

Transcript of Nyomba's presentation to the La Trobe Monitoring Evaluation Learning (MEL) community of practice.

25 November 2020

Transcript

Yow. Morning, and yeah, I would talk about the monitoring and the evaluation from Yolŋu perspective from Yolŋu space and from Yolŋu ground. We do our monitoring and evaluation in the way that we come together in ceremonies, in our ... special occasion like Nj̄arra. Nj̄arra is the Yolŋu parliamentary. Also, when we take our kids out to hunting, and we tell their story, and we evaluate and monitor them in our space. And we see that in our view, we understand as coming to be a western side of monitoring and evaluation, like it adapts to us. To Yolŋu that we are understanding what is monitoring and evaluation in western side of society, and coming to the (points) of Yolŋu people. We see that, we understand, and we do it in two ways.

We see in the way that we speak, we see that in the way that we do, in practical actions; and that is where we understand our Yolŋu way of monitoring and evaluation, that western side of the perspective and the lens that can't see. But we Yolŋu people, we know and we see that with our lens. And that is where we don't even see that with balanda lens, because in balanda lens, it is in the way that you, a balanda education is just in writing, and it's easy (learn) when you put it into that way, you have to go through step by step. But in Yolŋu monitoring and evaluation it's there, and it's invisible but we see that in our view. And it comes to us, and we know this, and we see that view clearly in our perspective, in our space, in our ground, because we don't even know what is monitoring and evaluation. These two words it's a western word; they're western words, (you see), and we don't know, because we are Yolŋu. But coming to the two parts of (wuki/and looking at) the two part of the world, and we understand. Like, for example for myself, what is evaluation, what is monitoring; and it just reflects it to me, how Yolŋu are on that space, monitoring and evaluation.

Coming from the steps of how the child is growing; in that space, how the clan leaders, our tribal voice, our ceremony that comes together; and that is the very big holistic of monitoring and evaluation in Yolŋu ground and in Yolŋu space, in the view of how I understand and how I see. And actually, we talk with the children, we say, and we sit with them, we share what is here, wherever it is, where it's going to, where it can be a space that you can learn more. That's how we see our evaluation and our monitoring.

It is a very big project, it is a very big task that too has to balance and has to see; and it is the giving out our knowledge and our understanding from the view where we are, and going to the view where you are, where balanda education, the monitoring and the evaluation is happening. And it comes to the stage of how we have to balance, and to bring that together and to see the differences, even the measurement, even the impact, even the cooperation; all this sort of impact that is coming through. And it's new to me as a Yolŋu, but it's also letting me know that I need to go through this and to share, and to give my view, a Yolŋu view, to the western part of the nation (narratives). And it is very important that we need to see, like, this is happening, Yolŋu invisible; and bringing that thing to a space that all the nationalities can know and understand. And to

bring that education, to bring that to the space where we can see and know, understand the learning. And that's how I've done this. It is very important for me to learn. So I can bring that learning, understanding teaching to my own space, to my own people, so we have to know in this two name, big name like monitoring and evaluation.

I was really happy when I presented that to my elderly people when we had this NLC meeting about the fundings, where we provide the funding, with all the TOs and I explained it about these two words, monitoring and evaluation. Making my own people to understand, giving them a way that how we Yolŋu people has to understand; and to be along with what is coming along. So those two have to be balanced. And it was really good that, like, I felt really happy, I felt really grateful that I shared that, I presented it to my own people. It was elderly people, and they said what amazing work you're doing, Nyomba, you made us understand; that's what we need to have in our own space. We need to have a person that has to guide us in the way that we have to understand. And I was really, I appreciated their words and the courage they spoke to me. And this was the traditional landowners from different tribes, different clans, but we are all connected, we are all one, coming from the two moieties, Dhuwa and Yirritja, bringing them together. And they were really amazed of these two that I'm doing my work. I'm doing this for me, to benefit my own people, to show the world, to let the world know that we are people. We are people, we are understanding those various areas, like talking to one another, sharing this with our own people and to share this to the world. Share this to the people that has to know that we are Yolŋu with language, we are Yolŋu with our own space, in our own culture, in our own ceremonies. We are strong people. We are strong in our language. And this is my work that I've been doing through all this time, through all this year, giving this out; because that's how we have to know our whole knowledge, our whole of our background, who we are, where we come from, what we are. So it is very important to give our story as a Yolŋu, a Yolŋu talking from that community in our own space. I am living in, there are 3000 population in (this island). And I see and I understand about getting this education from my own area, from my own space, with Yolŋu knowledge coming, stepping into this balanda education. And it is more important to understand and to know one another, and to share and to build up as a one, to build up as a one nation, to build up to this space that we have to understand one another; and to bring as a human being, people that got a spirit; people that has to come to a space that we all have to be, even though where we are, who we are, where we come from, what language we speak, but we are one.

And that is very important that we need to see and focus in the way how our children has to be, in the way our children has to follow the steps to meet, and to be, to balance, and to altogether in that same pathway, sharing knowledge, sharing our mission, sharing our collaborated, sharing our full intent, who we are, because we need to have that, we need to know about that in our own space. We need to share, because we are people, we are people that we are really focussing and really get up (in the) service of, to benefit our children; because they're the future and they need to know it, (and so) we need to bring them to this space so they will know where they are and they will know the long journey for their long future.

I would say, we have this new project, it's called (Muruni). (Muruni) project. And it's a Yolŋu name, but it's like a child growing up, it's a seed; and we had almost about eight workshops. And there was, there is children that comes to that workshop and they're the children from youth

diversion, and in that youth diversion, there is a funding that has been funded by NLC to TOs, and I've been watching, I've been seeing all these children coming, like, coming from the perspective of a balanda word, which they're called vulnerable, vulnerable kids. But looking from Yolŋu perspective, they are strong, they are strong in ceremony. Actually we have eight committees, and it's a (two) kind of activities that they do in the workshop. Yolŋu activities, learning about who you are, where you come from, what's your language, what's your family tree; coming to the balanda perspective, how balanda sees that the child has identification. Identity. (If you got ... pujas), eh? Yow. Like a particular (liuwodo), where the child is coming from balanda (land), that said the child is vulnerable, eh? Coming to our space, in Yolŋu space, that you told that child, that boy, or a girl, is strong. You see the differences? Yow.

Coming from balanda perspective, that that child is vulnerable, because that child is in a heavy risks, eh? Coming from Yolŋu lens, that yoŋu (child) is strong in ceremony, strong with the family, strong with the language, balancing to the space where balanda monitoring and evaluation has to fit, and to balance.

Different way of judging and looking at that sort of pathway, eh? Yow. Which we need to see a very important, the very important to see every growth, eh, every steps of that child growing up, eh? Going to the space where that child gets stronger. Strong with the strength of support, the strength of courage, eh? And that is where it has to be like a tree, when you see a, oh, this is a very good seed, I might have to plant this in my garden; and when you get that plant you have to find a very good soil for that plant to grow. When you put that seed and you see, ah, and I start to water this garden and my plants. When you pour the water in, a shoot comes out: that's the life of the child. And from there you will see, ah, now it's about the season: oh, my tree is growing well, it's healthy and manymak (good); and then you see the blossom and from that blossom you see a fruit. That is the monitoring and evaluation is. And it's the same coming from that child, any child, any children around the world. That's how we need to see the evaluation and the monitoring. That is where we have to see the starting point and the ending point.

How I bring the lens together when I'm doing a workshop? When I'm teaching, when I take children out, because I always involved in this (youth in) workshops. That's where I see. That's where I share. That is very important. Look at more clearly. Think about it. Look what you need to amend. Look where there is a problem. Bring that problem in and to make it into a space that the family, the children, has to understand and to see the differences and to share them. For example, I might have to make, you know, in the, like yesterday we had this big occasion with the children here at Shepperton college, and I was really amazing that; because it was a very large, an enormous people came from different services. And I spoke in that, I said, as you see, services, (carers), staff, ... Do you see this. (They are really amazing. Coming from the area where the family has a problem, a family that haven't had any sharing and talking; and as you see, these children standing in front of me, standing proudly, happy about their own education, about their own spirit. Looking at themselves, monitoring and evaluating their own spirits, their own views, their own goals. As you see, we saw all these children, and they were talking about what they will be when they're leaving the school. They talked about their own career and they talked about which grade and which year they are leaving. As you see, they are monitoring (their) education within the literacy and numeracy, and the evaluation is for them; like they were talking, they said

what they will be and that's their evaluation. They are coming to achieve that, that's their goal, that's their life and their future.

Government and the balanda to understand and know about yow, Maynmak, okay? Me as a Yolŋu, coming to the perspective, coming to the space, I might have to describe a certificate, eh? Certificate. Certificate in any balanda space coming to, monitoring, me as a Yolŋu, I have got my theory, I've got my certificate, I've got my own Diploma. I have my own intelligent space that I have as a Yolŋu. Coming to the balanda lens, yeah, to balanda evaluation and to the balanda view of how you see me, eh. You have to put my certificate as my acknowledgement, my graduating, eh? But in my own space I'm already graduated. Yow, I am graduating in my own world, in my own space. From balanda lens (yeah), you have to get more story from me until I get where my story has to finish then you have to (promote Nyomba to get the) certificate, and Nyomba, here you are, you are passed, eh? You have passed. You are being graduated, here you are, that's the balanda (lens). But in Yolŋu (lens) ... I have everything I have in that space. There you are. That's (how). Government sees that the services are happening, where the funding is going, how that place it is increasing in many other services, that's the government lens, yeah, eh? That's how the government sees. But in Yolŋu (lens) ... that's how we see, eh. In Yolŋu (lens) ... (we'll say), good on you, you're doing very well, you are a very good dancer, you have seen a lot, eh? You are rewarded now you are having (to see that ... you) be in this ceremony and you will be leading in this ceremony. Even for woman, eh? You are very strong, miyalk; miyalk means woman; you are a very strong woman, you've got this authority of the songline, how you have to be in this ceremony, what you doing. That's how we promote ourselves as the Yolŋu, eh?

Yow. That's how I've learned. That's how I see. Because myself, my involvement in my own space is everywhere, eh? That is where I get the strongest, the strongest spirit, the strongest education, the stronger ground and the stronger space is within me, that's a Yolŋu. That is where I'm standing on my own space, in my own common ground, because I'm Yolŋu. And I live to see from where I am, to see the view, to meet with the balanda, to balance together and to see the differences in monitoring and evaluation. Yow.