

What is Monitoring and Evaluation Yolŋu-way? By Nyomba Gaṇḍaṇu

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Written by Nyomba Gaṇḍaṇu as a contribution to the NLC Community Planning and Development Program, Monitoring and Evaluation Project. Here Nyomba insists that Monitoring and Evaluation are always already practices which are occurring within everyday Yolŋu life as senior people assess and guide how young people grow up, and how collective life emerges in the right ways.

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 ṅali dhu djäga ga marṅgithirri ga wangany-manapan, litjalangal wänṅaṅur? (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 communityṅur Yolŋuny ngalapal nha ga djamarrkuli', worruṅuny miyalknha, worruṅuny dirramuny, even ṅunha buṅgulṅur.

(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.)