 adequately reflect the unique connection of the University of Waikato with Waikato-Tainui and the Kīngitanga?
5. What might the University do to enhance future Kīngitanga Days?
6. Further comments about Kīngitanga Day and this survey:

I chose to ask question 1 and 2 because I wanted to find out what made people interested in certain activities, and what the participants' reasons were for choosing those activities. Question 3 was chosen to evaluate Kīngitanga Day attendees' satisfaction with their experience. Question 4 could be useful to catch a glimpse of how participants view the relationship between the university and Waikato-Tainui. Question 5 could trigger responses related to suggestions to improve the Kīngitanga Day experience. The last question was intended to let participants write freely about Kīngitanga Day, from which there might be interesting themes to analyse.

Post-Kīngitanga Day focus group discussion and interview

One focus group discussion was held once in a discussion room at the university central library. It ran for about one hour. Two participants were involved in this discussion, namely Lily and Anton (not original names). On another occasion, I interviewed a participant in another discussion room at the university central library. It ran for about 45 minutes. The participant was Violet (also not original name).

I personally contacted the participants of the focus group and interview. After they agreed to participate, I arranged the time and place for conducting the discussion and interview. I provided refreshments. Participants read the information sheet and signed the consent form before partaking in the discussion or interview session. The information sheet, consent form and

discussion/interview schedule can be found in this thesis's appendices. The sessions were recorded with digital audio recorder. I placed the recording files in devices with passwords which only I knew of. I made summaries of the discussion and interview sessions, with several pertinent quotes; I did not make transcripts.

I asked the participants the following questions:

1. What activities did you join? Why? What did you feel and think when you were experiencing those sessions?
2. What experiences in the past are the basis of those feelings and thoughts?
3. What are your worldviews, assumptions, and beliefs regarding Kīngitanga Day?
4. What part of Kīngitanga Day do you find useful? Why?
5. Is Kīngitanga Day relevant to your education? Why?
6. Is Kīngitanga Day relevant to your future endeavours? Why?
7. Do you notice any difference in you before and after you experienced Kīngitanga Day? Why?
8. In your opinion, was Kīngitanga Day a celebration of the university's distinctive identity, heritage and relationships?
9. In your opinion, did Kīngitanga Day highlight the universities' relationships with the Kīngitanga and Māori communities?
10. In your opinion, did Kīngitanga Day embrace the university's cultural diversity and its various expressions of excellence across all areas?
11. In your opinion, was Kīngitanga Day a fun and vibrant day for the university and the community?
12. How might student interest be enhanced and grown through the Kīngitanga Day experience?

I chose to ask the questions 1 and 2 to find out what participants did during the day and how they felt about their experience. Question 3 tried to explore any critical reflections that might occur from the experience. Questions 4-6 were asked to probe the significance of their experience to their personal life journey. Question 7 could be useful to probe any behavioural changes that the participants might be aware of. I designed questions 8-12 to evaluate the realisation of

Kīngitanga Day promotion on the university website (The University of Waikato, 2015a).

The recruitment and data collection procedures have been elaborated. The following section turns attention to my role as the researcher.

The Researcher

In this study, I am aware that my background and values could affect my analyses. Specifically, I want to consider five areas, which are: the fact that I am a male, a member of the Roman Catholic Church, an outsider of Waikato and New Zealand contexts, and a holder of community psychology values. As a male, I might have difficulties in understanding a female's frame of reference. This could lead to gender insensitivity. However, the risk of gender insensitivity in analysing data is lowered due to the fact that both of my supervisors are female who are capable of shaping my analysis towards more balanced gender views. Being a Roman Catholic layperson might lead to a paternalistic and normative point of view. However, my supervisors have different belief systems that can counterbalance my perspectives. I am also aware that I am not a Māori, a New Zealand citizen or permanent resident. Therefore, I think I am an outsider in the Kīngitanga Day context. However, since I am supervised by "insiders," I can learn about the insider's perspective. As a holder of community psychology values, I would have to admit that I am not neutral in analysing data. I intend to promote equity and social justice.

Kīngitanga Day was under the University of Waikato Pro-Vice Chancellor Māori Office's responsibility. Therefore, I consulted with the Pro-Vice Chancellor Māori, Prof. Linda Smith, and the project officer of Kīngitanga Day, Tineka Wanakore, about this study. They were very supportive and cooperative. I sent the survey drafts to them, and after minor revisions recommended by them, they approved the drafts.

During Kīngitanga Day, I spent most of the time supervising my research assistants at the survey tables. For about an hour, I walked around Kīngitanga Day activity areas to observe the situation. I noticed that the staff parking lots were

relatively full; there was not much difference with usual workdays. The student and public parking lots, however, were relatively emptier compared to usual days. This indicated that most staff were on campus that day, while most students were not. Although staff parking lots were relatively full, I subjectively estimated that the proportion of university staff who attended Kīngitanga Day was very small compared to the total number of staff who were on campus that day. I also observed that very few Pakeha attended the Kīngitanga Day. I think most of the attendees were Māori, and I observed that most of them showed positive emotional expressions most of the time. I assumed they were happy about the event.

I have explained my role in the research process and how my personal background might affect my analysis. Next, I point out how I analysed the data.

Data Analyses

Data from pre- and during-Kīngitanga Day were analysed using the mixture of quantitative and qualitative methods. According to Teddlie and Tashakkori (2009), “Mixed methods data analysis involves the integration of statistical and thematic data analytic techniques. ... Investigators go back and forth seamlessly between statistical and thematic analysis” (p. 8). The mixed methods approach was useful in combining qualitative data of experiential themes with quantitative data of frequencies within particular theme. This made the method suitable to answer this study’s research questions.

The quantitative data analysis used descriptive statistics, and the qualitative data analysis used thematic analysis strategies. Descriptive statistics are “a set of methods and activities that permit the description of a given body of data, without making inferences about another set of possible observations” (Raykov & Marcoulides, 2013, p. 7). Descriptive statistics were useful in presenting frequencies of responses in particular categories. For example, by using descriptive statistics in the first question in the pre-Kīngitanga Day survey, I could present how many responses were in the category of planning to attend Kīngitanga Day and not planning to attend it. Thematic analysis was useful in “...

identifying, analysing and reporting patterns (themes) within data” (Braun & Clarke, 2014, p. 79). For example, by using thematic analysis on the same question as the previous example, I could explore the themes of why participants planned to attend or to not attend Kīngitanga Day.

Up to this point, I have elaborated on this study’s methodology, from the research design until the data analyses. There is one more pertinent aspect of the methodology I want to consider, namely the ethical aspect.

Ethical Considerations

I, the researcher, was fully aware of the political and social context of this study. History had shown that in New Zealand, psychology research can be used to abnormalise, undermine, and subordinate Māori (Stewart, 1997). Learning from that experience, I believe I had done my best in adhering to the ethical standards and moulding this study to the goals of contributing to the enhancement of the community or psychological wellbeing of Māori. The primary sources I used were the Code of Ethics of the New Zealand Psychological Society (The New Zealand Psychological Society, 2002) and the University of Waikato’s Ethical Conduct in Human Research and Related Activities Regulations (University of Waikato, n.d.). I had obtained ethics approval from the School of Psychology, University of Waikato, as can be observed in the confirmation letter in Appendix A.

This chapter has elaborated on the crucial aspects of methodology employed to answer the research questions. In the next chapter, I present the findings.

CHAPTER 3: FINDINGS

I analysed the data and found eight primary categories of theme that shed some light on the nature of students' social interest in Kīngitanga Day. The categories are: knowledgeability, significance to self, identification, awareness of community context, gradation of sympathetic concern, willingness, action, and reflection (see Figure 3.1). Although the overall focus of this study is on students' social interest, the objectives demand additional analysis of university staff and community members' social interest because the additional analysis will provide context to students' social interest.

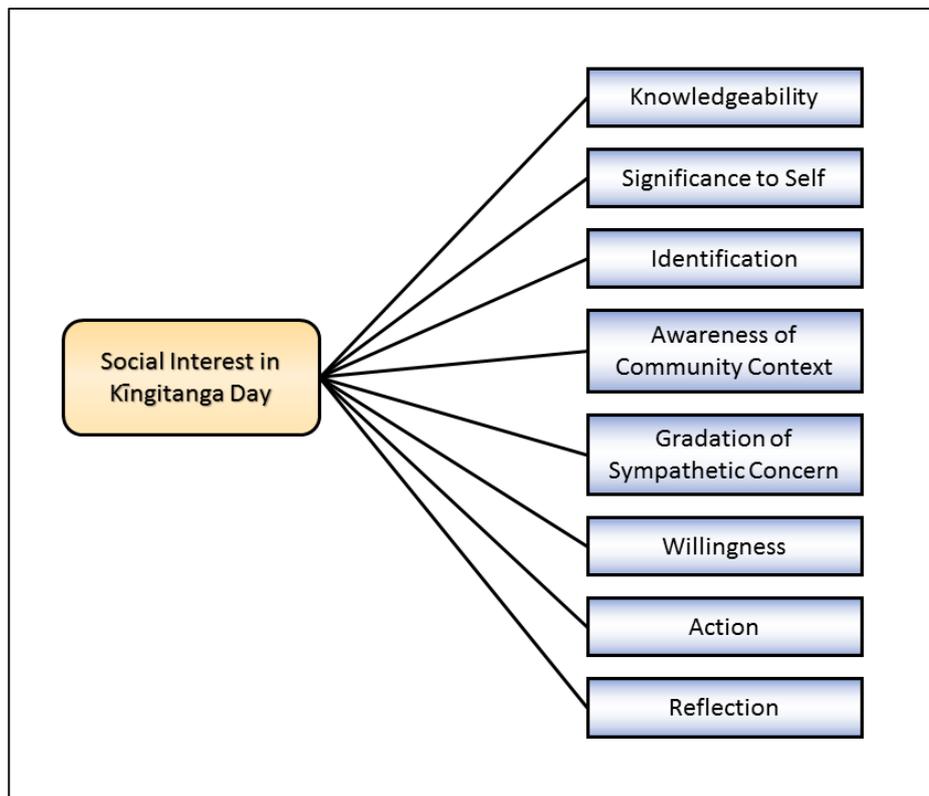


Figure 3.1. List of primary theme categories of social interest in Kīngitanga Day

The presentation of this chapter follows the sequence of the theme categories, starting from “knowledgeability” to “reflection.” Six aspects, namely: knowledgeability, significance to self, identification, awareness of community context, gradation of sympathetic concern and willingness illuminate the cognitive

processes preceding the occurrence of behaviour. Bickhard and Ford (2006) write that “it was Adler’s insight to recognize that social [interest] requires its own cognitive and motivational prerequisites; it remains for others to specify what those prerequisites are” (p. 170). My findings capture the dynamics of those six cognitive and motivational precedents of the behavioural aspect of social interest which are expressed through engagement with Kīngitanga Day.

In this chapter, following the six cognitive and motivational precedents of social interest, I present my findings on the “action” aspect. The “action” category captures the behavioural aspect of social interest; what people do regarding their contribution to Kīngitanga Day.

After the “action” aspect, I present the “reflection” aspect of social interest. I added the reflection aspect to the social interest construct to illuminate the cognitive process following the behavioural aspect.

Knowledgeability

How well people understand the nature of a particular cooperating community will contribute to their interest to participate in that community. The “knowledgeability” aspect captures how well one understands the nature of Kīngitanga Day.

The pre-Kīngitanga Day survey (N=151) showed that almost half of the participants admitted their lack of knowledge about Kīngitanga Day. From 151 responses recorded, 72 (47.68%) stated they did not have enough knowledge on the purpose of Kīngitanga Day, 66 (43.71%) enough knowledge, and 13 (8.61%) more than enough (see Figure 3.2). The participants of the survey were university staff and students (see Table 2.1). This means that within the University of Waikato community sample, namely the combined staff and students who participated in the survey, almost half of them felt the low knowledgeability on the nature of Kīngitanga Day. This is a really broad picture of university community’s knowledgeability. Next, I specify the responses based on staff/student status and ethnicity.

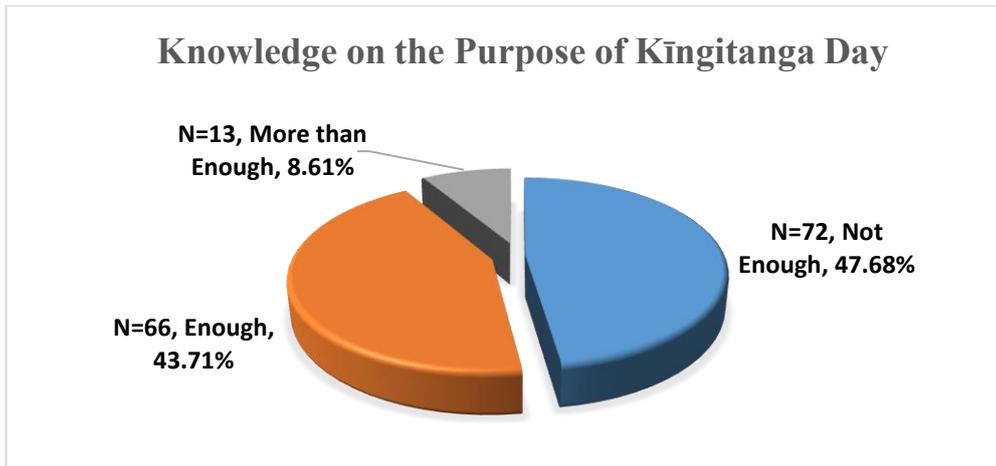


Figure 3.2. Perceived level of knowledge about Kīngitanga Day (N=151)

Survey participants were staff and students. The chart below (Figure 3.3) illustrates the breakdown of the responses based on staff/students status. One out of 5 staff respondents (17.39%) felt they did not have enough information about the purpose of Kīngitanga Day. Of the total staff population, 38 (82.61%) felt they had enough (69.57%) or more than enough (13.04%) knowledge on the purpose of Kīngitanga Day.

Almost two thirds of all student responses (60.95%) felt they did not have enough knowledge on the purpose of Kīngitanga Day. With that in mind, we can see that over one third (39.05%) of student respondents felt they had enough or more than enough knowledge about the purpose of Kīngitanga Day.

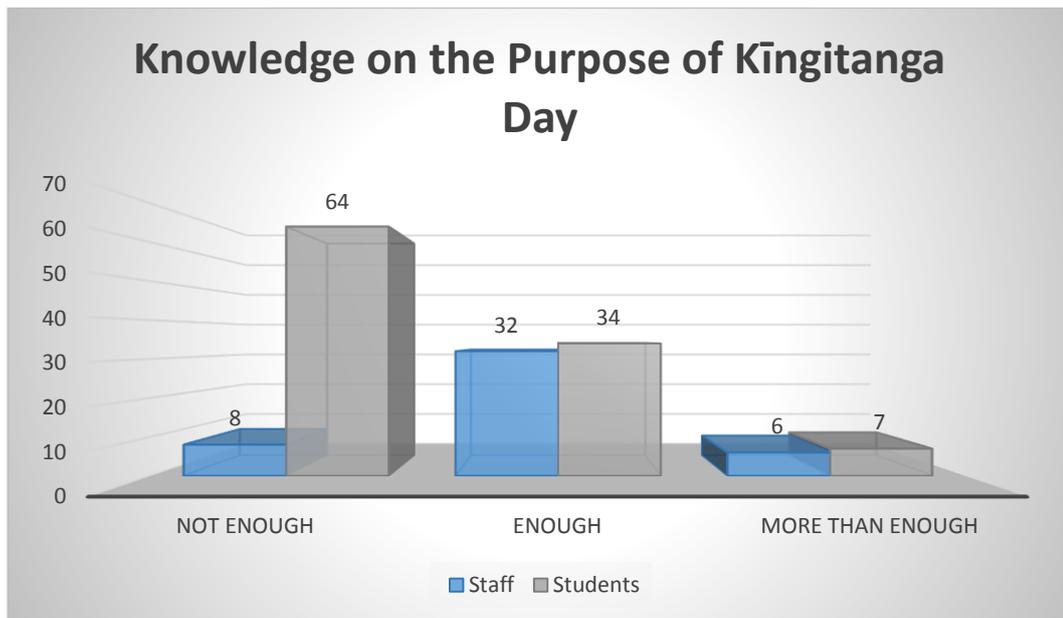


Figure 3.3. Staff and students perceived level of knowledge about Kīngitanga Day

Analysis of qualitative responses collated during-Kīngitanga Day revealed that some participants felt there was a lack of advertising information about Kīngitanga Day around campus before the event. Those respondents suggested future Kīngitanga Days should have better advertising. Here are their responses when asked about what the university might do to enhance future Kīngitanga Days:

I heard about [Kīngitanga Day] from a friend, and found it on the internet. It would be good if it was more widely advertised across other universities. (KDS-20, Community Member, Pākehā)

Promote it to non-[Māori] students. I have classmates who don't know what the day is about and feel awkward attending events. (KDS-23, Student, Māori)

Put up a big stand/stall displaying exactly what Kingitanga is. (KDS-39, Student, Māori)

Have a good general hashtag & spread that BEFORE, DURING & AFTER the day. (KDS-62, Staff, European)

[Put] Advertising [on] Facebook. (KDS-03, Student, Māori)

Thematic analysis on post-Kīngitanga Day focus group discussion and interview (N=3) showed some indications on the knowledgeability theme. All three participants who were international students felt they did not know much about Kīngitanga Day and it was relatively difficult to access information related to Kīngitanga Day before the event was held. One participant, Lily, said that the university website was not very helpful in her effort to increase her knowledgeability of Kīngitanga Day.

In the website, they put Kīngitanga Day logos or something like that, but they're sort of like... just logos. [From the website I didn't understand] what sort of things that I'm gonna get. I was wondering, what is it about? (Lily)

Lily also felt that lecturers who interacted with international students could increase the international students' knowledgeability in Kīngitanga Day. She noted a difference between the current Kīngitanga Day and the previous one. Before the previous Kīngitanga Day was held, a lecturer promoted the Kīngitanga Day to Lily, which made Lily aware of the event. Lily had not noticed any lecturers promoting Kīngitanga Day this year.

Another participant, Anton, implied that he had little knowledge about the purpose of Kīngitanga Day and needed to access non-university websites. He said he searched for information on Wikipedia to get some knowledge about the Kīngitanga movement.

[I didn't know much about Kīngitanga Day, so] I actually visited Wikipedia [entry on the] Kīngitanga Day. Actually I didn't finish reading [it], but somehow I understand the meaning and the history of that, and I really appreciate ...the political environment here that allows indigenous people to freely express their opinions and rights. (Anton)

The third participant, Violet, said that the publication preceding the current Kīngitanga Day did not provide enough details about the content of the event to make people know what to expect from the event. She thought that people will

come to Kīngitanga Day if they knew what to expect in a particular activity in order to feel like they can engage with that particular activity.

Up to this point, I have elaborated the findings on the knowledgeability theme. In the next section, I explore more on the findings related to the “significance to self” theme.

Significance to Self

A common sense suggests that people will have interest in a cooperating community if they think the cooperating community if it is important to them. The “significance to self” aspect highlights the degree of importance of participating in Kīngitanga Day to one’s life journey. In this study, how significant Kīngitanga Day was to staff and students’ selves was indicated in pre-Kīngitanga Day survey items related to the relevance of Kīngitanga Day to their personal and professional aspirations.

Relevance to personal aspirations

The pre-Kīngitanga Day survey (N=151) showed that—when asked whether Kīngitanga Day relevant or not to personal aspirations—from 151 responses, 67 (44.37%) felt yes it was relevant to their personal aspirations, and 73 (48.34%) felt Kīngitanga Day was not relevant. Figure 3.4 below illustrates the results.

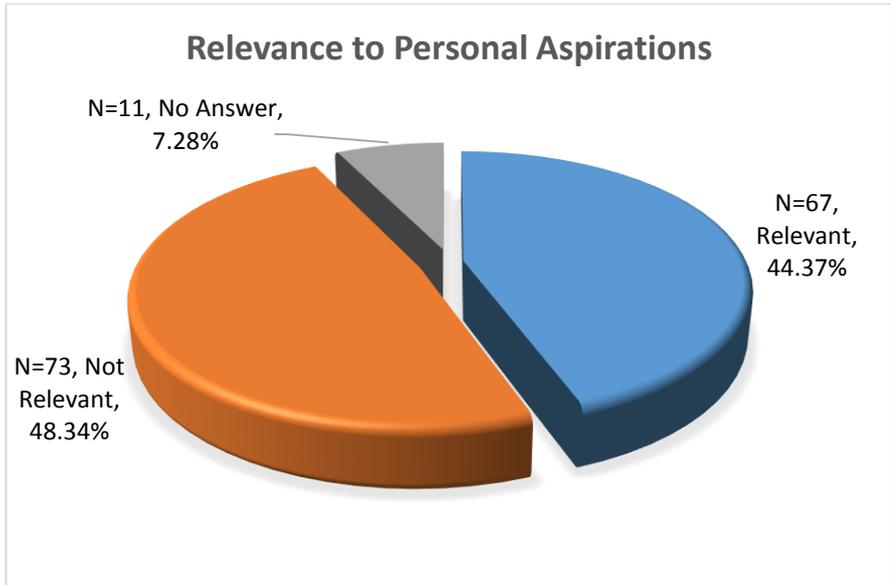


Figure 3.4. Perceived personal relevance of Kīngitanga Day (N=151)

The above figure (Figure 3.4) depicts combined responses of staff and students. If the staff and students were analysed separately, then the findings showed that from 67 participants who indicated Kīngitanga Day was relevant to their personal aspirations, 26 of them were staff and 41 of them were students; from 73 participants who indicated otherwise, 17 of them were staff and 56 of them were students (see Figure 3.5).

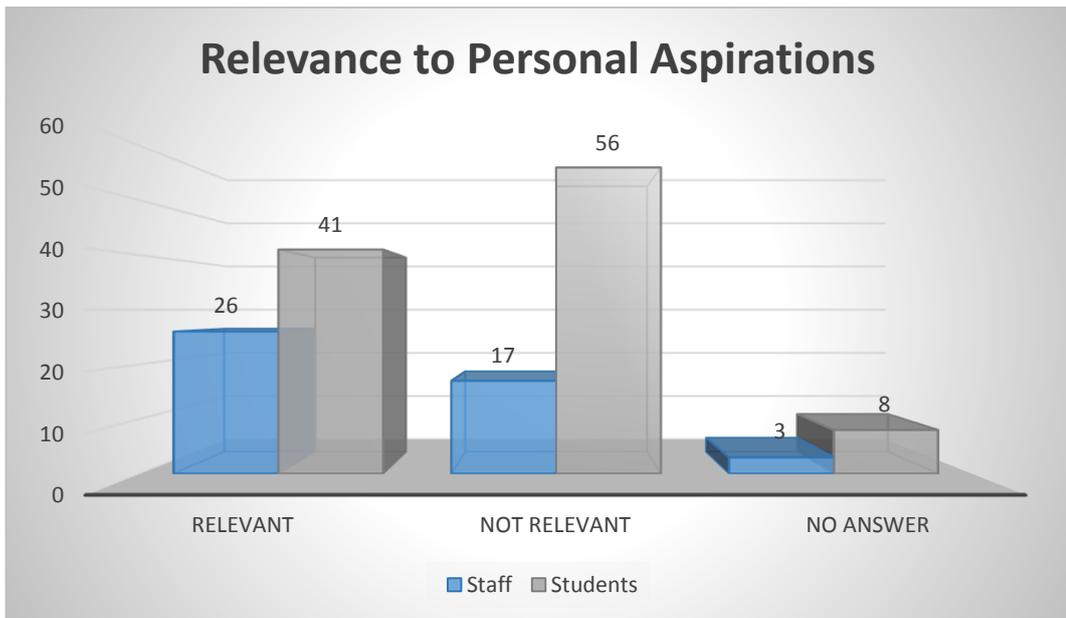


Figure 3.5. Perceived personal relevance of Kīngitanga Day by staff and students

Forty one students (39.05%) felt that Kīngitanga Day was relevant to their personal aspirations. Over half of the student respondents (53.33%) felt that Kīngitanga Day was not relevant to their personal aspirations. For staff respondents, the perceived relevance was higher (56.52%). Just over one third of staff (36.96%) felt that Kīngitanga Day was not relevant to their personal aspirations.

Relevance to professional aspirations

Besides the relevance to personal aspirations, how significant Kīngitanga Day was to staff and students' selves was also indicated in the survey item related to the relevance of Kīngitanga Day to professional aspirations. From 151 responses, 69 (45.70%) indicated Kīngitanga Day was relevant, 68 (45.03%) not relevant, and 14 (9.27%) gave no answer. The below graphic (Figure 3.6) presents a visual depiction of the results.

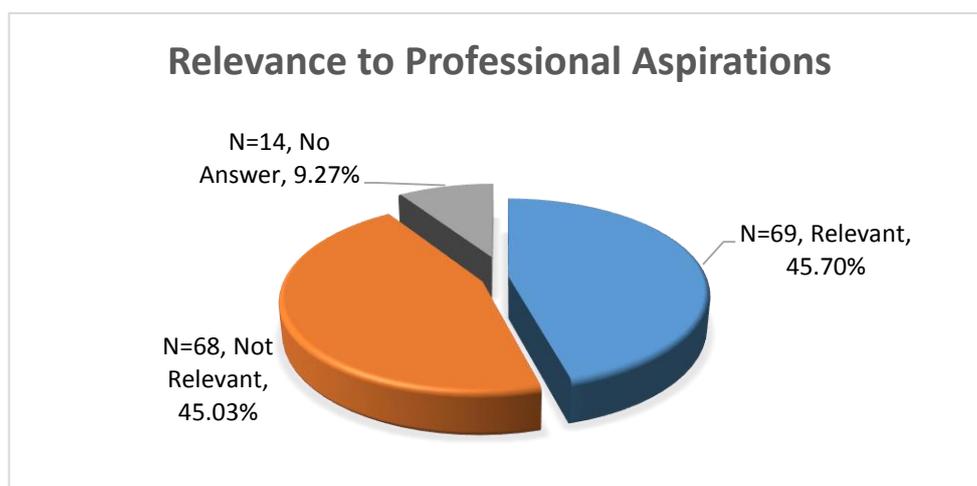


Figure 3.6. Perceived professional relevance of Kīngitanga Day (N=151)

The findings showed that from 69 participants who indicated Kīngitanga Day was relevant to their professional aspirations, 25 of them were staff and 44 were students; from 68 participants who indicated otherwise, 19 of them were staff and 49 were students (see Figure 3.7).

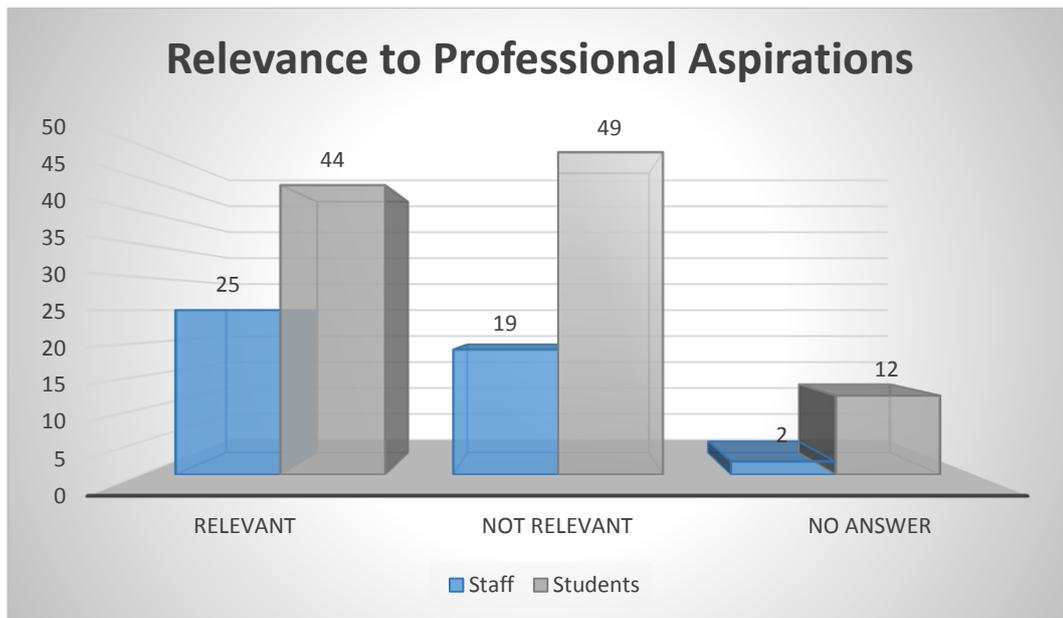


Figure 3.7. Perceived professional relevance of Kīngitanga Day by staff and students

Similar with the personal relevance item, student reflections show that many (46.67%) felt Kīngitanga Day was not relevant to their professional aspirations, while slightly less felt the day was relevant (41.90%).

For staff, a large proportion felt that Kīngitanga Day was relevant to their professional aspirations (54.35%) and less than half (41.30%) felt the day was not relevant (see Figure 3.13).

From thematic analysis on participants’ qualitative responses, I found several gradations of participants’ felt “significance to self.” The “significance to self” aspect ranged from highly negative to highly positive. On the end of the extreme negative end of the gradation, participants felt that Kīngitanga Day was significant, but in a detrimental way. On the middle position of the gradation similar to zero value, participants felt Kīngitanga Day had no significance at all to their life journey, or they were undecided about the significance. On the positive end of the significance gradation, the participants felt Kīngitanga Day was part of their dignity and cultural identity expression (see Figure 3.8). The complete gradations of “significance to self” are: detrimental (negative value), not significant and undecided (zero value), trivial, leisure, cultural contact, intellectual, occupational, and dignity.

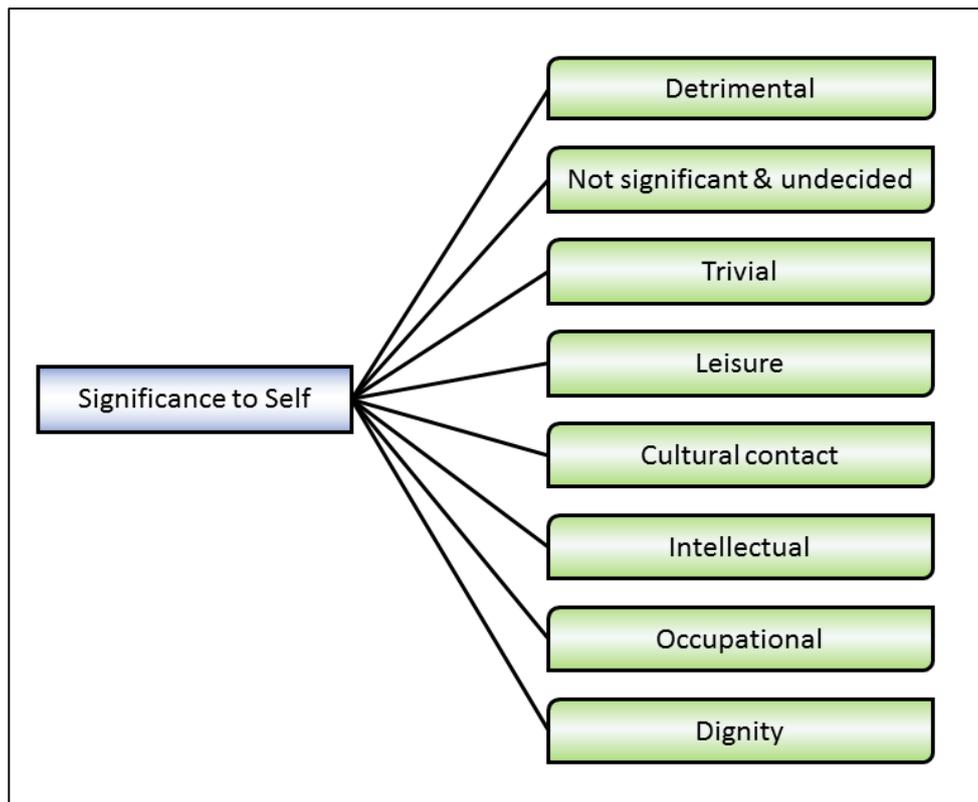


Figure 3.8. Gradation of the “Significance to Self” theme

Detrimental level of significance to self

Examples of participants comments about Kīngitanga Day’s negative or detrimental “significance to self” contained themes related to “unified-cooperative New Zealand,” disruption of study/work and monetary values of education.

I’m more of a unified-cooperative person than a [celebrate]-
differences-that-have-caused-more-trouble-than-they-are-worth
[kind of] person. (PKS-64, student, Pākehā)

I can think of better things that we could use the time for, and with
the uni not being open, it screws up our lab schedule. (PKS-47,
student, European)

...When tertiary qualifications cost more than a house deposit, it is
understandable that students will want the most from their courses
and therefore it upsets them when their classes are cancelled due to
a holiday nobodies heard of, and only a minority actually care
about. (PKS-82, student, Pākehā)

Zero and undecided level of significance to self

Staff and students who felt Kīngitanga Day was not significant to them were expecting that the day would be a holiday. As a result, their attitude was that nothing could encourage them to participate. Those same respondents felt that Kīngitanga Day had nothing to do with their study and their personal and professional aspirations.

I do not think that [Kīngitanga Day] is very important or worthwhile for students at the university. (PKS-72, student, Pākehā)

I am a science student not an arts student. (PKS-47, student, European)

No connection to engineering at all. (PKS-126, student, Asian)

While [cultural] heritage is important, it is not part of my degree (area of study) nor going to give me a job when I leave uni. (PKS-67, student, African)

Not an area of personal engagement or professional interest. (PKS-106, staff, Pākehā)

There is no reward/acknowledgement for attending or participating. (PKS-103, staff, Māori)

The positive value of Kīngitanga Day's significance to the participants' selves has several nuances. The nuances are: trivial, leisure, cultural, intellectual, part of work/study, sense of community, promoting dignity.

Trivial level of significance to self

The trivial level of significance to self was indicated in responses related to attending Kīngitanga Day without great effort.

I'll be at the university working in my office, so it will be easy to take a break to attend the festivities. (PKS-3, student, American)

I can't think of any events that would encourage me to attend, but perhaps I would go if I had friends involved. (PKS-72, student, Pākehā)

Leisure level of significance to self

Some participants expected the Kīngitanga Day to be fun and entertaining, not involving deep thinking. Here are some quotes from the data extract:

[Kīngitanga Day is] worthy for cultural and entertainment reasons. (PKS-20, staff, Māori)

[I expect to gain:]

[Fun] stuff and lots of nice looking people to look at. (PKS-26, student, Māori)

A little more knowledge about the [Māori] culture, a fun day with my friends and extra time to study a little more. (PKS-88, student, Pākehā/Asian)

[Things that might encourage attendance:]

Possibly more activities that are on campus, like games, music, competitions, basically a day out to hang out with friends. More social activities, like there are in O*Week will attract students more. (PKS-55, student, Pākehā)

A concert with a high profile group or band or a sports event [similar to Hakinakina Day]. (PKS-89, student, Pasifika/Māori)

Cultural contact level of significance to self

On the cultural contact level of significance to self, non-Māori participants wanted to acknowledge and experience Māori culture. For example:

[I expect to gain] a better understanding of [Māori] culture. (PKS-36, student, Asian)

[I expect to learn] how to use Stick and Poi. (PKS-100, staff, Pākehā)

[Things that might encourage attendance are] free food, music, and arts and crafts stalls. More ways to make this day [meaningful] to non-Maori and international students. (PKS-9, student, American)

Intellectual level of significance to self

Some responses indicated intellectual level of significance to self. Participants expected to gain knowledge and deeper understanding of Māori and New Zealand history.

[I expect to gain:]

More knowledge about [Māori culture] and history. (PKS-32, student, Asian)

Get more understanding of the event and the NZ policies towards indigenous peoples. (PKS-39, student, Asian)

Deepen my knowledge of the New Zealand wars. (PKS-62, staff, Pākehā)

Hopefully a better understanding of the [Kīngitanga] and its role in our lives today. (PKS-115, staff, Māori)

Occupational level of significance to self

Some quotes indicating occupational level of significance to self. Participants felt that Kīngitanga Day would be useful for their career, for example in the field of psychology, primary teaching, and screen and media. It could also be useful to develop network with Māori keypersons.

I study psychology and will probably interact with [Māori] people. (PKS-33, student, Pākehā)

I want to be a primary teacher so it is important for me to have an understanding of [New Zealand's] cultural history. (PKS-61, student, Pākehā)

I am a screen & media major and knowing about our other cultures helps me to make better media in the future. (PKS-57, student, Pākehā)

[Professionally], it enables me to establish relationships and social network with influential [Māori] high academics. (PKS-68, student, Māori)

Dignity level of significance to self

Some quotes indicated dignity level of significance to self. Some Māori students felt the Kīngitanga Day supported their mana Māori and marked the achievement of Māori. A Pākehā staff felt that Kīngitanga Day did not promote her own dignity, but instead the local tribes’.

[I’m hoping to gain] a recognition of the role of Tainui in the University of Waikato. (PKS-15, staff, Pākehā)

[I’m hoping Kīngitanga Day would support] mana Māori. (PKS-70, student, Māori)

Maori acknowledge this as a celebration of [Māori] success! (PKS-83, student, Māori)

[Kīngitanga Day] helps me to remember I am [part of Kīngitanga]. (PKS-134, student, Māori)

In this section I have presented the findings on the “significance to self” aspect of the social interest construct. In there I observed the range of the “significance to self” levels, ranged from the negative and zero level—who were generally people who did not know the purpose or background to Kīngitanga Day—through to the dignity level. Next, the focus is shifted to the “identification” aspect of social interest.

Identification

“Social identification is the perception of belongingness to a group and a sense of oneness with the group.” (Mael & Ashforth, 2001). The identification aspect

highlights how people feel they are part of the in-group or out-group to the cooperating community (see Figure 3.9).

Presented in this section are details of the themes related to participants' perception of belongingness with people who support Kīngitanga Day. Participants who supported Kīngitanga Day indicated their sense of inclusion, which was being part of the in-group. Participants who did not identify with Kīngitanga Day indicated their sense of exclusion, which was being part of the out-group.

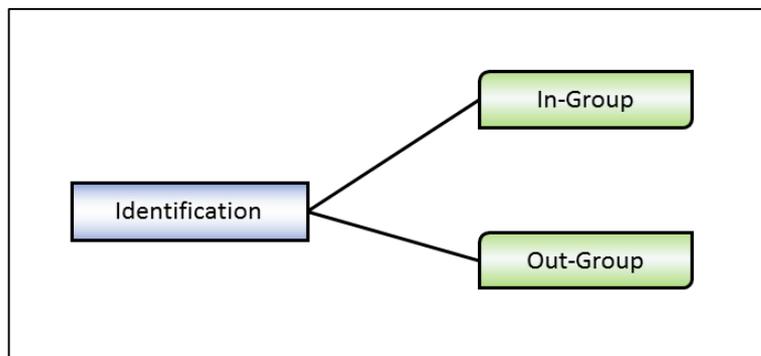


Figure 3.9. Sub-themes of the “Identification” theme

Some participants who were most likely to identify with Kīngitanga Day did so because they (a) were Māori and (b) supported Kīngitanga. A sense of obligation was noted by participants involved in Kīngitanga Day who considered it their duty as a staff or student of University of Waikato. Others felt that participating in Kīngitanga Day was their responsibility as a Pākehā/Treaty partner. There were other participants who did not identify with Kīngitanga Day because they did not support the Kīngitanga. “Identification” nuances are found in themes that are noted in the pre-Kīngitanga Day survey responses.

In the pre-Kīngitanga Day survey, when asked about the relevance of Kīngitanga Day to their personal aspirations, some responses indicated their identification as the in-group members. Some Māori students mentioned their ethnicity and tribal links as the marker of their sense of in-group. A few non-Māori students mentioned the university identity as the marker of their sense of in-group. For

some of the staff, their feeling of in-group was based on their ethical conviction, such as promoting social justice.

I am tangata [Māori]. (PKS-70, student, Māori)

It's part of what makes us UOW. (PKS-74, student, Māori)

[Kīngitanga Day] relates to my iwi. (PKS-76, student, Pasifika/Māori)

[On Kīngitanga Day] I will see more cultural aspect of the University. (PKS-100, student, Asian)

[I'm hoping to gain a] sense that I have supported the aims and ambitions of [Kīngitanga] Day and [Māori] on campus and beyond. (PKS-101, staff, Pākehā)

As a citizen who has benefited from white privilege, I have a responsibility to become more knowledgeable - and hence more effective in working for cultural justice. (PKS-62, staff, Pākehā)

Some participants indicated their identification as the out-group. They felt that even though they were Māori, they did not have the tribal connections to Kīngitanga. Some students who were from non-Māori origins felt the Kīngitanga Day was not part of their culture.

I'm from another iwi and we didn't learn much about the [Kīngitanga] because my iwi does not believe in the workings of the [Kīngitanga] or accept that the [Māori] King is [the Tainui] King. [My] iwi have [our] own rangatira. (PKS-57, student, Māori)

Having considered this day as more of a celebration of the [Māori] culture at the university, I don't associate my cultural diversity as part of the celebration. (PKS-17, student, Asian)

I have no affiliation with any particular group that is attending [Kīngitanga] Day. (PKS-74, student, Pākehā)

I am not Tainui and so don't really recognise this institution. (PKS-23, student, Pākehā/Māori)

I am [Māori] but did not grow up with [Kīngitanga]. (PKS-103, staff, Māori)

Observed within the results collated from participants who completed a during-Kīngitanga Day survey, was that most of the participants identified with Kīngitanga Day. Here are some of the responses related to the reason the participants chose particular sessions to attend:

All relevant to my own personal journey. Inspirational speakers, connection with tupuna, [Māori] historical contacts, politics & impacts. (KDS-24, student, Māori)

Hāngai tonu ana ki ngā āhuetanga o te Kingitanga! [Hold fast to the elements of the Kingitanga!] (KDS-29, staff, Māori)

Ki a matau, [ki] ngaa hiitori o Waikato, [kia] mau [ki] ngaa [koorero] hei [whakaako] i a [tatou] mokopuna, [hapu iwi] whaanui. [For us the historians of Waikato, we need to grasp the narratives that will be passed on to our grandchildren, extended family and wider society.] (KDS-73, Māori, community member)

To support colleagues & hear about their research. (KDS-52, staff, European)

Supporting this project through Waikato Regional Council staff resource. (KDS-35, community member, Pākehā)

I am currently teaching in secondary school and am wanting to implement Kingitanga into our program. (KDS-32, community member, Māori)

A small group of those who did not identify with Kīngitanga were those who just wanted to see cultural performances (for example: haka, poi, waiata).

The international students who participated in the post-Kīngitanga Day focus group discussion and interview did not identify with the Kīngitanga Day. They felt more like a guest/visitor trying to get to know an unfamiliar culture.

I have elaborated on the findings related to identification aspect of social interest. The objects of identification are social groups. In the following section, I present

the findings pertaining the kind of social groups which participants were mindful of. Such findings were part of the “awareness of community context” aspect of the social interest construct.

Awareness of Community Context

Manaster et al. (2003) conceptualised the community context using social groups. They posit that every social group is equal and part of the larger social group, and that all social groups belong to the ultimate and largest social group, which is the human kind. The “awareness of community context” aspect captures how people acknowledge the larger community context of a cooperating community.

Kīngitanga Day belongs to a larger community (socio-ecological systems) context. On the mesosystems level, Kīngitanga Day is part of University of Waikato, and also of the Waikato-Tainui people. On the exosystems level, Kīngitanga Day is part of the interaction between University and Waikato-Tainui people, along with other communities in the Waikato Region. On the macrosystems level, Kīngitanga Day is part of Māori, non-Māori New Zealand residents, and New Zealand country (see Figure 3.10). From the data, I found nuances of participants’ awareness of the community context of Kīngitanga Day.

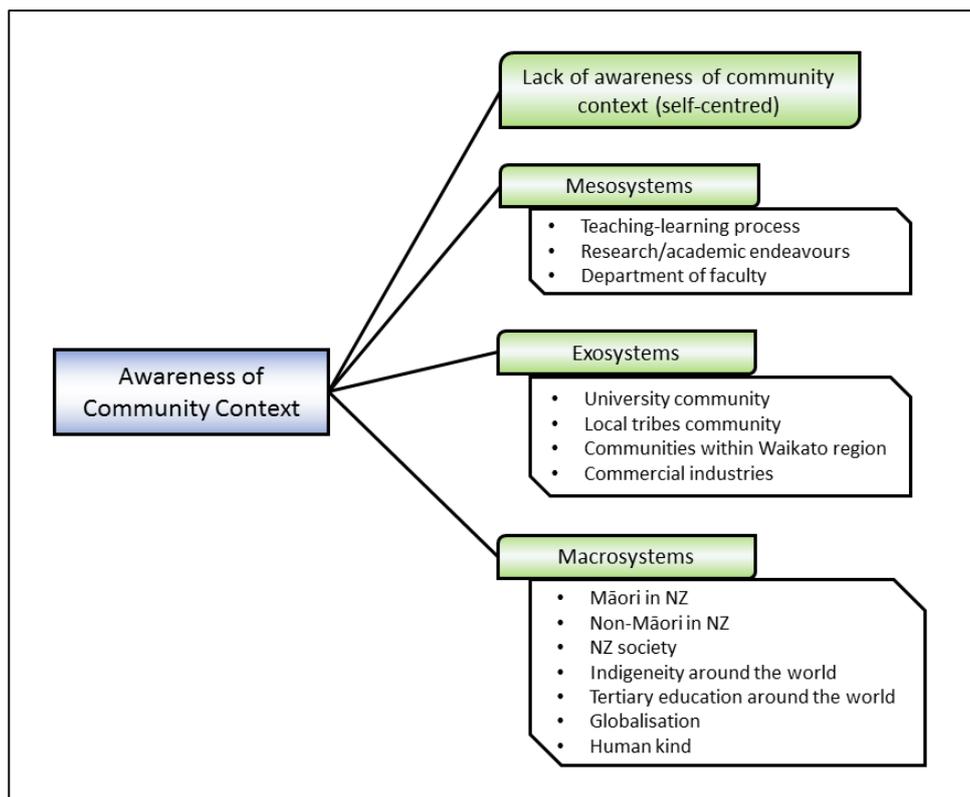


Figure 3.10. Sub-themes of the “Awareness of Community Context” theme

Within participant responses, there are nuances of awareness with regards to community context. Some participants demonstrated lack of awareness of the community context by thinking only about their personal benefits of attending Kīngitanga Day. While others, indicated their awareness of the community context at either the meso-, exo-, or macro-systems level.

The lack of community context awareness could be seen in responses related to personal benefits without mentioning the context outside of oneself. They believed that participating in Kīngitanga Day would or would not benefit them personally, and could not see beyond personal benefits.

Some staff and students were aware of the mesosystems context of Kīngitanga Day. They saw Kīngitanga Day as part of a teaching-learning process, research endeavours, and their Department/Faculty. Here are some examples:

[Kīngitanga Day is an important] part [of] the culture of campus and student experience and knowledge. (PKS-16, student, Pākehā)

Students should have an awareness of [Māori] culture. (PKS-31, student, Pākehā/Māori)

I think [it's] important to recognise, acknowledge and support the large [Māori population] at Waikato Uni, and also acknowledge the relationship the University has with Tainui- e.g. the lease of land. [It's] also about educating students and staff about the history of this region and how this impacts everything going on today. (PKS-101, staff, Pākehā)

We have a [commitment] to biculturalism in our faculty. (PKS-95, staff, European)

Some staff and students were aware of the exosystems context of Kīngitanga Day. They saw Kīngitanga Day as part of University community, Waikato-Tainui community, Waikato region communities, or commercial industries.

We are in the Waikato and need to be aware of our cultural and historical context. (PKS-8, student, Pākehā)

Yes, we are the only university which has a [well-grounded] kaupapa [Māori] base. (PKS-60, student, Māori)

The University has an obligation to support the aspirations of tangata whenua - and that includes educating non-Maori about our history and about Te Ao generally. (PKS-62, staff, Pākehā)

Some staff and students were aware of the macrosystems context of Kīngitanga Day. They saw Kīngitanga Day as part of New Zealand, Māori, non-Māori, indigeneity around the world, tertiary education around the world, globalisation, and human kind.

[I intend to attend Kīngitanga Day to] get more understanding of the event and the [New Zealand] policies towards indigenous peoples. (PKS-39, student, Asian)

[Kīngitanga Day is important to educational process because:]

We live in a bicultural society. (PKS-13, staff, European)

People get more understanding of how to avoid conflict and live harmoniously in a multicultural society. (PKS-39, student, Asian)

Knowing [New Zealand] history and waikato uni location history. (PKS-81, student, Pākehā)

The ignorant ones will always be ignorant, but if enough informed people spread the word that can only enhance the purpose. To make the world a better place. (PKS-127, student, Māori)

I think the implementation of [Kīngitanga] Day is significant in order to preserve the indigenous tradition and culture, in which some values are gained for later [generations] in NZ. (PKS-58, student, Asian)

Relevance to education

There were a few cases where staff and students were aware of the community context, in that Kīngitanga Day was useful in the community, but felt the day was not useful personally and professionally to them. This was indicated in the survey, where 58.94% of survey participants believed Kīngitanga Day was relevant to the educational process (see figure 3.11), but only 44.37 % participants believed it was personally relevant (see Figure 3.4) and 45.70% believed it was professionally relevant (see Figure 3.6). Here are some qualitative comments that provide examples of people's feelings:

I understand the University's obligation and observation of it, but educationally it seems irrelevant, to the majority of the academic topics at the university, apart from those that are directly linked to it i.e. cultural academics. (PKS-55, staff, Pākehā)

It's relevant as a general cultural background of the country you are living in or visiting. However, I would not say that directly relevant to your study at [the University of Waikato]. (PKS-41, student, European)

While [cultural] heritage is important, it is not part of my degree nor going to give me a job when I leave uni. (PKS-67, student, African/European)

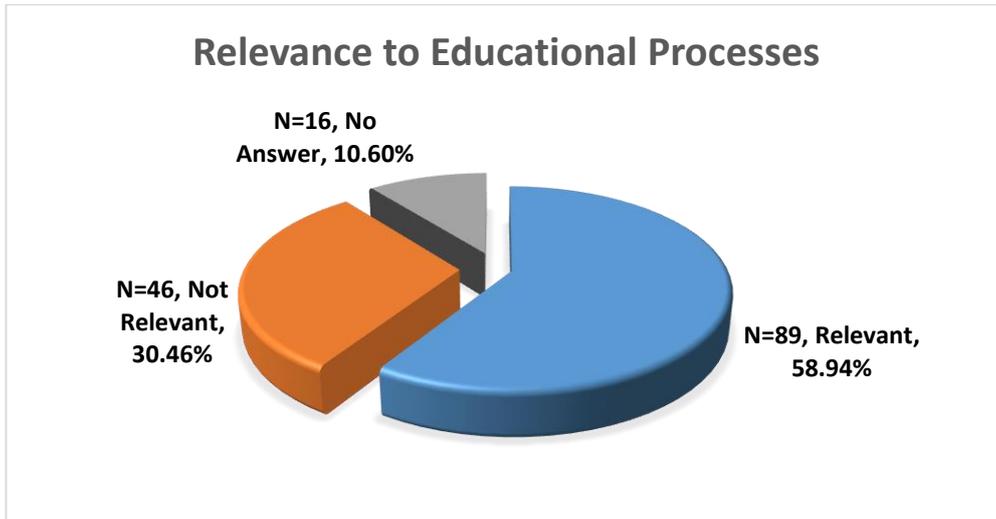


Figure 3.11. Perceived relevance of Kīngitanga Day to educational processes (N=151)

Survey participants were staff and students. The chart below (Figure 3.12) illustrates the breakdown of the responses based on staff/students status.

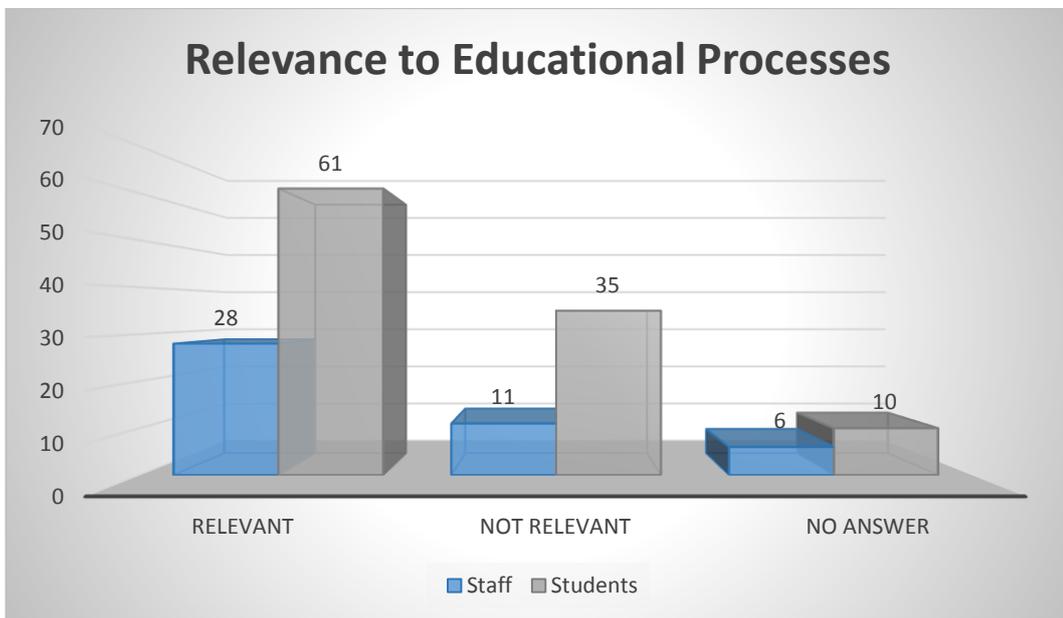


Figure 3.12. Perceived relevance of Kīngitanga Day to educational processes by staff and students

Participants in the post-Kīngitanga Day focus group discussion and interview were aware of the community context. Anton perceived Kīngitanga Day as an

event that acknowledge and respect the land owner of the university. Anton thought it was important to acknowledge and respect the indigenous land owner of a place.

There are some land that are used to be sacred that means to be protected, but now [they] become the fun land. [I recall] the story of Hobbiton anthropologist complain about the mythology. [People are] not interested to record traditional culture that used to be in that land. That's not fair, not to recognise the culture. (Anton)

Violet expressed similar concern with Anton, that students need to understand the environment (or, with this study's term: socio-ecological systems) of the university and the university's location.

...I think if you're staying in some place, you have to know something about that place. It's very important for you. Otherwise some people ask you about the place and you know nothing. So I think it's important for us to know something about where you study, where you live. (Violet).

Furthermore, Violet thought that international students would be shameful if they could not explain about the university and the town where they studied to the people in their country.

If you're [an international] student, when you go back, if some students ask you about something like ... in school they want to come here and study here. And they ask you about that school. What are you [going to] explain to those people. You just say, "I didn't know anything I just go straight to school and come back." It's [going to] be a shame. (Violet)

The nuances regarding the "awareness of community context" aspect of the social interest have been elaborated. Next, I turn to the "gradation of sympathetic concern" aspect of the social interest construct.

Gradation of Sympathetic Concern

Sympathy is “concern felt for another in need.” (Lishner, Batson, & Huss, 2011). Aligned to this position is a tendency to favour or support. Sympathy is a support in the form of shared feelings or opinions. The “gradation of sympathetic concern” theme captures nuances of people’s concern toward Kīngitanga Day. The gradation in this context ranges from extremely negative to extremely positive. On the positive end, people could be seen as having a relatively high sympathy toward Kīngitanga Day. On the middle range, people demonstrate apathy or be undecided in their feelings toward Kīngitanga Day’s cause. On the negative end, people could be seen as having a relatively high antipathy toward Kīngitanga Day (see Figure 3.19).

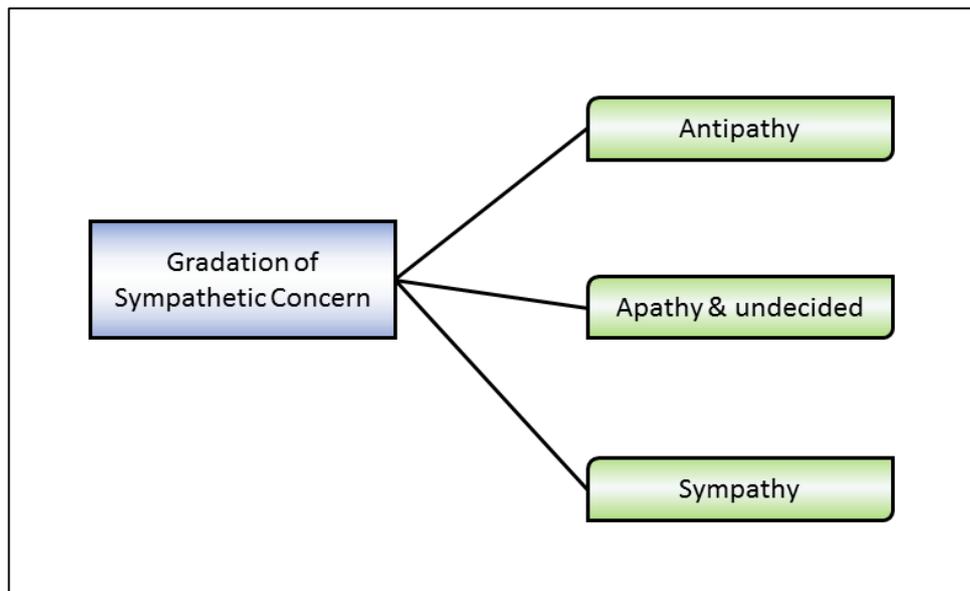


Figure 3.13. The range of the “Gradation of Sympathetic Concern” aspect

Sympathy

A positive degree of sympathy was observed in responses supporting the Kīngitanga. Some quotes from pre-Kīngitanga Day survey that represent the support for Kīngitanga:

[The] whole country should celebrate [Kīngitanga Day]. [After] all, we have a day off for the [Pākehā Queen]. (PKS-26, student, Māori)

Good to pay more attention to this type of event and discuss ... the indigenous rights. (PKS-39, student, Asian)

[A] sense that I have supported the aims and ambitions of Kingitanga Day and Maori on campus and beyond. (PKS-101, staff, Pākehā)

I have always supported [Kīngitanga] Day because I believe it [is] a time to celebrate [Māori] on campus, the history of the [Kīngitanga] movement, its purpose and the richness of the culture and how it contributes to the life of the University. (PKS-116, staff, European)

Further examples were found in responses expressing the benefits of Kīngitanga Day. Some quotes from pre-Kīngitanga Day survey presented below demonstrate an expression of benefits:

I think the implementation of Kingitanga Day is significant in order to preserve the indigenous tradition and culture. (PKS-58, student, Asian)

I think it [Kīngitanga Day] is excellent and makes for a better working environment. (PKS-129, staff, Pākehā)

Apathy and undecided

Apathy could be found in comments that reflected participants who perceived no benefit from participating in Kīngitanga Day. In the pre-Kīngitanga Day survey, responses related to whether participants intended to attend Kīngitanga Day or not presented examples:

[I] have no reason to go to campus that day. (PKS-80, student, Pākehā)

I don't know anything about this day, I am not interested [so would] prefer to study or sleep and do not know of anyone who would come with me. (PKS-91, student, Asian)

Undecided sympathy could be found in responses expressing lack of knowledge or unsure about Kīngitanga Day. Undecided Pre-Kīngitanga Day item asking participants whether they intend to attend Kīngitanga Day or not:

[I don't] really know what is happening. (PKS-22, student, Pākehā)

What is it? I have no clue. (PKS-42, student, Pākehā)

Antipathy

Antipathy could be found in responses expressing disagreement and a negative view toward Kīngitanga Day.

It is detrimental to the educational process. (PKS-80, student, Pākehā)

It [Kīngitanga Day] is waste of time. (PKS-84, staff, European)

[It is] very disjointed. (PKS-130, staff, Pākehā/Māori)

It is unlikely that people with antipathy and apathy will participate in Kīngitanga Day. There were no comments found that reflected antipathy or apathy in the survey responses collected during-Kīngitanga Day.

The post-Kīngitanga Day focus group discussion and interview revealed participants had a positive sympathy as a result of their attendance at Kīngitanga Day. Violet (a Pasifika female) said that she supported Kīngitanga Day because it was a way to respect tangata whenua (the land owners or the original inhabitants of the land) upon which the university campus was built. She also considered that Kīngitanga Day was part of cultural identity that supported the distinctiveness of University of Waikato, Hamilton, and Waikato's identity. This means that participating in Kīngitanga Day facilitated her sense of being at the particular university, city and region.

The two other focus group discussion participants were Asian; a male and female international students. They both conveyed positive sympathy toward Kīngitanga Day. They saw Kīngitanga Day as a vehicle for Māori people to express their cultural identity. Māori people were seen as in a so much better position compared to the indigenous people in their respective country. Indigenous people in their country were very much marginalised, that even expression of cultural identity could be criminalised.

Up to this point, five cognitive and motivational aspects of social interest preceding the behavioural aspect have been elaborated. The five aspects were knowledgeability, significance to self, identification, awareness of community context and gradation of sympathetic concern. Nuances of the five aspects were noted by Ansbacher (1991) will lead to people's willingness or unwillingness to participate in a cooperating community. In the next section, I present the findings related to the "willingness" aspect.

Willingness

The "willingness" aspect captures a subjective evaluative attitude of social interest whereby people consciously determine choices regarding their actions that contribute to, or participate in, a cooperating community (Ansbacher, 1991). The willingness of staff and students to participate in Kīngitanga Day was indicated in their responses in pre-Kīngitanga Day survey item which asked the participants whether they will be attending Kīngitanga Day or not (see Figure 3.14). From 151 participants, 62 (41.06%) intended to attend, 88 (58.28%) did not intend to attend, and 1 (0.66%) did not respond.



Figure 3.14. Willingness to attend Kīngitanga Day (N=151)

The chart below (Figure 3.15) illustrates the breakdown of the responses based on staff/students status.

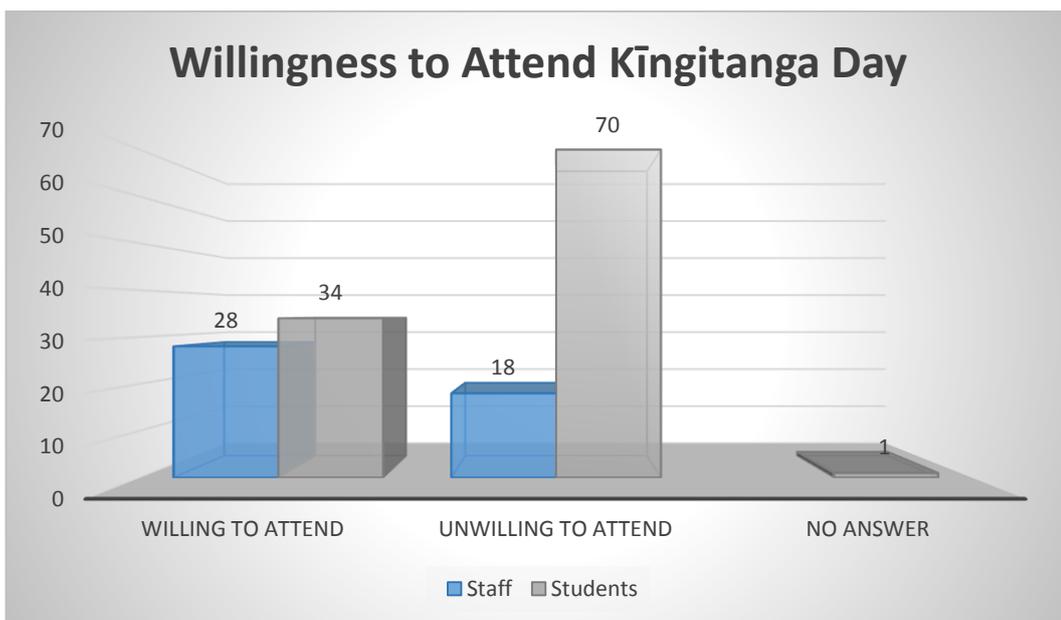


Figure 3.15. Willingness to attend Kīngitanga Day by staff and students

There were more students unwilling to attend Kīngitanga Day, compared to those who were willing to attend it (see Figure 3.22). For staff, the reverse was noted. There were more staff who were willing to attend Kīngitanga Day, compared to those who were unwilling to attend it (see Figure 3.23).

Thematic analysis on participants’ qualitative responses shed some light on the reasons why they were willing or unwilling to participate. It seems that certain inter-relation of the previous aspects discussed in this chapter (knowledgeability, significance to self, identification, awareness of community context and gradation of sympathetic concern) coloured the willingness sub themes (see Figure 3.16).

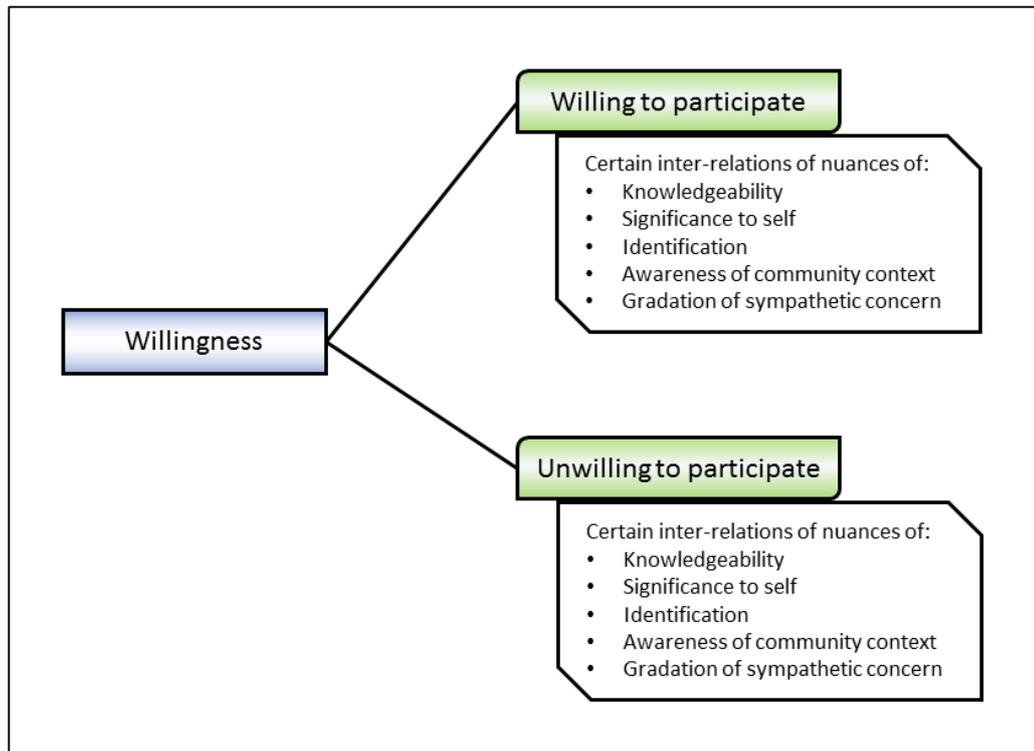


Figure 3.16. Relationship of participants’ willingness sub-themes

In Tables 3.1 and 3.2, I present visual depiction of the thematic analysis. I added the frequency of the theme’s occurrence in the data extract to show which themes were more dominant than the others.

For those who self-indicated as willing to participate in Kīngitanga Day, the dominant theme was curiosity and intention to learn (see Table 3.1). This is related to the “knowledgeability” and “significance to self” aspects of the social interest construct. Here the suggestion is that those who were willing to attend felt they had lack of knowledge about Kīngitanga Day, and they saw Kīngitanga Day as having meeting their expectation to increase knowledgeability and to affirm the intellectual level of “significance to self.” As a result, those people were willing to participate in Kīngitanga Day.

Theme Sub-theme Sub-sub-theme	Frequency		
	Theme	Sub-theme	Sub-sub-theme
Survey Question: Will you be attending Kīngitanga Day?			
Participant's answer: Yes, because:			
Curiosity and intention to learn	28	<<	
General		10	
Intention to learn about the nature of Kīngitanga Day		7	<<
Intention to learn about the importance of Kīngitanga Day to Māori people			1
Intention to learn about the importance of Kīngitanga Day to non-Māori NZ citizens			1
General			5
Intention to learn about Māori		4	
Intention to learn about the Kīngitanga		5	
Intention to learn about New Zealand		2	
Interested in activities listed in Kīngitanga Day Programme	26	<<	
Interested in keynote speech topic and speaker		6	
Interested in lecture style activities		4	
Interested to experience Māori culture		4	
General		12	
Having a role in Kīngitanga Day execution	8	<<	
Having a role as organiser/volunteer		6	
Having a role as presenter/performer		2	
Perceived importance of Kīngitanga Day to University life	8		
Expectation to have fun and entertainment	6		
To support Kīngitanga	6		
To strengthen one's identification to Māoridom	2		
By chance	2		
Required coursework	1		

Table 3.1. Themes of Participants' Willingness to Attend Kīngitanga Day

Other themes emerged from participants who were willing to participate were: expectation to have fun and entertainment (“significance to self” aspect, level of significance: leisure); to support Kīngitanga, to strengthen one’s identification to Māoridom, and having a role in Kīngitanga Day execution (“identification” aspect level of identification: high in-group); perceived importance of Kīngitanga Day to community context (“awareness of community context” aspect).

The above explanation of the themes emerged in responses of participants who were willing to participate shed some light on what dynamics of cognitive and motivational domains of the social interest construct that will likely lead to the positive willingness. It appears that the dominant cognitive capacity aspect dynamics that will lead people to be willing to participate in Kīngitanga Day was the “low knowledgeableability” combined with “intellectual level of significance to self.” This means that staff and students who felt they had lack of knowledge were likely to be willing to participate in Kīngitanga Day because they felt Kīngitanga Day would increase their knowledge.

In addition to the combination of “low knowledgeableability” and “intellectual level of significance to self,” other cognitive and motivational aspects that had notable frequency that would likely lead to willingness to participate were: “leisure level of significance to self,” “identification as in-group” and “awareness of community context.” In other words, staff and students were likely to be willing to participate in Kīngitanga Day if they: (1) perceived the event would fulfil their need for leisure, or (2) felt the oneness with people who support Kīngitanga Day or (3) thought Kīngitanga Day was important to society.

For those who self-indicated as unwilling to participate in Kīngitanga Day, the dominant theme was having other priorities (see Table 3.2). This was related to the “significance to self” aspect. They felt the significance of Kīngitanga Day to them was in the level trivial or zero, therefore they chose to do something else during Kīngitanga Day. Mostly they indicated they wanted to work or study during Kīngitanga Day.

I am in the middle of my [Master’s] thesis, and unfortunately cannot spare the time. (PKS-21, student, Pākehā)

I have to work on my PhD thesis. (PKS-146, student, Asian)

I have far too many work commitments. (PKS-13, staff, European)

Theme Sub-theme	Frequency	
	Theme	Sub-theme
Survey Question: Will you be attending Kīngitanga Day?		
Participant's answer: No, because:		
Having other priorities	40	<<
Work		16
Study		19
Other		5
Lack of knowledge	14	
Lack of interest & no perceived benefits	14	
Clash with other commitments	8	
Being out of town	5	
Regarding as holiday	3	
Antipathy	1	
Unwilling	1	
Illness	1	
Disdaining Kīngitanga Day	1	
Doing university work, covering staff who have a role in Kīngitanga Day execution	1	

Table 3.2. Themes of Participants' Unwillingness to Attend Kīngitanga Day

Other themes that emerged from participants who were unwilling to participate were: lack of knowledge (“knowledgeability” aspect, level: low); regarding as holiday, lack of interest and no perceived benefits (“significance to self” aspect, level: zero); antipathy and disdaining Kīngitanga Day (“gradation of sympathetic concern” aspect, level: negative/antipathy), considering as not part of one’s identity (“identification” aspect, level: as out-group).

The above explanation of the themes emerged in responses of staff and students who are unwilling to participate. Their responses shed some light on the cognitive and motivational aspects of the social interest construct that will likely lead to the negative outcome (unwillingness). It appears that the dominant cognitive and motivational dynamics that would lead people to be unwilling to participate in

Kīngitanga Day was the zero or trivial level of “significance to self.” This means that if staff and students feel that Kīngitanga Day have no significance at all to their life journey, or if they feel that Kīngitanga Day is just another event that they will have no significant loss when they do not participate, then they are likely to be unwilling to participate.

The themes of responses related to the willingness domain of the social interest construct has been elaborated. People who are willing to attend Kīngitanga Day will likely to choose the course of action in line with the Kīngitanga Day’s cause. That means they will likely end up doing the action of participating in Kīngitanga Day. Next, I will elaborate on the action aspect of the social interest construct.

Action

Certain nuances of people’s cognitive and motivational processes will lead to their willingness or unwillingness to participate; their willingness or unwillingness to participate will lead to the process of consciously making choice on a course of action; their conscious choice will result in action. The action aspect of social interest construct captures what can be observed from people’s behaviour regarding their contribution to the cooperating community. The data of this study enabled me to observe Kīngitanga Day’s level of participation and demographics of people who participated in Kīngitanga Day (see Figure 3.17).

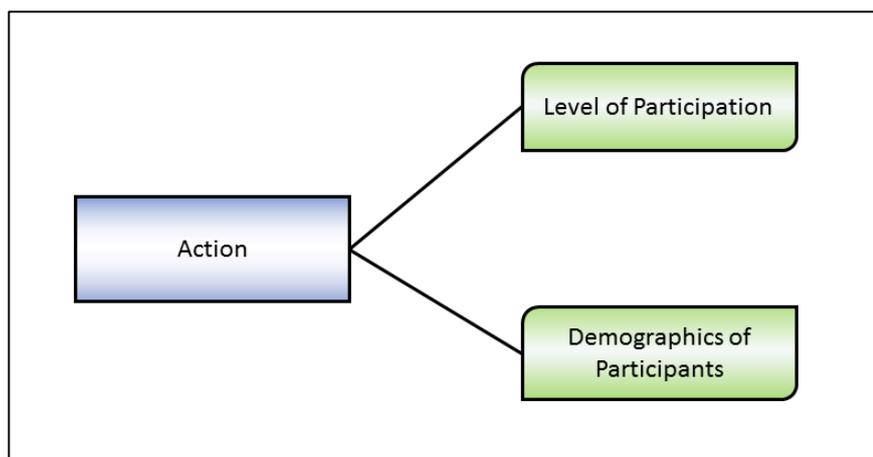


Figure 3.17. Sub-themes of the “Action” category

Level of participation

The action aspect was used to get an indication on the level of staff and student participation by comparing how many staff and students participate in Kīngitanga Day with the total number of staff and students in the university. However, there was no formal collection of attendance numbers at Kīngitanga Day activities.

Nevertheless, qualitative data could be useful in capturing how people perceived the level of participation. Some responses from pre-Kīngitanga Day survey showed that some staff and students felt a lack of participation of the university community in Kīngitanga Day.

I think the lack of participation from many people is because of a broader trend, which is a lack of a rich participatory or club life at the university. (PKS-23, student, Asian)

I have been involved in [Kīngitanga] Day for over 7 years (it originally started in the Library with Waka Week) and got adopted by the whole university when Tuheitia took over from his mother. I REALLY HATE that so many students bugger off for the day and don't attend. It seems that the campus empties out, and lots of tauiwi just don't turn up. (PKS-108, staff, Pākehā)

Some responses from the during-Kīngitanga Day survey also showed signs of lack of participation of university community.

Not many UoW students, seems it is mostly attended just by maori iwi people. (KDS-43, student, Asian)

More student attendance. Greater encouragement from non-SMPD [School of Māori and Pacific Development, University of Waikato] lecturers to attend and info about content. (KDS-76, student, Pākehā)

Try and encourage more students & staff to attend, and more of the community! (KDS-45, staff, Māori)

A very disappointing turnout by staff. (KDS-6, staff, Pākehā)

Demographics of Kīngitanga Day participants

Two components of Kīngitanga Day attendees' demographics caught my interest. First, the ethnicity. Second, the proportions of staff, student, and community members.

Regarding the ethnicity, I found a relatively high proportion of non-Māori attendance. The survey administered during-Kīngitanga Day showed that at least 55% of participants (N=83) identified their ethnicity as non-Māori (see Figure 2.3). This reflects that the current Kīngitanga Day has drawn the social interest of non-Māori to a degree that the non-Māori took action to participate.

Furthermore, I found a relatively equal proportion of staff, students and community members who were participating in Kīngitanga Day. The during-Kīngitanga Day survey showed that from 83 participants, 27 (32.53%) are staff, 29 (34.94%) are students, 22 (26.51%) are community members, and 5 (6.02%) did not mention their status (see Figure 2.1). This indicated that the three groups of participants were equally attracted to participate in the current Kīngitanga Day.

The action domain has captured the level of participation and the demographics of participants. The next domain of the social interest construct is reflection.

Reflection

Nuances of people's cognitive capacity leads to their willingness, or unwillingness, to participate in an event such as Kīngitanga Day. Those same people's willingness or unwillingness to participate will lead to their choice on a course of action. Past actions become experience. The reflection domain of the social interest construct captures how people make sense of their experience in the cooperating community. In the case of this study, the reflection domain captures how participants made sense of their participation in Kīngitanga Day. The data showed sub-themes related to reflection, namely: satisfaction, representation of university-community partnership, and alteration of cognitive capacity (see Figure 3.18).

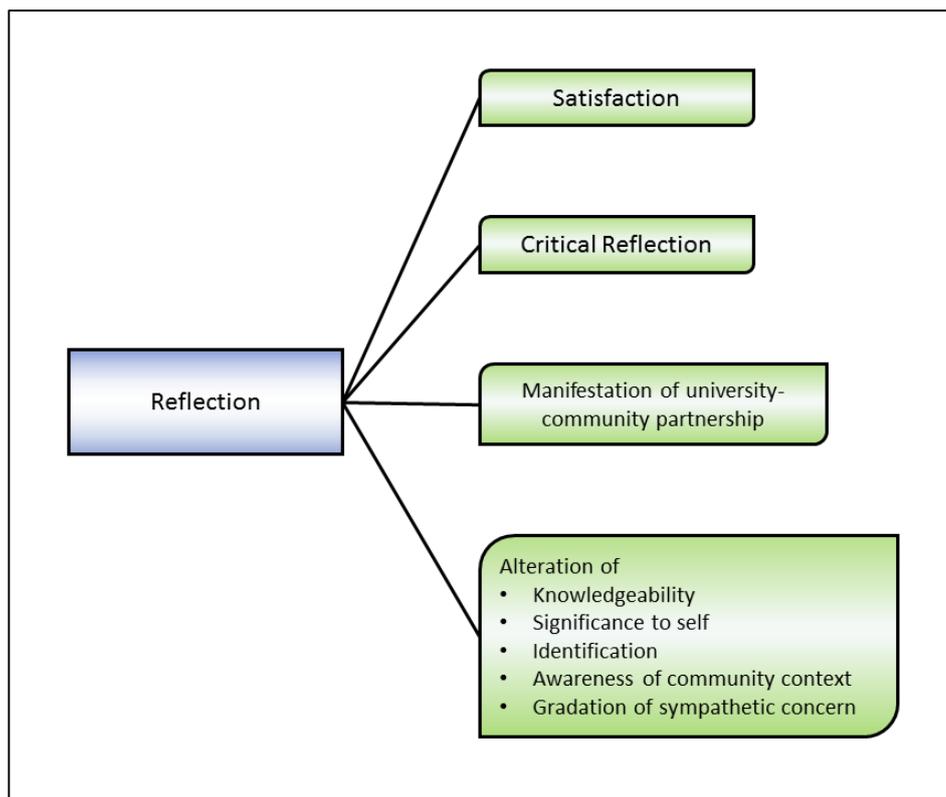


Figure 3.18. Sub Themes of the Reflection Theme

Satisfaction

Data from During-Kīngitanga Day Survey showed the satisfaction of attendees. From 83 participants, 7 (8.43%) were very unsatisfied, 1 (1.21%) was unsatisfied, 17 (20.48%) were satisfied, 52 (62.65%) were very satisfied and 6 (7.23%) did not respond (see Figure 3.19). Most participants (83.03%) were satisfied or very satisfied with their Kīngitanga Day experience. There were seven participants who indicated they were very unsatisfied of their experience. However, further analysis of their qualitative text input explaining the reason of their level satisfaction showed that six of the seven responses actually could be categorised as “satisfied” or “very satisfied.” They might misinterpret the “very unsatisfied” option as the “very satisfied” option because of the differences between both options were seemed very little in the survey form (to observe the layout of the survey form, see Appendix B).

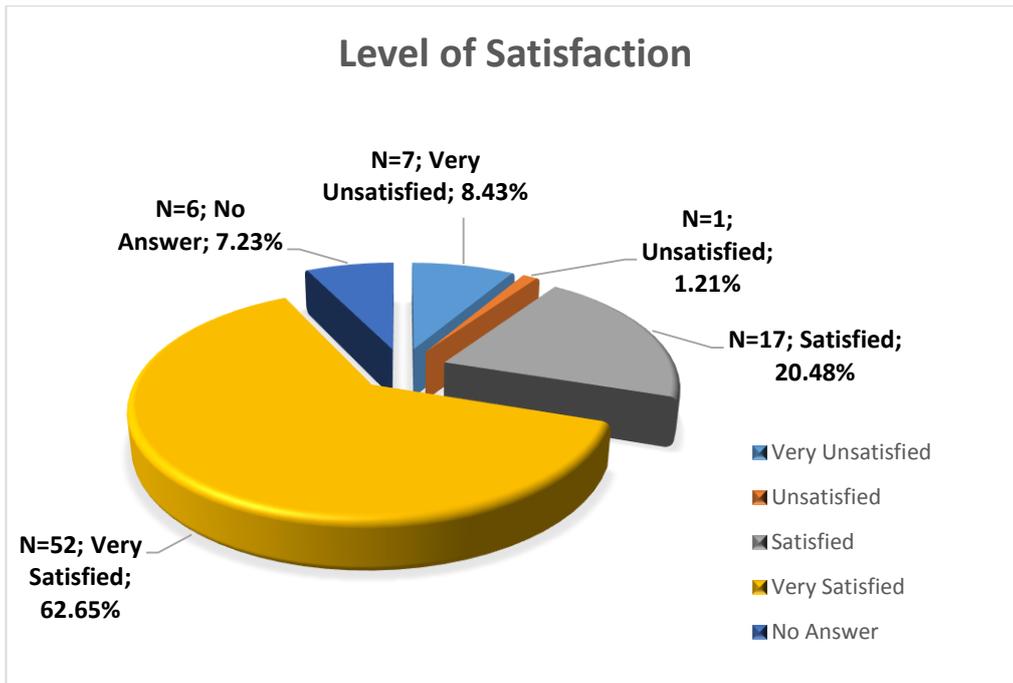


Figure 3.19. Kīngitanga Day Attendees' Level of Satisfaction (N=83).

The above figure (Figure 3.19) depicts combined responses of staff, students and community members. If the staff, students and community members were analysed separately, then the findings showed that from 52 participants who indicated “very satisfied,” 14 of them were staff, 20 were students and 14 were community members (see Figure 3.20).

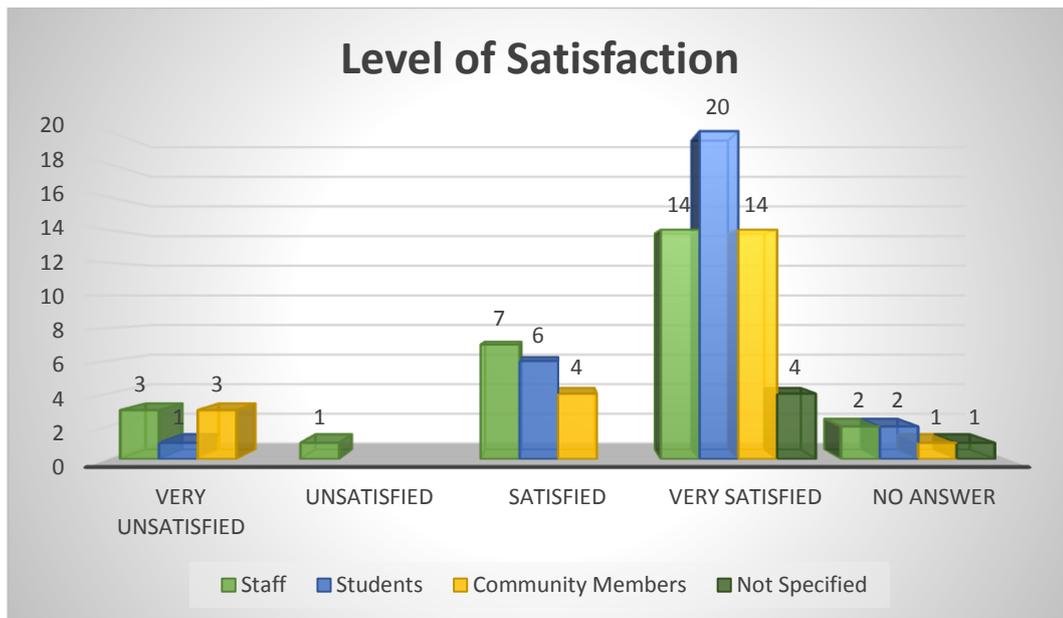


Figure 3.20. Kīngitanga Day Attendees’ Level of Satisfaction by staff, students and community members

The post-Kīngitanga Day focus group discussion and interview with three international students showed various nuances of satisfaction. One of the female participants who considered singing as a hobby felt unsatisfied because she was expecting to have fun in a lecture style activity about waiata, but instead she ended up feeling bored. Her boredom aroused when she did not understand the meaning of what was presented in Māori language.

I joined [a session about waiata]. But the majority, when they talked, they pretty much spoke in Māori language. There [was] no translation for that ... and I was quite sleepy. ...So it is unperceivable for me. ... I can't understand ... I don't know what they're talking about. Maybe they need to consider, like, international students when they sort of, like, arrange activities. Like ... I don't know, maybe provide translations ... something like that. (Lily)

Another female participant felt satisfied of her experience in Kīngitanga Day. She attended a leisure activity (food stalls and popular musical performance) and a contemporary Māori cultural activity (a screening of a film on contemporary

Māori youth culture). She felt entertained and awed. An Asian male participant felt satisfied intellectually, because he was expecting some insights on how to apply traditional knowledge to contemporary products, and he felt he got what he was expecting.

Manifestation of University-Tainui relationship

Besides the satisfaction sub-theme, the data also demonstrated how participants perceived the representativeness of Kīngitanga Day as the manifestation of the cooperating community of University of Waikato and Waikato-Tainui Iwi. The during-Kīngitanga Day survey showed that most of Kīngitanga Day attendees who participated in this survey could see the reflection of the partnership between the University of Waikato and the Waikato-Tainui Iwi in Kīngitanga Day. When asked how adequately Kīngitanga Day reflected the unique connection between the University and the local tribes, 14.46% opted “a little” and 71.08% opted for “a lot” (see figure 3.21).

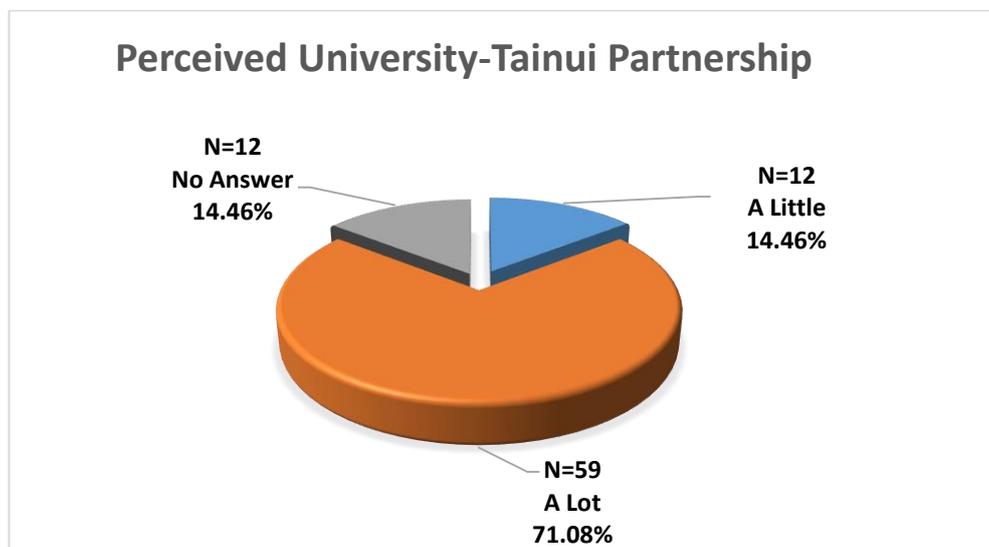


Figure 3.21. Perceived University connection with Waikato-Tainui via Kīngitanga Day (N=83)

The above figure (Figure 3.21) depicts combined responses of staff, students and community members. If the staff, students and community members were analysed separately, then the findings showed that from 59 participants who opted

for “a lot,” 17 of them were staff, 21 were students and 17 were community members (see Figure 3.22).

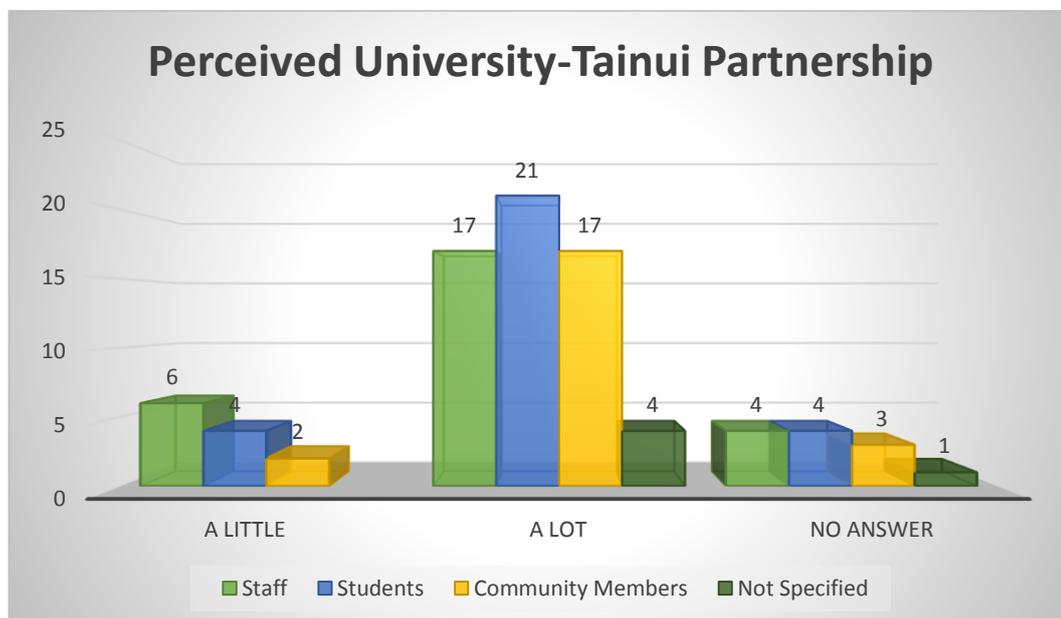


Figure 3.22. Perceived University connection with Waikato-Tainui via Kīngitanga Day by staff, students and community members

Alteration of cognitive capacity themes

The final sub-theme within the reflection domain was “alteration of cognitive capacity.” Themes emerged in the during-Kīngitanga Day survey include the alteration of “knowledgeability” and “identification” aspects. Some attendees indicated that they learned a lot from their participation in Kīngitanga Day. This means their knowledge of Kīngitanga Day was increased. Some other attendees indicated their identification as a Māori or a university staff/student was being uplifted after participating in Kīngitanga Day.

The post-Kīngitanga Day focus group discussion and interview showed themes that could be described as “an alteration of cognitive capacity.” One female international student, Lily, felt dissatisfied with her experience. The Kīngitanga Day was perceived as less significant for her as she did not get what she was expecting—which was for a leisure activity. Another international female student, violet, had an uplifting experience that affirms her “significance to self” aspect of her social interest. The significance of Kīngitanga Day to her “self” was to the

degree of leisure and cultural contact. Her experience in Kīngitanga Day affirmed those levels of significance. In other words, she expected some fun and cultural insights; and, she got what she was expecting from participating in Kīngitanga Day. Another participant who was an international male student, Anton, indicated the increase of his “knowledgeability” and “significance to self” aspects of his social interest. In other words, he learned something about Kīngitanga Day’s cause and got affirmation on the significance of Kīngitanga Day to his “self” in the intellectual level.

Chapter summary

In this chapter I have elaborated on the eight aspects of social interest that I found from the data. The eight aspects are: knowledgeability, significance to self, identification, awareness of community context, gradation of sympathetic concern, willingness, action, and reflection. Social interest is a multidimensional construct which contains cognitive, motivational, and behavioural dimensions. The knowledgeability, significance to self, identification, awareness of community context, gradation of sympathetic concern and willingness aspects represent the cognitive and motivational dimensions preceding the behavioural dimension. The “action” aspect represents the behavioural dimension of social interest. The “reflection” aspect refers to the cognitive dimension that occurs following the “action” aspect.

Regarding the knowledgeability aspect, I found a relatively high proportion of low knowledgeability about Kīngitanga Day among research participants. On the “significance to self” aspect, I observed a range of perceived Kīngitanga Day significance to participants’ selves, from negative, zero, to positive levels. The “identification” aspect demonstrated how participants felt a sense of in-group or out-group with Kīngitanga Day. The next aspect, “awareness of community context,” captured how participants were mindful about the socio-ecological systems of Kīngitanga Day, ranged from meso-, exo- to macro-systems. The “gradation of sympathetic concern” aspect expressed participants’ antipathy, apathy or sympathy toward Kīngitanga Day. From the “action” aspect I found participants’ impressions on the level of participation in Kīngitanga Day and the

characteristics of participants who attended the Kīngitanga Day activities. Lastly, the “reflection” aspect captured participants’ satisfaction, perception of University connection with Waikato-Tainui via Kīngitanga Day, and alteration of their cognitive capacities.

The findings need to be discussed furthermore. In the next chapter, I discuss how the findings refined my understanding of the social interest construct and related to past research.

CHAPTER 4: DISCUSSION AND CONCLUSION

According to Manaster et al. (2003), the ideal, transcendent, or communitarian social interest extends to the scope of human kind. On one hand, conceptualising a psychological construct to encompass the range of social context from immediate environment to the whole humanity is a daunting and impractical task. On the other hand, developing a pragmatic framework that embodies only a limited social context would be imprecise to the true conceptualisation of social interest. This study attempts to bridge the gap between the superficially pragmatic and the impractical ideal conception.

This chapter discusses the attempt through three parts. The first part will show how the findings illuminate the social interest construct in the context of Kīngitanga Day. The second part will present how the findings relate to the pragmatic university-community partnership. And the third part will unveil a new pragmatic framework that is potentially useful for university-community partnership practice and at the same time stay true to the precise definition of social interest.

Social Interest in Kīngitanga Day

This section will discuss how the findings illuminate our understanding of the social interest construct. First, it will discuss students' social interest; then, the staff's and community members' social interest; and lastly, how social interest is nurtured or hindered in the context of Kīngitanga Day.

Sense of belonging is an important element of the social interest construct (Manaster et al., 2003). Manaster continues on to explain that sense of belonging refers to the feeling one has that he/she is an integral part of an essential piece of society, whether it is family, school, a tribe, a religion's group, a state, or a nation. In relation to the precise concept of social interest, a sense of belonging must consider the context beyond all of the pieces of society, which is the ultimate community of all human kind.

The findings related to the “identification” and “awareness of context” aspects of the cognitive capacity domain of the social interest construct could elucidate a “sense of belonging.” Below, I discuss how the findings elucidate a sense of belonging with respect to university students, staff, and community members.

Students’ sense of belonging

Students’ identification with people who participated in Kīngitanga Day or who supported the Kīngitanga Day’s cause could fall into the categories of in-group and out-group. Students’ responses on how they defined their identification, as an insider or outsider, have themes related to: their ethnicity (Māori, Pākehā, etc.), iwi (tribal connections), ethical conviction (felt responsibility to support Kīngitanga Day’s cause) and role in the university community (as a student of University of Waikato).

The dominant theme in students’ identification is related to ethnicity. Both students who considered themselves in-group or out-group members mentioned Māori and non-Māori ethnicities. This means one does not have to be Māori to feel a sense of belonging and identification with Kīngitanga Day. The flip side is: even though one is Māori, it does not necessarily mean that he/she feels a similar sense of belonging.

Students who were Māori mentioned their tribal connections as the criteria for identification. Both students who did or did not have tribal connections to Waikato-Tainui Iwi could identify as in-group or out-group members. This fact has similarities with the ethnicity theme, in that one does not have to be Waikato-Tainui to belong to Kīngitanga Day and being a Waikato-Tainui does not guarantee an in-group feeling toward Kīngitanga Day.

Students’ ethical convictions also played a role in determining identification. Students who believed in the Kīngitanga Day’s cause were likely to feel a part of the in-group. Students who did not believe in the cause or had beliefs that were against the cause, were likely to feel like they did not belong in the in-group.

Students also mentioned their role in the university community. Students who considered themselves an in-group felt that participating in Kīngitanga Day was a

defining feature of their role as University of Waikato students. Out-group students felt that they could still bear the role of University of Waikato student without being involved in Kīngitanga Day.

The abovementioned findings shed some light on what constitutes students' sense of belonging and identification with Kīngitanga Day. The findings related to the awareness of community context could also be used to understand students' sense of belonging.

Students' awareness of the community context of Kīngitanga Day ranged from the personal to the macrosystems levels. The dominant themes of students' awareness are the context of mesosystems, specifically the University of Waikato community, and macrosystems, specifically the cultural interface of Māori and non-Māori. Students tended to be aware of the influence of Kīngitanga Day to the university community to the extent that it defines the university identity.

Awareness in the level of macrosystems indicated students' tendency to see Kīngitanga Day as part of Māoridom which was a defining feature of Waikato Region and NZ country identity.

The findings incorporate the paradigm of socio-ecological systems to clarify the community context and sense of belonging. This incorporation could help the organising of community context conceptualisation into manageable proportions. The community context conceptualisation in the "ideal definition of social interest" (Manaster et al., 2003) is so vague and infinite that it is hard to translate it into a pragmatic framework. Manaster et al. (2003) conceptualise the community context as social groups; every social group is equal and part of the larger social group, and all social groups belong to the ultimate and largest social group, which is the human kind. The findings of this research help to put those "social groups" into a more organised context using the socio-ecological systems paradigm.

Up to this point, I have elaborated the students' sense of belonging. Some additional findings could be useful in highlighting staff's and community members' sense of belonging.

Staff's sense of belonging

The findings showed the variety of themes of staff “identification” and “awareness of community context.” Unlike the students, staff were involved only in pre- and during-Kīngitanga Day phases of data collection. For the post-Kīngitanga Day focus group discussion and interview, participants were all students. Staff identification with people who participated in Kīngitanga Day or who supported the Kīngitanga Day’s cause could fall into the categories of in-group and out-group.

Staff responses to how they define their identification, as an insider or outsider, had similar themes as the students, which were related to: their ethnicity (Māori, Pakeha, etc.), ethical conviction (felt responsibility to support Kīngitanga Day’s cause) and role in the university community (as a staff of University of Waikato). The differences with the students are: in the in-group staff, there was no mentioning of tribal connections; in the out-group staff, there was a mentioning of tribal connections—in that the out-group staff had Māori ethnicity, but did not feel belong to Kīngitanga Day—; for the students, the dominant theme was ethnicity, while for staff, the dominant theme was ethical conviction. This indicates the tendency of students to identify with the ethnicity aspect of Kīngitanga Day, and the tendency of staff to identify with the ethical aspect of Kīngitanga Day’s cause.

Besides the staff identification aspect, their awareness of community context could also explain their sense of belonging. Similar to students, staff awareness of the community context of Kīngitanga Day ranged from personal to the macrosystems levels. However, while the dominant themes of students’ awareness were the context of mesosystems (university community) and macrosystems (cultural interface of Māori and non-Māori), the dominant theme of staff was very much the macrosystems one. This indicates staff’s tendency to look at the macro influence of Kīngitanga Day.

Besides the sense of belonging of the students and staff, the findings could also shed light on community members’ sense of belonging, although it is not as clear compared to that of the staff and students because of the limitation of the during-

Kīngitanga Day survey. Below is the elaboration of the community members' sense of belonging.

Community members' sense of belonging

The findings showed variety of themes of community members' "identification" and "awareness of context." Unlike the university staff and students, community members only participated in the During-Kīngitanga Day survey phase of this research. Almost all community members who attended Kīngitanga Day fell into the category of in-group. Community members' responses on how they defined their identification as an insider had themes related to: their ethnicity (Māori, Pakeha, etc.), iwi (tribal connections), ethical conviction (felt responsibility to support Kīngitanga Day's cause) and role in society. The dominant themes of community members' identification were their role in society and their subscription to Māoridom. Community members who had the role of professionals in society mentioned the relation of Kīngitanga Day to their work. Community members who were Māori expressed their consolation in seeing the younger generation still hold on to their Māoridom and that Kīngitanga Day reflected the resilience of Kīngitanga and Māoridom.

Besides community members' identification aspect, their awareness of community context could also explain their sense of belonging. Similar to the students and staff, community members' awareness of the community context of Kīngitanga Day ranged from personal to the macrosystems level. However, the dominant theme of community members was the mesosystems, specifically pertaining to Māori community. This indicates that community members tend to look at Kīngitanga Day as an instrument in achieving Māori community goals. This kind of awareness is good in facilitating the needs of a disadvantaged group. However, there is a potential for the temptation of what Manaster et al. (2003) called "glorification of partial community." The term describes a process where people need to feel the superiority of their in-group compared to other groups. This could lead to people being ignorant or disdainful to the idea that their in-group and the other group belong to the same community, which is the community of human kind. Glorification of partial community does not represent

the true idea behind the social interest construct. Nevertheless, the awareness of Māori community in-group could be valuable if it is looked at in line with the goals of ideal cooperating community of human kind.

Up to this point, how the findings shed light on students', staff's, and community members' sense of belonging has been elaborated. To some degree, the discussion adds some context and specificity on the social interest construct that is so broadly defined by Ansbacher (1991) and Manaster et al. (2003). The discussion also exposes the subjective and 'phenomenological' dimensions of community experience that is needed to achieve the synergy of Adlerian psychology and community psychology as pointed out by King and Shelley (2008).

Community psychology is also interested in understanding community programmes. The next section is about understanding Kīngitanga Day from a social interest perspective.

Understanding how Kīngitanga Day nurtures or hinders social interest

As Adler wrote, "...Social [interest] remains throughout life, changed, colored, circumscribed in some cases, enlarged and broadened in others" (Adler, 1928, p. 43). Furthermore, as I mentioned in chapter 1, Mozdierz and Krauss (1996) propose that social policies that improve the cohesion or relatedness or the fellowship between people will nurture social interest in society, while those that compartmentalise people, are hostile toward common interest, and promote personal power and superiority hinder the growth of social interest in society. This part elaborates on how Kīngitanga Day as an implementation of university social policy changes, colours, circumscribes, enlarges, or broadens social interest.

To understand Kīngitanga Day from the social interest perspective, there should be a benchmark, a condition that describes the ideal point of reference. The findings chapter reveal the four domains of the social interest construct, i.e. cognitive capacity, willingness, action, and reflection. Aspects of the cognitive capacity domain are knowledgeability, significance to self, identification, awareness of community context, gradation of sympathetic concern and empathy.

In the following, I benchmark an ideal outcome and explore how they played out through the different phases of my study.

1. Pre-Kīngitanga Day Phase

From a few weeks to one day before Kīngitanga Day is held, most staff and students should: be knowledgeable about Kīngitanga Day, have positive sympathy toward Kīngitanga Day's cause, feel that Kīngitanga is significant to some degree, be aware of the community context of Kīngitanga Day, and be willing to participate in Kīngitanga Day. That is the ideal point of reference.

In reality, the Pre-Kīngitanga Day survey indicated low knowledgeability, little to no sympathy, relatively low significance, relatively high awareness of community context, and relatively low willingness of staff and students. There were even the signs of antipathy and disdainful view toward Kīngitanga Day, even though they were very small in number. A more detailed account of this appraisal could be found in the previous chapter.

This indicates that a relatively low to moderate performance of the University of Waikato in nurturing social interest in Kīngitanga Day during the pre-Kīngitanga Day phase. It suggests a need to enhance and resource strategies to encourage and support staff and students to participate.

2. During Kīngitanga-Day Phase

During the execution of Kīngitanga Day, there should be a high proportion of university staff and students attending Kīngitanga Day activities. Most staff, students, and community members who attended Kīngitanga Day should: be satisfied of their experience and rate their experience as positive and meaningful.

In reality, there were no data about the number of staff and students who attended the event, but from the qualitative accounts of research participants, there was much consensus that the proportion of staff and student attendance was low. Most staff, students, and community members who attended Kīngitanga Day were satisfied of their experience and rated their experience as positive and meaningful.

Again, the subjectively low participation of staff and students supports the findings from the pre-Kīngitanga Day phase above, in that it indicates a relatively low-moderate performance of the University of Waikato in nurturing social interest in Kīngitanga Day during the pre-Kīngitanga Day phase. However, during the phase of Kīngitanga Day execution, the findings indicate a high performance of University of Waikato in nurturing social interest.

3. Post-Kīngitanga Day Phase

After experiencing the Kīngitanga Day, most staff, students, and community members who attended should be able to produce reflections that affirm and/or improve their knowledgeability, significance to self, identification, awareness of community context, gradation of sympathetic concern and empathy. They also should be able to see the representation of the cooperating community of University of Waikato and Waikato-Tainui Iwi in the execution of Kīngitanga Day.

The scope of the findings do not include the reflections of most attendees. However, based on the during-Kīngitanga survey (N=83), 71% attendees could see the connection between University of Waikato and Waikato-Tainui Iwi in Kīngitanga Day activities.

While the findings from the post-Kīngitanga Day focus group discussion and interview captured the reflections of three international students, the small number of participants and their competing views require significantly more verification with more participants.

Understanding Kīngitanga Day using the social interest perspective has been elaborated. In the next section, I relate the findings to the university-community partnership framework.

Kīngitanga Day as the Manifestation of University-Community Partnership

As explained in chapter 1, Kīngitanga Day is a form of university-community partnership. Therefore, Kīngitanga Day could be understood using the university-community partnership perspectives. I do this in three parts. First, the students' experience is discussed. Second, how successful Kīngitanga Day is from the university-community partnership framework is discussed. And lastly, how Kīngitanga Day could be of benefit to all parties involved is also discussed.

Students' experience as framed in university-community partnership framework

The students' experience of Kīngitanga Day could be compared to students' experience in learning, because both are representing students' engagement to the university-community partnership. Deeley's (2010) research provides a useful point of reference of such experience. Specifically, this section highlights three themes found in Deeley's research, which are critical reflection, relation to coursework, and personal transformation.

In Deeley's case, all of the students involved in university-community partnership were critical reflective. The findings of this study indicate nuances of critical reflection. On the "significance to self" aspect of the cognitive capacity of students' social interest, some students felt that Kīngitanga Day was significant but negatively related to their life journey, and some others felt it was not significant, or significant at the level of trivial, or leisure. For students within these levels of significance, there was very little, if any, chance to engage in the critical reflection. In Deeley's (2010) research, students who engaged with community considered their experience as new and often dissonant with their previously held assumptions and belief, and in turn, they started to challenge what they believed and assumed previously. They began to critically reflect on their life. The same thing could not be said of students who considered Kīngitanga Day as insignificant to their university life or professional development. Choosing not to participate denied them of an experience to reflect upon. Those who considered

Kīngitanga Day's significance to self as "trivial" or "leisure," might be experiencing Kīngitanga Day, but their experiences are unlikely to touch on their values and beliefs.

Students whose comments codified a more engaging attitude, namely cultural contact, intellectual, occupational, and dignity, were likely to be willing to participate in Kīngitanga Day and to engage in critical reflection.

Deeley (2010) found that students who involved in university-community partnerships could relate their experience to their course of learning. This study finds more nuanced accounts on how students relate their experience of Kīngitanga Day to their learning. Findings from pre-Kīngitanga Day showed that a few students attended Kīngitanga Day as part of required coursework. There were accounts on what areas of study that students think Kīngitanga Day was relevant or irrelevant to. Most students felt that Kīngitanga Day was only relevant to arts, culture, social, and indigenous studies. There were areas of study that students thought Kīngitanga Day was irrelevant to, such as business management, science and engineering. The three international students who were participants of post-Kīngitanga Day phase could not relate their Kīngitanga Day experience to their studies in education and environmental studies. One international student from cultural studies could somehow relate the experience in Kīngitanga Day, but not that strongly.

Deeley (2010) found that involvement in university-community partnerships could lead to students' personal transformation. In this research, there is no account of personal transformation.

The above elaboration shows that University of Waikato could perform better on evoking critical reflection from Kīngitanga Day experience, relating Kīngitanga Days activities to students' area of study, and inducing students' personal transformation regarding issues highlighted in Kīngitanga Day. The following section will discuss how the findings relate to indicators of successful university-community partnership.

Kīngitanga Day and successful university-community partnership

McNall et al. (2009) and Ostrander and Chapin-Hogue (2011) proposed several indicators of successful university-community partnership. For the success indicators related to the meaningfulness of the project to all partners, Ostrander and Chapin-Hogue (2011) are more comprehensive with respect to how a community-university partnership activity could be meaningful to students in particular. The indicators are: (1) the students are included in the programme design and planning, as well as any other areas of programme development and functioning, (2) the students think that the activity is valuable to their educational process, (3) the students are able to easily connect their study to the professional values of social justice, and (4) the students get enhanced understanding on how their study can contribute to the development of community. The findings from this study indicate that the current Kīngitanga Day organisation can perform better on indicators 2, 3, and 4.

Kīngitanga Day and benefits to all parties involved in university-community partnership

As presented in chapter 1, successful university-community partnerships could be beneficial for the university institution, staff, and students, and also for the community institutions and members. For students, participating in university-community partnership could enhance the necessary skills and dispositions they need to secure their place in the ever increasing complexities of global society (Engberg & Fox, 2011) and to contribute in the making of a more democratic society (Bringle & Steinberg, 2010; Moore, 2013, 2014). The skills and dispositions including: communication skills (listening, writing, presenting), critical thinking, a more sophisticated understanding of contemporary social issues, ability to be sympathetic and empathic toward the viewpoint of people of different races and cultures, ability to re-evaluate and adjust their knowledge and belief systems (reflection skills), a more nuanced perspective of their social identity, and disposition to be knowledgeable of and involved in local community (Bringle & Steinberg, 2010; Engberg & Fox, 2011; Moore, 2014). Findings from this research indicate that for those who do attend Kīngitanga Day, their feedback

is positive and supportive of the day's activities, and in line with a few aspects of the findings from earlier research previously mentioned. Worryingly are those who choose not to attend and their reasons why. If Kīngitanga Day is to have a greater impact, then attitudes about attendance will need to improve.

For university staff, the benefits include: chances to get additional funding for research projects, enhanced societal relatedness of research projects, development of 'cutting-edge' research projects, publication opportunities, and increased societally-relevant illustrations for teaching (Buys & Bursnall, 2007). The findings of this research indicate that University of Waikato performs well in the aspect of societal relatedness of research projects. Most Kīngitanga Day attendees could see how the topics presented could relate to NZ society.

For the counterpart community institutions, being involved in university-community partnership could bring benefits such as facilitation in achieving community institution's aspirations, a more sustained and enhanced organisational capacity, enriched human resources, increased social capital, uplifted motivation to struggle for social justice and equity, and changed by transformational learning (Sandy & Holland, 2006). The findings from this research suggest that University of Waikato performs well in making Kīngitanga Day beneficial in at least two areas, which are 'facilitation in achieving community institution's aspirations' and 'uplifted motivation to struggle for social justice and equity'. As shown in chapter 1, Kīngitanga is the aspiration of Waikato-Tainui Iwi and Kīngitanga Day is a way to facilitate this aspiration. Furthermore, most comments from the During-Kīngitanga Day survey show uplifting tones, indicating that community members feel encouraged to support Kīngitanga's cause of social justice and equity.

Up to this point, I have elaborated on how the findings illuminate the understanding of social interest construct and the university-community partnership. The scholarship of social interest is usually deep and theoretical, while the scholarship of university-community partnership is usually highly pragmatic. In the next section, I try to bridge that gap so that the social interest construct could be pragmatic to some degree to the university-community partnership while staying true to its true definition. I do that by developing a

framework: Social Interest Coupled with Socio-Ecological Systems (SICSES) model.

Social Interest Coupled with Socio-Ecological Systems (SICSES)

Model

From my engagement with the findings, I have refined my understanding of the social interest construct. My refined understanding of social interest enables me to develop a model that simultaneously sheds light on the social interest construct, and helps us to understand the context of Kīngitanga Day, and promote the usefulness of the construct in developing and maintaining good cooperating community of university and local indigenous people. I call the model “SICSES” (Social Interest Combined with Socio-Ecological Systems).

The model is basically an illustration of the cyclical process involving four domains, i.e. cognitive capacity, willingness, action, and reflection. The flow of the process is: certain nuances of people’s cognitive capacity will lead to their willingness or unwillingness to participate; their willingness or unwillingness to participate will lead to the process of consciously making a choice on course of action; their conscious choice will result in action; past actions become experience which with reflection will alter the cognitive capacity; the object of the process is the cooperating community of university and local indigenous people; the object of the process is a part of a larger socio-ecological systems context. The process is depicted in Figure 4.1 below.

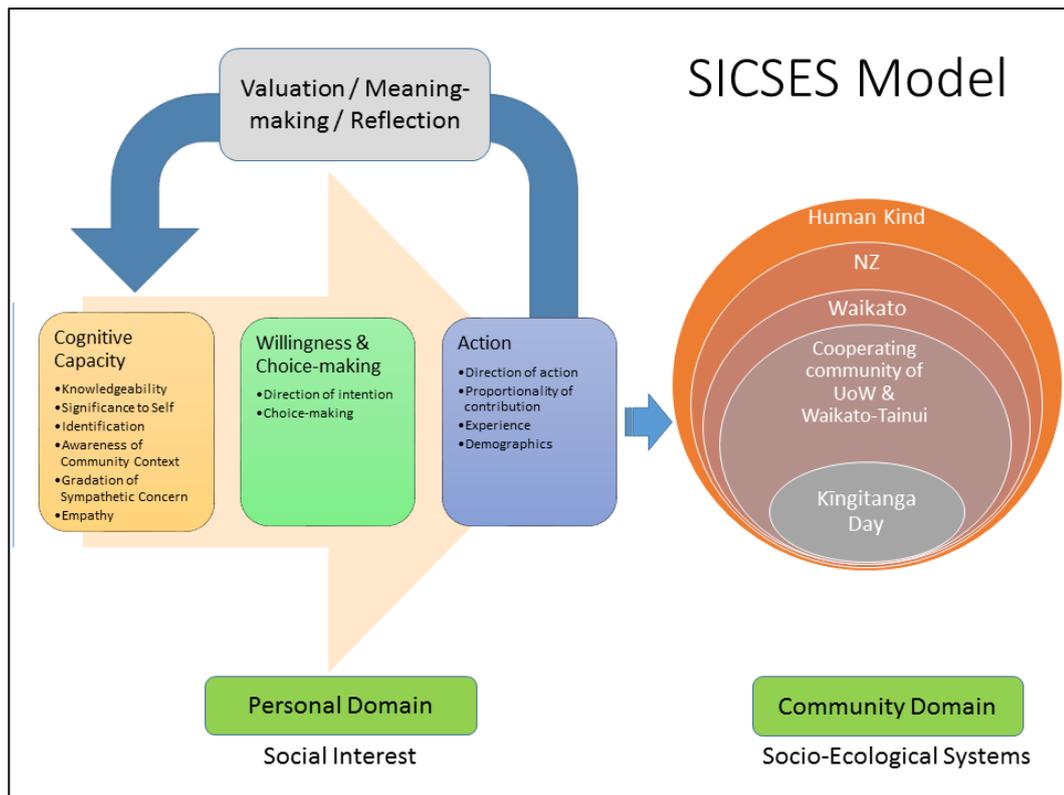


Figure 4.1. Social Interest Coupled with Socio-Ecological Systems (SICSES) Model

By understanding the cyclical process of social interest and its connection with the socio-ecological systems, we will get insights on why people are willing or unwilling to participate in activities related to achieving the ideal cooperating community. Interventions can be designed to persuade people to participate by targeting their cognitive capacity domain. Activities in the action domain could be designed to increase the probability of favourable reflections that will in turn alter people's cognitive capacity to be more in line with the efforts of developing and maintaining a good cooperating community. I think this model is useful in developing and maintaining a good cooperating community of university and local indigenous people.

In this chapter I have elaborated on how the findings elucidate the social interest construct, mainly by observing students', staff, and community members' sense of belonging. I then explored Kīngitanga Day using social interest perspectives. I then sought to understand Kīngitanga Day using university-community partnership scholarship. And lastly, I elaborated on a model to bridge the Adlerian

theory and community psychology divide. Below, I consider the limitations of this study.

Limitations

A significant limitation of this research is that it did not explore the perspectives of Kīngitanga Day planners and volunteers. Volunteers' and planners' perspectives represent the people with delegated responsibility for the execution of Kīngitanga Day. Further investigation will shed light on why Kīngitanga Day takes the form that it has, what decisions are involved and why, and how they experience and feel about the execution. Such a study will result in a more complete and sophisticated picture of the Kīngitanga Day execution, instead of the emphasised view predominantly of bystanders and attendees as conveyed by this research.

Another limitation is its generalisability. This research is done in the context of one university in New Zealand. The findings of this kind of research would likely vary in other contexts. However, the case of University of Waikato could be a point of reference for other universities and local indigenous people. A further point relates to other community partnerships the University of Waikato has and how the institution might look to enhance such relationships.

This research employed qualitative methods, mixed with quantitative methods. This made the research not deep enough qualitatively and not broad enough quantitatively. However, the mixed-methods approach is still capable of producing useful knowledge pragmatically (Teddlie & Tashakkori, 2009).

Future research

This research has explored mainly student experience and social interest in Kīngitanga Day. It would be interesting to investigate university staff's, managers', policy makers', and Kīngitanga Day organisers' social interest in the future.

Future research that further develops the SICSES model are cordially invited. I believe the development of the model could improve the cooperation between universities and local indigenous people around the world.

It would also be interesting to investigate the dynamics of university engagement with local indigenous people in other universities in New Zealand. That way, a more comprehensive understanding on how universities in New Zealand engage with local Māori could be acquired. The understanding could provide insights on how to improve the biculturalism in New Zealand society.

Concluding Comments

I write this thesis with three target groups of audience in mind. They are university managers and policy-makers, leaders of indigenous people, and organisers of activities related to university-community partnership. I hope at this point they are—to some degree—convinced by my arguments and getting some insight on how to improve the relationship between university and indigenous people of the university's region.

This research is part of my endeavour to contribute to the sustainability and well-being of university and indigenous people communities. I hope I am not alone along the way.

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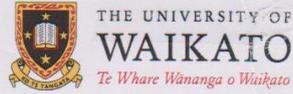
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APPENDICES

Appendix A: Ethics Approval

School of Psychology
The University of Waikato
Private Bag 3105
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Phone 64-7-858 2889
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20 August 2014

Edward Theodorus
School of Psychology
University of Waikato
PO Box 3105
Hamilton

Dear Edward

Ethics Approval Application – # 14:51
Title: Social Interest in Kingitanga Day

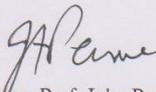
Thank you for your ethics application which has been fully considered and approved by the Psychology Research and Ethics Committee.

Please note that approval is for three years. If this project has not been completed within three years from the date of this letter, you must request reapproval.

If any modifications are required to your application, e.g., nature, content, location, procedures or personnel these will need to be submitted to the Convenor of the Committee.

I wish you success with your research.

Yours sincerely



Assoc. Prof. John Perrone
Convenor
Psychology Research and Ethics Committee
School of Psychology
University of Waikato

Appendix B: Pre-Kīngitanga Day 2014 Online Survey Form

Page 1:



Welcome.

This study surveys your interest and knowledge of Kīngitanga Day. The information you provide will help the University enhance its future Kīngitanga Day activities and experience. The survey will take about 5-10 minutes to complete and you can stop at any time before confirming submission of your responses. Only answer those questions you feel able to.

For more information, you can contact Edward Theodorus at this email address: et55@students.waikato.ac.nz. Email me if you would like a summary of the findings.

This research project has been approved by the School of Psychology Research and Ethics Committee of the Faculty of Arts and Social Sciences, University of Waikato. Any questions about the ethical conduct of this research may be sent to the convenor of the Research and Ethics Committee (Associate Professor John Perrone, phone: 838 4466 ext.8292, e-mail jpnz@waikato.ac.nz).

Please click the below button to proceed.



Q1. You are:

- University of Waikato Staff
- University of Waikato student

Q2. Your gender:

- Male
- Female

Q3. Your age:

- 25 year-old or under 25 year-old
- 26 year-old or over 26 year-old

Q4. You are enlisted as a volunteer of Kingitanga Day 2014:

- Yes
- No

Q5. Your ethnicity:

Q6. How many years have you attended or worked at the University of Waikato?

<< >>

INTRODUCTION

Kīngitanga Day is an opportunity for students, staff and the wider community to celebrate the University's distinctive identity, heritage and relationships. Various central activities focus on the relationships with the Kīngitanga and Māori communities, however the programme extends wider in order to embrace the University's cultural diversity and its various expressions of excellence across all areas. A fun and vibrant day is anticipated for the University and the community.

Q7. How much do you feel you know about the purpose of Kīngitanga Day?

- Not enough
- Enough
- More than enough

Q8. In the past, what did you do on Kīngitanga Day?

- Taking the day off
- Studying
- Attending Kīngitanga Day activities
- Other:

Q9. Will you be attending Kīngitanga Day activities on Thursday, 18 September 2014?

- Yes. Because:
- No. Because:

Q10. What do you expect to gain from Kīngitanga Day?

Q11. What might encourage you to attend?

Q12. Is Kīngitanga Day relevant to the educational process at University of Waikato?

Yes. Because...

No. Because...

Q13. Is Kīngitanga Day relevant to your personal aspirations?

Yes. Because...

No. Because...

Q14. Is Kīngitanga Day relevant to your professional aspirations?

Yes. Because...

No. Because...

Q15. Write your comments about Kīngitanga Day and this survey

<<>>

Page 4:

Thank you for your participation!
It is very much appreciated.
😊

Are you sure you want your answers on this survey to be saved, recorded, and analysed?

Yes. (The information you have provided will be immediately saved and recorded)

No. (The information you have provided will be discarded)

<< >>

Appendix C: During-Kīngitanga Day 2014 Survey Form

Front side:



Kīngitanga Day 2014 Survey



This study surveys your experience of Kingitanga Day. The information you provide will help the University of Waikato (UoW) enhance future Kingitanga Days. Please complete the form and return it to the confidential survey boxes on the designated tables around S Block.

You are : UoW Staff UoW Student Community member

Your gender : Male Female

Your age : 25 year-old or under 26 year-old or over

Are you a Kīngitanga Day 2014 volunteer? : Yes No

Your ethnicity: _____

If you are UoW staff or student, how many years have you attended or worked at the University of Waikato? ____ year(s)

1. What Kīngitanga Day events/activities did you attend?

2. How satisfied were you with those events/activities you attended?

Very Unsatisfied Unsatisfied Satisfied Very Satisfied

Why?

Back side:

3. In your opinion, did Kingitanga Day 2014 adequately reflect the unique connection of the University of Waikato with Waikato-Tainui and the Kingitanga?

No A little A lot

Explain your answer:

4. What might the University do to enhance future Kingitanga Days?

5. Further comments about Kingitanga Day and this survey:

Kia ora! Thank you for your participation! ☺

For more information and a summary of the results, email et55@students.waikato.ac.nz. This is a graduate thesis study by Edward Theodorus, approved by the School of Psychology Research and Ethics Committee of the Faculty of Arts and Social Sciences, University of Waikato. Any questions about the ethical conduct of this research may be sent to Associate Professor John Ferrone, phone: 838 4466 ext.8292, e-mail jpaz@waikato.ac.nz.

Appendix D: Focus Group Discussion Schedule

Post-Kīngitanga Day Focus Group Discussion Guide

The output of this research is expected to help the University:

- To enhance students' experience of Kīngitanga Day
- To increase the usefulness and relevance of Kīngitanga Day to students, staff, the University, and community members
- To see how students perceive the relationship between University of Waikato with and Waikato-Tainui people as reflected in Kīngitanga Day

1. What activities did you join? Why? What did you feel and think when you were experiencing those sessions?
2. What experiences in the past are the basis of those feeling and thinking?
3. What are your worldview, assumptions, and beliefs regarding Kīngitanga Day?
4. What part of Kīngitanga Day do you find useful? Why?
5. Is Kīngitanga Day relevant to your education? Why?
6. Is Kīngitanga Day relevant to your future endeavours? Why?
7. Do you notice any difference in you before and after you experienced the Kīngitanga Day? Why?
8. In your opinion, was Kīngitanga Day a celebration of the University's distinctive identity, heritage and relationships?
9. In your opinion, did Kīngitanga Day highlight the universities' relationships with the Kīngitanga and Māori communities?
10. In your opinion, did Kīngitanga Day embrace the University's cultural diversity and its various expressions of excellence across all areas?
11. In your opinion, was Kīngitanga Day a fun and vibrant day for the University and the community?
12. How might student interest be enhanced and grown through the Kīngitanga Day experience?

Appendix E: Interview Schedule

Introduction

The output of this research is expected to help the University:

- To enhance students' experience of Kīngitanga Day
- To increase the usefulness and relevance of Kīngitanga Day to students, staff, the University, and community members
- To see how students perceive the relationship between University of Waikato with and Waikato-Tainui people as reflected in Kīngitanga Day

To enhance students' experience of Kīngitanga Day in the future, we need to explore students' real experience in the present Kīngitanga Day. This interview will do that. We will explore your experiences, and your feelings and thinking related to those experiences. We will evaluate your satisfaction of the current Kīngitanga Day experience.

The second goal is to increase the usefulness and relevance of Kīngitanga Day to students, staff, the University, and community members. To be able to do that, we need to explore the usefulness and relevance of Kīngitanga Day to your personal and professional aspirations, what you gain from the activities, how the activities benefit you.

The third goal is to see how students perceive the relationship between University of Waikato and Waikato-Tainui people as reflected in Kīngitanga Day. Kīngitanga Day is one of several manifestations of the relationship between university and Waikato-Tainui people. There are also other cultural events, collaborative research practices, and a board of iwi/tribe representatives in the university policymakers that are the manifestations of the relationship. We will explore your thoughts on how much the relationship manifests in Kīngitanga Day.

I hope that this introduction and the information sheet could give you sufficient understanding about this research. Feel free to ask questions to clarify things you don't understand about this research before we begin.

Interview Schedule

1. What activities did you join? Why? What did you feel and think when you were experiencing those sessions?
2. What experiences in the past are the basis of those feeling and thinking?
3. What are your worldview, assumptions, and beliefs regarding Kīngitanga Day?
4. What part of Kīngitanga Day do you find useful? Why?
5. Is Kīngitanga Day relevant to your education? Why?
6. Is Kīngitanga Day relevant to your future endeavours? Why?
7. Do you notice any difference in you before and after you experienced the Kīngitanga Day? Why?
8. In your opinion, was Kīngitanga Day a celebration of the University's distinctive identity, heritage and relationships?
9. In your opinion, did Kīngitanga Day highlight the universities' relationships with the Kīngitanga and Māori communities?
10. In your opinion, did Kīngitanga Day embrace the University's cultural diversity and its various expressions of excellence across all areas?
11. In your opinion, was Kīngitanga Day a fun and vibrant day for the University and the community?
12. How might student interest be enhanced and grown through the Kīngitanga Day experience?

Appendix F: Participant Information Sheet

FGD Participant

UNIVERSITY OF WAIKATO
FACULTY OF ARTS & SOCIAL SCIENCES
SCHOOL OF PSYCHOLOGY

Post-Kīngitanga Day 2014 Focus Group Discussion Information Sheet

Hi. I'm Edward.

I am a Masters student in community psychology programme at the School of Psychology, Faculty of Arts and Social Sciences, University of Waikato. I'm doing a study on the interest and knowledge of Kīngitanga Day. This study is part of my masters thesis.

As part of this study, I am doing focus group discussions (FGDs). I invite you to participate. Each discussion session consists of 3-5 participants. We will discuss about your opinions, experience, and reflection related to Kīngitanga Day. The duration of the discussion will be around 1 hour, no more than 1.5 hour.

I will record the FGD using digital audio recording device from which I will prepare a summary. The summary may include verbatim of particularly significant parts of the conversation. The FGD participants will be asked whether they want to validate or correct the summary. I will send out the summary to participants who want to validate or correct it. If I do not hear from the participant within two weeks of sending out the summary, I will assume that he/she is happy for me to use the information as it is.

In the report and any subsequent publication, I will not use your name or the name of your organisation. However, people familiar with you and your views may possibly be able to recognise you.

This study is voluntary and participants can withdraw at any time without any disadvantage to them.

I hope you are willing to participate, to share your experience, and to contribute to the improvement of Kingitanga Day. Your participation will be much appreciated.

In conducting this study, I am supervised by Associate Professor Linda Waimarie Nikora and Ms Bridgette Masters-Awatere. They are lecturers at the School of Psychology. To get more information about this research, you can contact me at this email address: <et55@students.waikato.ac.nz>.

This research project has been approved by the School of Psychology Research and Ethics Committee of the Faculty of Arts and Social Sciences, University of Waikato. Any questions about the ethical conduct of this research may be sent to the convenor of the Research and Ethics Committee (Associate Professor John Perrone, phone: 838 4466 ext.8292, e-mail jpnz@waikato.ac.nz).

Interview Participant

UNIVERSITY OF WAIKATO

FACULTY OF ARTS & SOCIAL SCIENCES

SCHOOL OF PSYCHOLOGY

Post-Kīngitanga Day 2014 Interview Information Sheet

Hi. I'm Edward.

I am a Masters student in community psychology programme at the School of Psychology, Faculty of Arts and Social Sciences, University of Waikato. I'm doing a study on the interest and knowledge of Kīngitanga Day. This study is part of my masters thesis.

As part of this study, I am doing interviews. I invite you to participate. We will be involved in conversations about your opinions, experience, and reflection related to Kīngitanga Day. The duration of the interview will be around 1 hour, no more than 1.5 hour.

I will record the interview using digital audio recording device from which I will prepare a summary. The summary may include verbatim of particularly significant parts of the conversation. The participants will be asked whether they want to validate or correct the summary. I will send out the summary to participants who want to validate or correct it. If I do not hear from the participant within two weeks of sending out the summary, I will assume that he/she is happy for me to use the information as it is.

In the report and any subsequent publication, I will not use your name or the name of your organisation. However, people familiar with you and your views may possibly be able to recognise you.

This study is voluntary and participants can withdraw at any time without any disadvantage to them.

I hope you are willing to participate, to share your experience, and to contribute to the improvement of Kingitanga Day. Your participation will be much appreciated.

In conducting this study, I am supervised by Associate Professor Linda Waimarie Nikora and Ms Bridgette Masters-Awatere. They are lecturers at the School of Psychology. To get more information about this research, you can contact me at this email address: <et55@students.waikato.ac.nz>.

This research project has been approved by the School of Psychology Research and Ethics Committee of the Faculty of Arts and Social Sciences, University of Waikato. Any questions about the ethical conduct of this research may be sent to the convenor of the Research and Ethics Committee (Associate Professor John Perrone, phone: 838 4466 ext.8292, e-mail jpnz@waikato.ac.nz).

Appendix G: Participant Consent Form

Research Project: Students' Social Interest in Kingitanga Day

Please complete the following checklist. Tick (✓) the appropriate box for each point.	YES	NO
1. I have read the Participant Information Sheet (or it has been read to me) and I understand it.		
2. I have been given sufficient time to consider whether or not to participate in this study		
3. I am satisfied with the answers I have been given regarding the study and I have a copy of this consent form and information sheet		
4. I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without penalty		
5. I understand that my participation in this study is confidential and that no material, which could identify me personally, will be used in any reports on this study.		
6. I have the right to decline to participate in any part of the research activity		
7. I know who to contact if I have any questions about the study in general.		
8. I wish to receive a summary of the findings from the research		

Declaration by participant:

I agree to participate in this research project and I understand that I may withdraw at any time. If I have any concerns about this project, I may contact the convenor of the Psychology Research and Ethics Committee (Associate Professor John Perrone, Tel: 07 838 4466 ext 8292, email: jpnz@waikato.ac.nz)

Participant's name (Please print):

Signature:

Date:

Declaration by member of research team:

I have given a verbal explanation of the research project to the participant, and have answered the participant's questions about it. I believe that the participant understands the study and has given informed consent to participate.

Researcher's name (Please print):

Signature:

Date:

Glossary

haka = Māori war dance

mana = dignity

poi = a dance performed with balls attached to flax strings, swung rhythmically

rangatira = tribal chief

tangata = people

tauīwi = people who are not Māori

waiata = Māori song

whenua = land