

Projective Techniques in Indigenous Evaluation

Exploring Tūhoe concepts of success

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&
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Australasian Evaluation Society
(AES) Conference

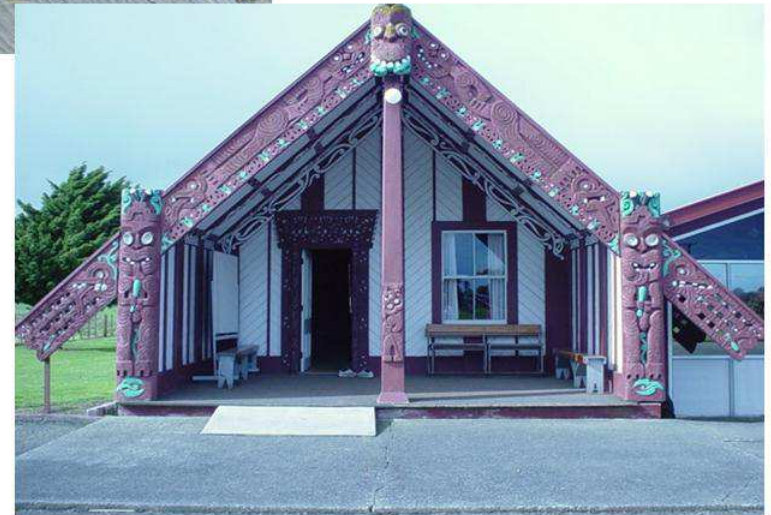
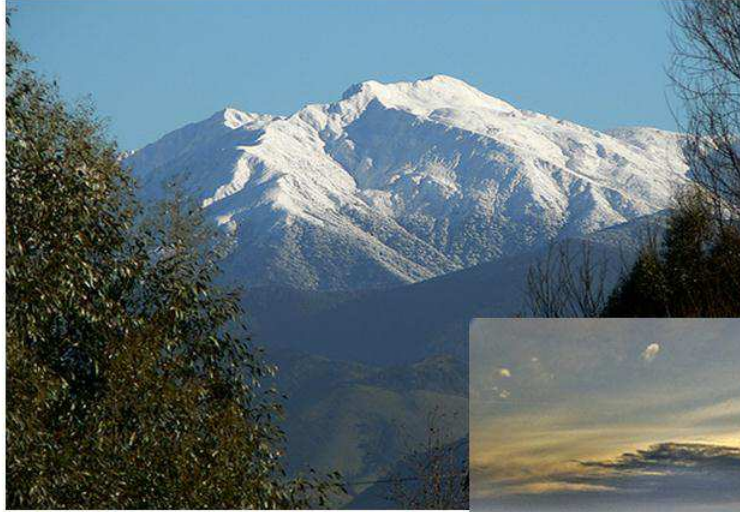
31 August 2012
Adelaide



Nan Wehipeihana



Lisa Rangiaho



Ko Tararua te maunga
Ko Ohau te awa
Ko Tukorehe te marae



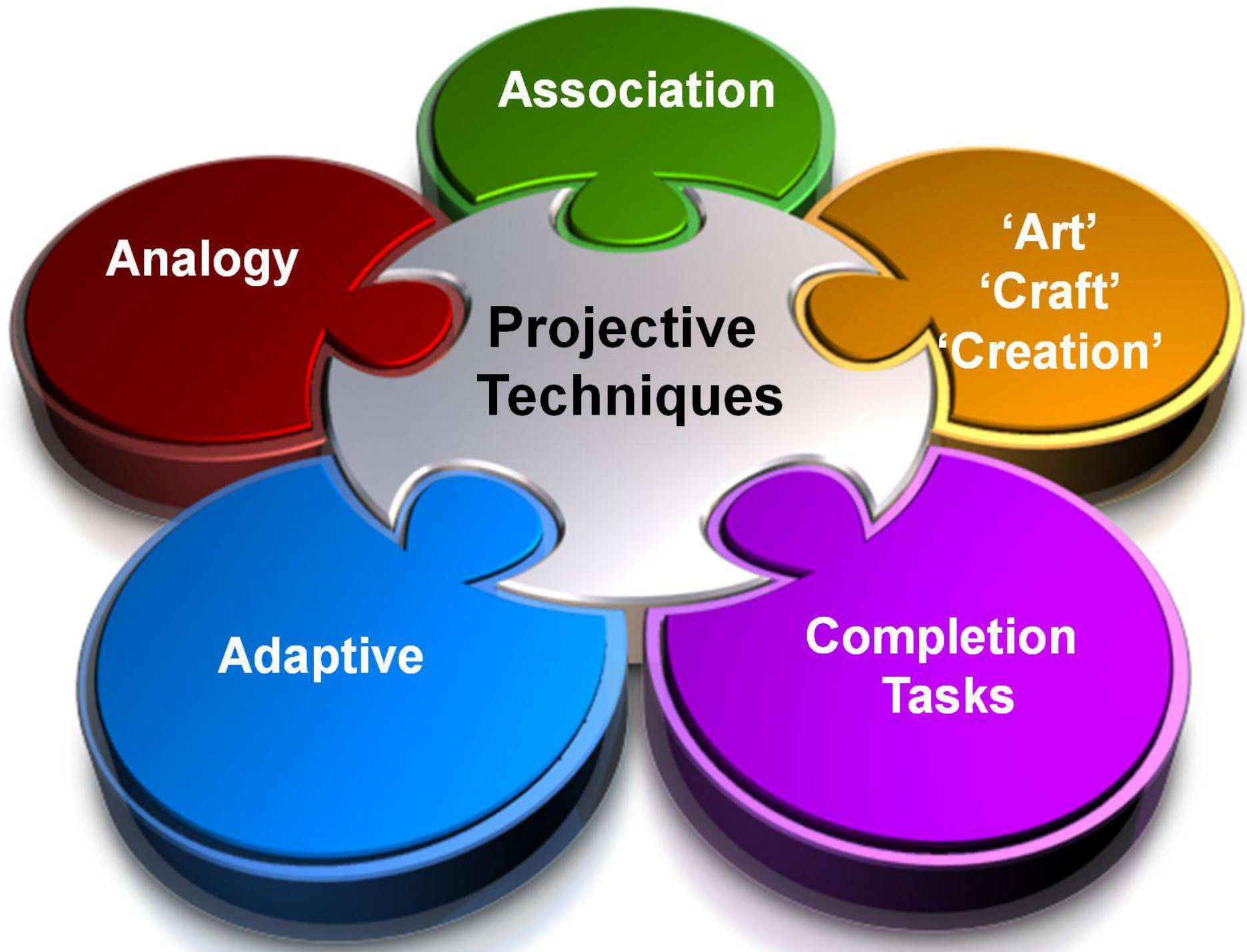
Ko Ngati Tukorehe te iwi

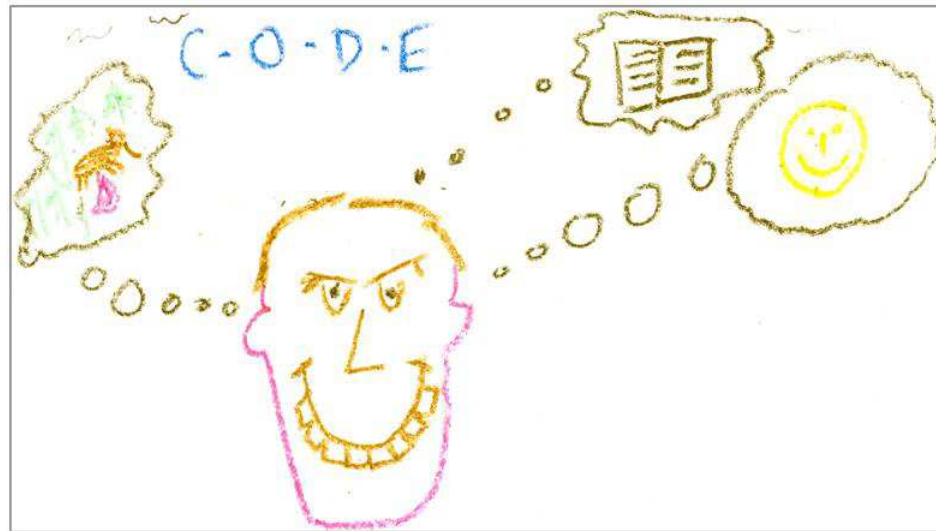
Tuku mihi - Acknowledgement

- Tuku mihi ki te tangata whenua; nga kuia, nga kaumatū, me nga tupuna hoki
 - *I would like to acknowledge the traditional owners of this land; and elders past present future*
- Tuku mihi ki a ratou mo ta ratou mihi mahana ki a matou te manuhiri
 - *I would like to thank them for their warm welcome*
- Tuku mihi hoki ki a Tipene mo nga wero hei whakatakoto i mua i a matou. Tuku mihi.
 - *I would like to thank Steve for the quiet challenge he put to us all.*
- Tena koutou katoa
 - *Greetings, salutation, greetings.*

Overview

- My history in the use of projective techniques
- The project: Exploring Tūhoe concepts of success
- My role and my relationship
- The projective methods
 - Culturally referenced photographs
 - Tribal sayings and Māori proverbs
 - Bi-lingual word sort
- Conclusion







Tūhoe Education Authority

Te Rohe Pōtae o Tūhoe



- Tūhoe Education Authority
 - Role is to support the provision of quality education in the 13 schools in the Tuhoe region
- Contributing to the Tūhoe Education Strategy and to *Te Marautanga o Tūhoe* - Tūhoe tribal curriculum

The project: Tūhoe Concepts of Success

... To define the qualities, knowledge and attributes needed for a Tūhoe learner to be successful

... To develop a Tūhoe framework for the application of the success measures in Tūhoe schools

My role... and my relationship

- To support their collection of data
- 4 local researchers – from each community
- Not Tūhoe
- I had previously supported past evaluation and research projects
- Established relationships
- Te reo Māori and te reo Pakeha

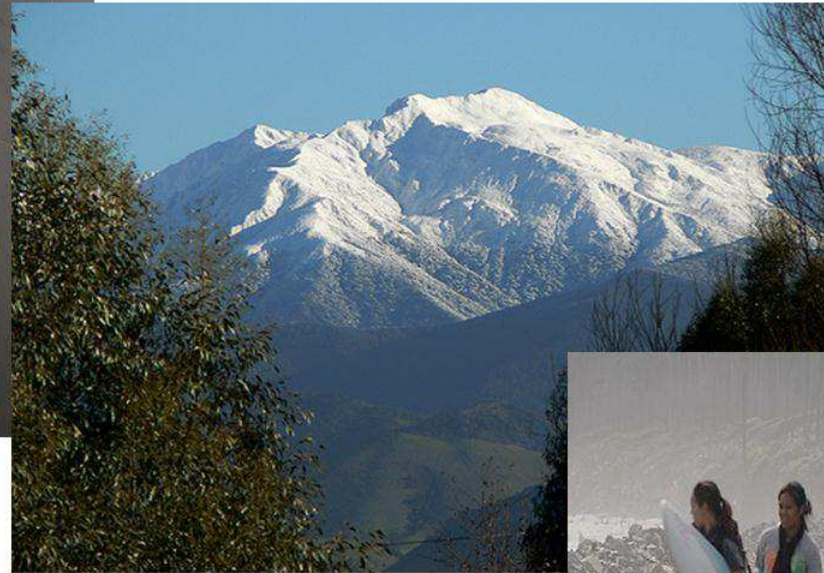
Questions to Lisa Rangiaho

- *A sense that standard techniques weren't going to cut it*
 - *Concerned that we just going to get standard educational achievement feedback but ...*
- *Needed methods that would work with all age groups, with Māori language speakers*
 - *Some techniques don't translate well given that the core of people are reo speakers; they don't elicit the things and information we know sits underneath*
- *Some help with the framing and framework*
 - *Make sure we were framing things up right*

Culturally referenced photographs



Culturally referenced photographs



Lisa's reflections

- Nice lead in... Great way to get people talking, setting the scene, particularly whenua (land)
 - *But can be very broad, and can be quite literal*
- Images of their own people, leaders powerful; rich descriptions of the attributes and characteristics
 - *But potentially limiting – need to ensure a wide range of 'leaders' images*
- Contrasts with my own experience of use of images – where probing and reflective questioning can tap into deeper emotions and values

Tribal sayings

Māori proverbs

Tuhoe moumou kai
moumou taonga
moumou tangata ki te po.

Nā tō rourou, nā taku
rourou ka ora ai te iwi

Tokū Ora
Tokū Tūhoetanga.

He aha te mea nui o te ao?
He tangata!
He tangata!
He tangata!

Lisa's reflections

- Tended to work well with kuia and kaumatua
 - *A sense that they 'think' metaphorically, very comfortable thinking about things in this way*
 - *Offered a holistic view of the world – not necessarily personalised or individualised*
- But overall didn't yield much additional information
 - *Tended to stick to the 'known' 'accepted' definition*
 - *Not the done thing to 'play' with whakatauki. They have their own mana (authority, legitimacy)*

Bi-lingual word sort and word association

Global knowledge	Kuia and koroua	Haka	Waiata	Te Reo o Tuhoe
Tikanga	Nga korero o Nehe	Marae	Hapu	whanau
whenua	whakapapa	Tipuna	Atua	Mahi
Confidence	Pride	Choices	Happiness	Matauranga Kura
Aroha	Good Health	Humble	Respect	Honest

Lisa's reflections

- Worked the best
 - *Really thought about the words*
 - *Tūhoetanga and what this meant for them – all talked about it personally and differently*
- Really got into the process
 - Selected words, ordered words, fought over, words – and wrote their own words
 - Played around with the grouping of the words
- Easy to jump off individual words or clusters of words
 - *Matamateaone – literally translates as to die for your land, where you come from*

Lisa's reflections

- Of all the three methods:
 - *Enabled deeper and richer discussion of cultural values*
 - *Lots of things taken for granted – so helps make the implicit explicit*

Final reflections

- Contrasts with my my own experience of use of projective techniques
- Wordsort a good method – but other methods such as the use of images more powerful
 - *But wordsort easier for new researchers to pick up*
 - *Use of images requires good level of probing and questioning skills – particularly if conversations doesn't automatically*
- A reflection session with Lisa and the researchers planned

He waiata hei kinaki (*a song of acknowledgement*)



Raranga raranga harakeke e
Hei kete parareka kumara e

Whiriwhiri whiriwhiri kia kaha e
Hei papa whariki wharenuui e



Wehewehe wehewehe kiekie e
Hei ko tuitui tukutuku e

Huhuti huhuti raupo e
Hei poi patupatu hinengaro e

