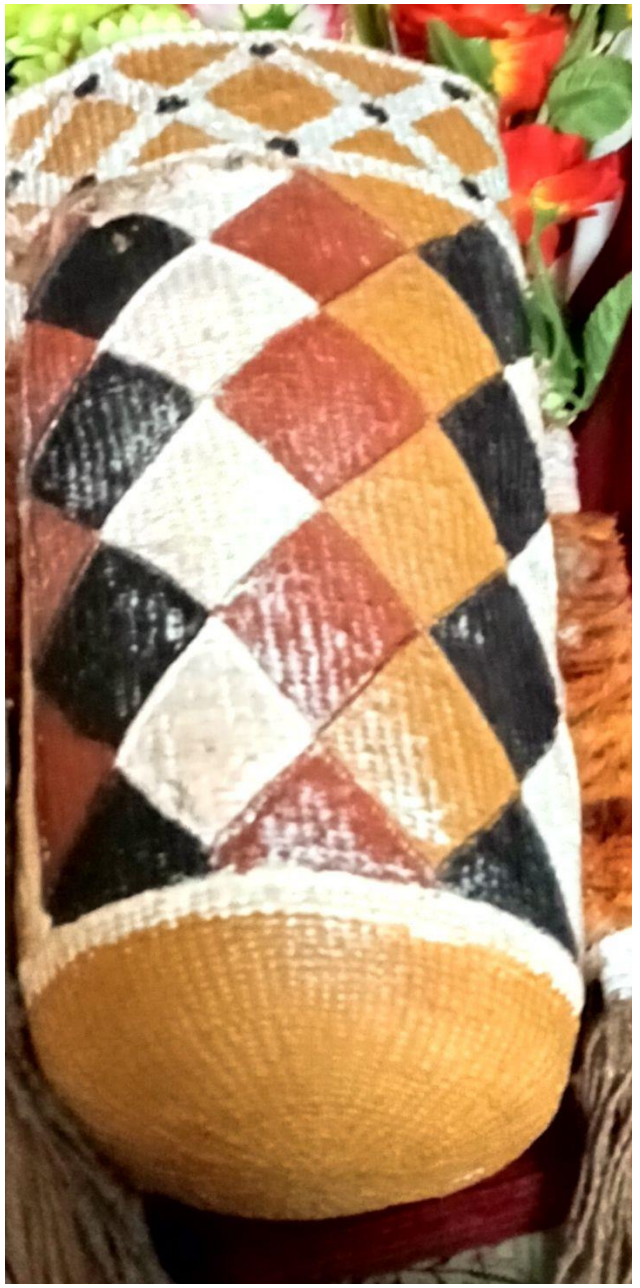

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Yolŋu research, monitoring and evaluation

Moŋunu Gumbula and Helen Gandaŋu

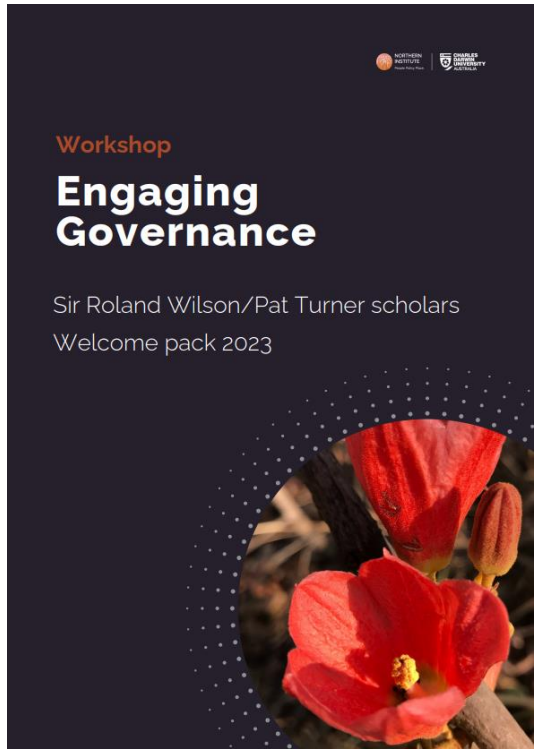
Engaging Governance Workshop, December 2023

CHARLES DARWIN UNIVERSITY AUSTRALIA

Mulka

How you feel, how you look at yourself, how you are ready to step forward when you are given that task to be done.

Just coming into existence and beginning to display signs of future potential.



Engaging Policy:

Bringing Indigenous knowledge into policy practice

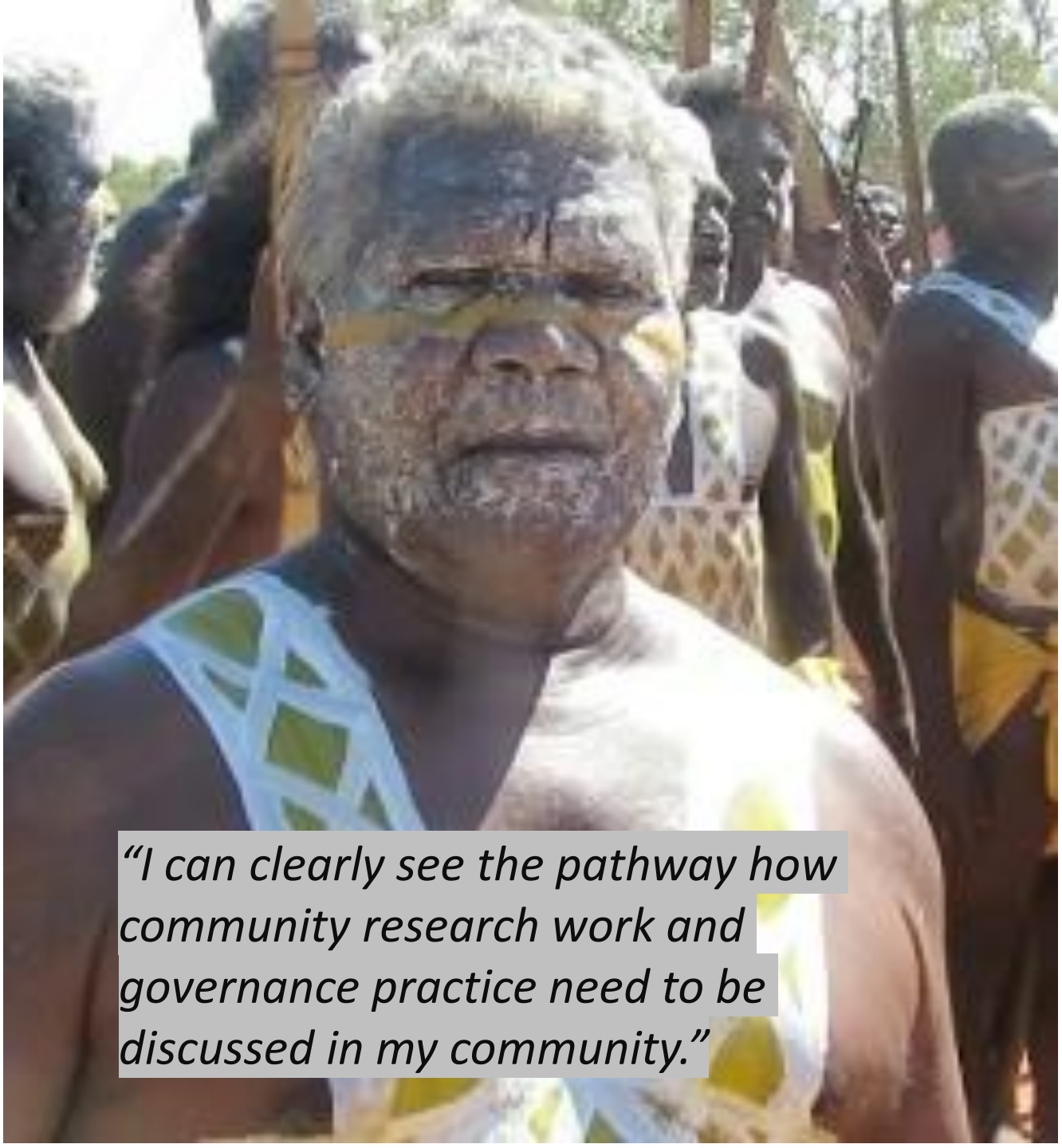
Yolngu policy practices…

- They have to be seen and examined; clarified so ceremony goes smoothly and benefits the group
- We acknowledge how everything is in place
- Policy is already there, but we have to make it work. People have to design, redesign, implement that policy
- These are the practices of Yolngu *Rom,* Yolngu governance

Engaging Governance Workshop Flyer:

"First Nations public policy workers and those delivering government services are often called upon to make difficult decisions in their work, designing, implementing, and evaluating the policies and practices of governments."

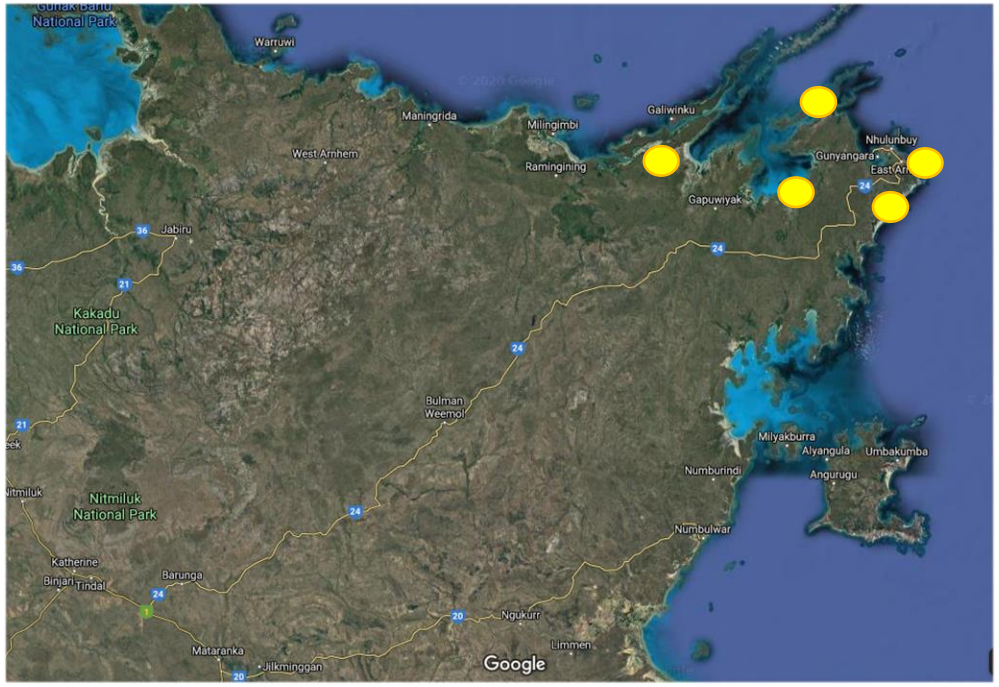
Have to look at the substance that is coming, and keep balancing the governance



“I can clearly see the pathway how community research work and governance practice need to be discussed in my community.”

Ian Mongunu Gumbula

- Tribe - Daygurrgurr Gupapuyŋu
- Skin name - Bu̲lany
- Homeland – Djiliwirri
- Great-grandmother - Rirratjiŋu (Yalaŋbara)
- Grandmother – Lamamirr (Nanydjaka)
- Mother – Golumala (Barrkira)
- Great-great-grandmother – Wangurri (Dhäliny)



Warraw’

Gurruwurru (Dhuwa)

Gaydaka - Stringy bark leaves

Bu̲ltjan (Yirrtija)

Rangan - Paperbark leaves

Connection between land, people and environment –
when you are designing you need to design right structure and materials for shelter. To create purpose and meaning for that place.

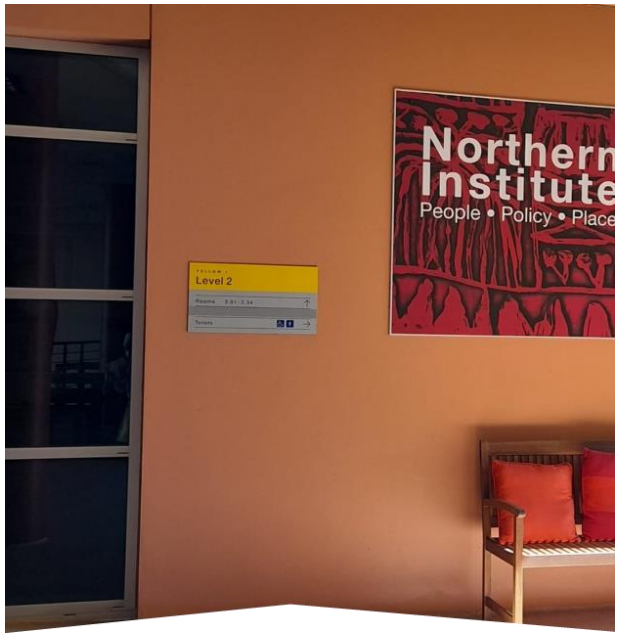
Engaging governance:

Bringing Indigenous knowledge into government governance practices

In Northern Territory governance, balanda institutions work together

- Parliament making laws
- Local corporations delivering services
- University conducting research

How does Yolngu governance engage all these areas?



Parliament warraw

I bring my gakal into every area…

Bring to government area and its policies cultural values that belong to Yolŋu Nations Assembly

Yugul Mangi Development

Aboriginal Corporation

Community organisation warraw

Bring my gakal into every area…

Bring to board area and its policies cultural values that belong to clan nations

University warraw

Bring my gakal into every area…

In CDU work try to bring a reflection of work in other areas to help and support the previous areas – community, government and boards

Bringing my structure into those areas of governance…

Galiwin'ku Community

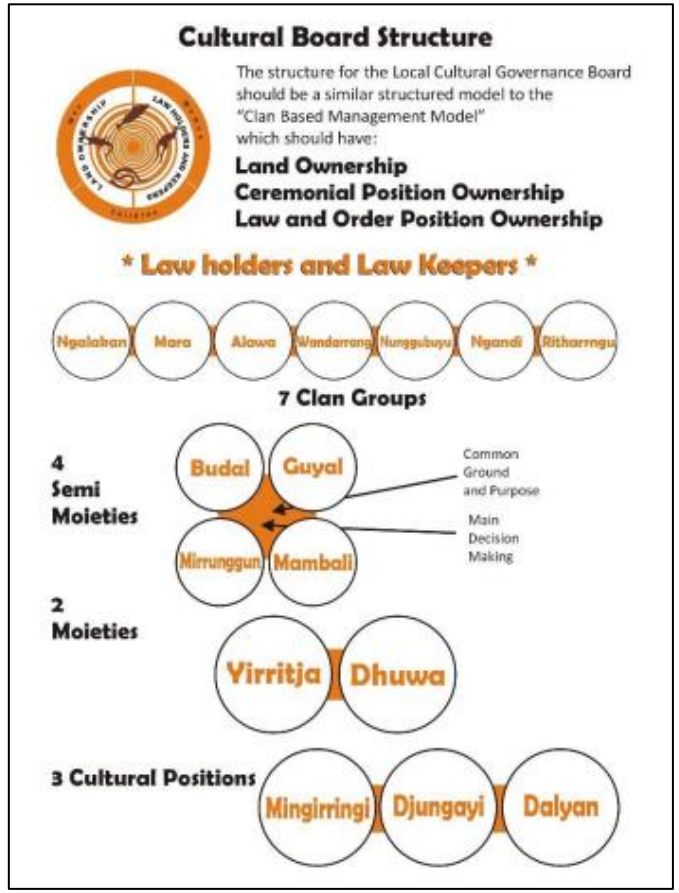
Cultural Governance Body — Yothu-Yindi Warraw'

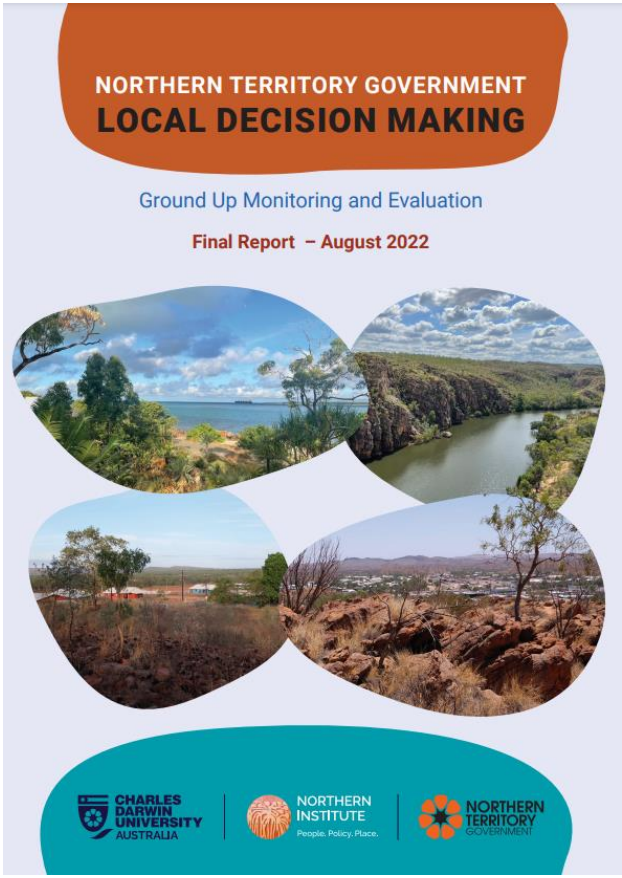
Gungayunamirr Mala (3 primary clan groups) — Garrawurra, Malarra, Golpa-Gandaŋu

2 Moieties — Yirritja, Dhuwa

3 Cultural Positions — Djungaya, Märi, Gutharra

Ngukurr Community





Yolŋu research and monitoring and evaluation is always happening…

Monitoring and Evaluation Yolngu Way

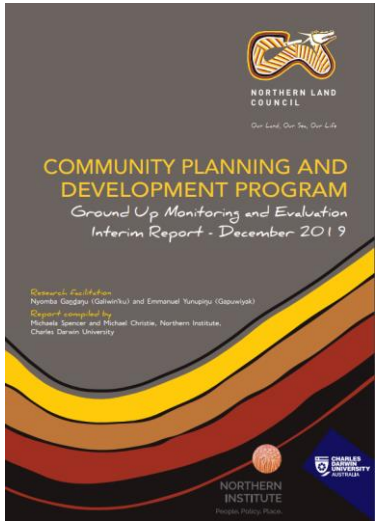
- Balanda departments don’t know about landmarks in both areas (Dhuwa and Yirritja)
- Yolngu people know because it’s been created by a spiritual being that connects through dancing and through paintings. That’s how Yolngu TO’s know how to correct it

Gakal

“That child was called vulnerable by police, by the services…”

1. Gathering

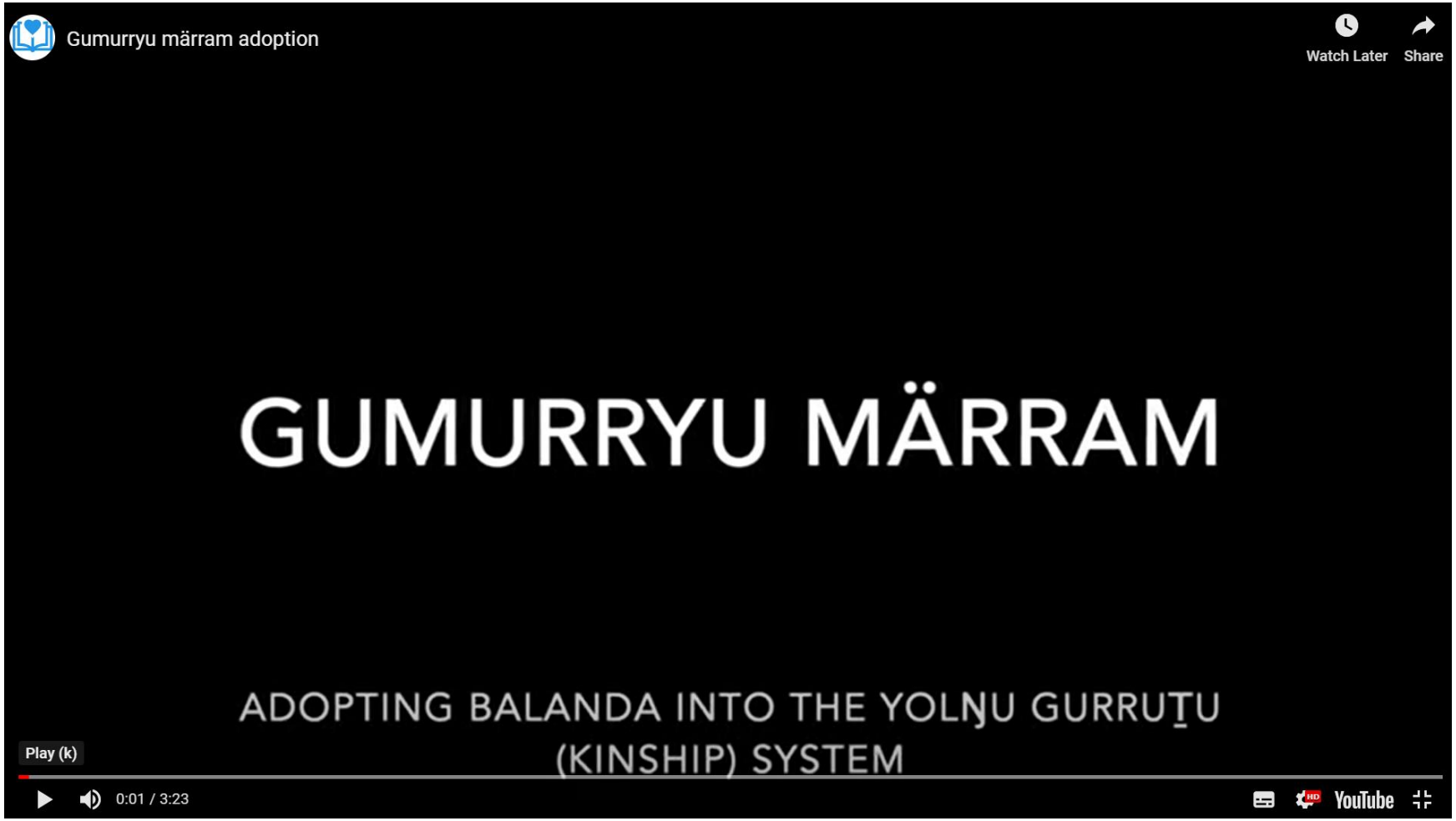
Yolngu Monitoring and Evaluation in community development work…



2. Building it

3. Opening of the plaque

4. Playground



https://understanding-pathways.web.app/ceremony

Thank you! Let’s dance…

https://www.youtube.com/watch?v=Jf-jHCdafZY&pp=ygUSdHJlYXR5IHlvdGh1IHlpbmRp