

Yolngu research and monitoring and evaluation is always happening...

Nyomba Gandanu

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My research story,
how it made me...



First Research Project

- I started research in 1990 with Anne Lowell
- I needed to go through this to give message for our people, about who we are.
- This research was like a balloon going up, I could see Yolŋu way, Yolŋu measurement, collective impact in Yolŋu terms

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Yalu Marngithinyaraw Other Health Resources: Early Chidhood



Early Childhood Issues: Yolŋu perspectives

Interviews with elders about Yolŋu perspectives on early childhood education.

Nuthanmaram djamarrkuliny' mǎrrma'kurr romgurr

Growing up children in two worlds

HOME DEVELOPING A STRONG IDENTITY COMMUNICATING FROM CONCEPTION WAYS OF HELPING CHILDREN LEARN

INVISIBLE STRENGTHS AND CHALLENGES CONNECTING PERSPECTIVES GUTJIAN'S AND GUDJUK'S STORIES



Second Research Project

With Danielle Campbell

On nutrition program, what nutrition means in Yolŋu lens

Community action to promote child growth in Gapuwiyak: Final report on a participatory action research project



Author
Danielle Smith

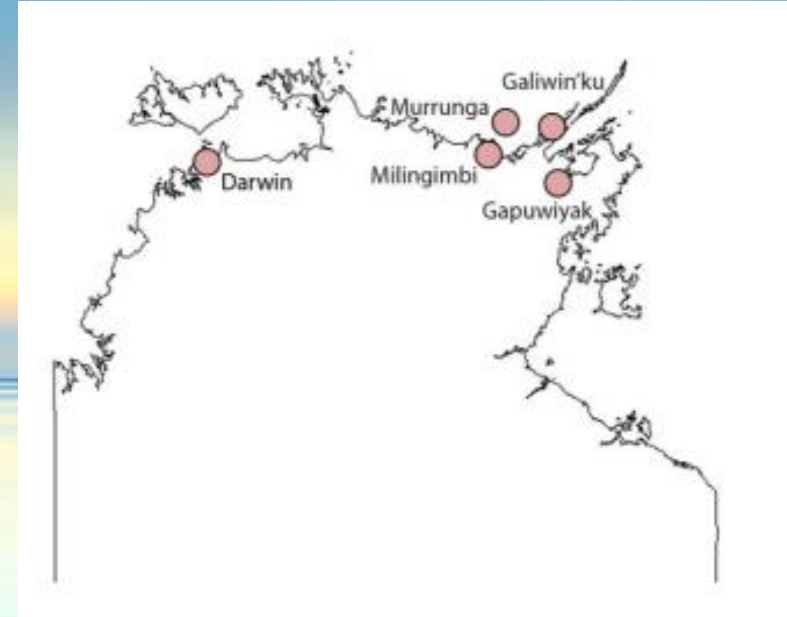
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Starting where the people are: Lessons on community development from a remote Aboriginal Australian setting

Danielle Campbell, Paul Wunungmurra
and Helen Nyomba

Abstract This paper analyses a government health department's attempt to implement a community development strategy in a remote Aboriginal Australian community after identifying deficiencies in one of its health programmes. The reluctance of non-Aboriginal departmental clinic staff to share control of health decisions with Aboriginal participants, together with the deeply embedded power inequalities, undermined the development process and the achievement of project objectives. After lengthy critical reflection and supported by the project team and other community agencies, a group of community members addressed the priority issue they identified with a community-owned strategy in opposition to health professionals. This study raises questions about the capacity of government departments to practise community development, particularly given the unequal power relations, and their reluctance to share power between such departments and marginalized, disadvantaged communities.



Kinship relates our value and guides our elements through people, land and the sea.

Gurruṯu brings us as a researcher to meet and understand one another what is our real aim to our community
Song alliance and ceremony that also brings all tribes and different languages into one people (Dhuwa and Yirritja moieties)

Monitoring and Evaluation Yolŋu way



Monitoring

...is a practice which Yolŋu are always engaged in as part of everyday collective life, assessing and caring for children, helping ceremony to happen and working together in various different ways.

Nhaltjan ŋali dhu djäga ga marŋgithirri ga wangany-manapan, litjalangal wäŋaŋur? (How will we (you and I) act with care, and learn, and come together, in our place?)

... and involves specific assessment of certain qualities or attributes as they emerge or are further developed in a variety of aspects of community life.

I'm looking at monitoring is the way that 'How we monitor our environment, in ceremony, in workplaces, in family and also in the community'. That's how I understand for monitoring, like in 3 ways like Safety, Learning & Education, and Wellbeing.

Evaluation

While monitoring involves ongoing practices of finding out and checking in around work that is happening, 'evaluation' helps to specify a way of seeing that accompanies monitoring, allowing the stories emerging from this research to be read and arranged in productive ways.

Or more strongly, it is to do with a moment where what has been done is also seen by a broader Yolŋu polity and be known as having been achieved. This involves not just Balanda seeing and recognising something has been done, but also having this recognised by Yolŋu.

Nhaltjan nhe ga nhäma nhokal communityŋur Yolŋuny ngalapal nha ga djamarrkuli', worruŋuny miyalknha, worruŋuny dirramuny, even ŋunha bungulŋur.

(How do you see within your community [not what do you see in your community, but how do you do the work of seeing] senior Yolŋu and children, old women and old men, and even in the ceremonial practice.)

- Balanda departments don't know about landmarks in both areas (Dhuwa and Yirritja)
- Yolngu people know because its been created by a spiritual being that connects through dancing and through paintings and that's how Yolngu TOs know about what there is and how to correct it





Gakal

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

The outcome of research, monitoring
and evaluation is healthy Yolŋu
children and country



Galawarra homeland, Galiwin'ku



Yolngu qualification/ education

- We understand our steps and our levels
- Go through process where they get that achievement, and the elders promote them
 - dalkaramirr
 - dämbu-ŋarramirr
 - Njurrudhawanju
- This is invisible for balanda
- Now doing Yolngu pathway...

Qualification/ education with Yolŋu



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Nyomba Gandaŋu

Galiwin'ku, NT



My name is Nyomba Gandaŋu.

My clan is Golpa. I was born in Galiwin'ku.

I am Traditional Owner for the eastern side of Galiwin'ku, a place called Galawarra. I have many roles in the community. I work as senior Yolŋu community engagement officer at 'Connecting Beginnings'. I am also doing a Diploma of Indigenous Research.

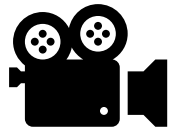
Projects:

- Workshops on Bush Medicine in Groote and Darwin: 'What sort of bush medicine helps our children?'
- Aboriginal Hearing Program (Perth, Melbourne)(1995)
- Nutrition Program in Gapuwiyak (with Dan Campbell)
- NLC Community Planning and Development Monitoring and Evaluation Project (with CDU) (2018-2020)
- Growing Up Children in Two Worlds
- Chief Investigator: *Dharraganamirr dhukarr gungayunaraw djamarrkuliw ga gurrutumirriw marnjikunharaw däl kunharaw gakaŋwun dhiyakun marmaw' nha romgun*. Understanding pathways to support Yolŋu children and families to achieve strong learning in two systems. AIATSIS Indigenous Research Exchange Grant.

Carrying that knowledge and wisdom
of the cultural perspective in Yolngu
common ground...



Warraw'



<https://youtu.be/dgto8sEiWXA>





Yolngu yothu dhukarr