

Why Warriors Pty Ltd **Yolngu Radio Program**

Evaluation Report
October 2020



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1. Executive Summary

This report provides an evaluation of the economic and English literacy programs developed by Why Warriors and distributed on Yolngu Radio and the website Djambatjmarram.com. The programs are presented in a mixture of English and Yolngu Matha, and provide training and mentorship to Yolngu co-producers who research and co-present content. Both the radio segments and Djambatjmarram programs are funded by the National Indigenous Australians Agency (NIAA), who have requested an independent evaluation be completed to inform future funding decisions.

The ultimate goals of the program are that:

- Yolngu increase their access to and knowledge of information relevant for economic participation and employment
- Yolngu understand economic, business, marketing, community interest, and current affairs information in both English and Yolngu Matha.

The evaluation was delayed due to coronavirus restrictions and was subsequently undertaken in August and September 2020 by PwC's Indigenous Consulting (PIC). PIC completed desktop research of the program and the effectiveness of bilingual education with regard to Aboriginal languages in the Northern Territory; and met with a number of Yolngu in Yirrkala and Galiwin'ku to gauge the program's impact, appropriateness, effectiveness, accessibility, and the need for delivered programming. The evaluation also gathered quantitative data provided by Why Warriors.

The following insights were observed by PIC:

- Participants appreciated the complexity of the English language and the importance of increasing their understanding of it, to build up their knowledge about business and economics.
- The participants recognised the Yolngu presenters' voices, which seemed to enhance the engagement.
- There was interest in more Yolngu co-presenters on the program.
- The "stepping-stone" method of breaking down complex words, phrases and concepts was appreciated as an effective way to learn.
- It is easier for Yolngu to learn complex concepts in Yolngu Matha first, using familiar concepts.
- Accessing the program via radio was preferred in Yirrkala; the Djambatjmarram website was preferred in Galiwin'ku. Participants from both communities said they would use a mobile app if available.
- There is interest in health-related content including contagious diseases and chronic illnesses.

Why Warriors fulfills an important role in teaching the complexities of English in order to understand complex subjects like business and economics. Their approach in working with Yolngu co-producers enhances the delivery and appears to increase the engagement of community members. The opportunity to work alongside Yolngu co-producers to grow research skills for program content is beneficial in developing capability and expanding capacity. Why Warriors has demonstrated they have the knowledge, capability and wider community support (see Attachments A and B) to continue developing content for Yolngu.

Considerations to improve the programs:

- Recognising community support, maintain focus on producing content about health issues, current affairs, and community interest topics
- Grow the number of Yolngu co-presenters
- Develop a mobile app to increase access to the radio program and Djambatjmarram website
- Use the *Challenging Words List* (Appendix i) that Yolngu have identified, to produce a 12 month content plan to be shared with NIAA.

2. Background

Why Warriors has operated for 13 years, delivering cross-cultural solutions and media content to the communities of North East Arnhem Land. Funded by the National Indigenous Australians Agency (NIAA) under the Remote Australia Strategies Programme, Why Warriors produce radio and on-demand educational resources for Yolngu. Why Warriors is led by Richard Trudgen, who has worked in media and cross-cultural communication in North East Arnhem land for several decades. Trudgen works with Yolngu co-presenters to deliver content that meaningfully engages Yolngu on a variety of subjects including the economy and current affairs. The program also builds the capability of Yolngu co-producers in the research and development of program material, broadcasting and the internet through mentoring. By fostering bilingual learning opportunities, Why Warriors support Yolngu to better understand western knowledges including economic literacy.

The objectives outlined in Why Warriors' contract with NIAA state that Why Warriors must "develop and deliver business radio programs for Yolngu to increase their access to and knowledge of information relevant for economic participation and employment. This includes economic, business, marketing, community interest and current affairs information consistent with the Commonwealth's key priorities of getting children to school, adults to work and making communities safer." The radio programs are to be broadcast to the five major North East Arnhem Land communities: Galiwin'ku, Mililingimbi, Ramingining, Gapuwiyak and Yirrkala, as well as Nhulunbuy, Darwin and various homelands.

Why Warriors must also produce structured online learning programs for Yolngu to a University level English language proficiency. These include an audio English learning program, a quick search audio dictionary, and other Yolngu Matha to English self learning tools.

Why Warriors engaged PIC to undertake an evaluation of their programs to assess the following metrics:

- Effectiveness of current program format
- Appropriateness of language and presenters
- Impact of programming
- Accessibility of programming across media platforms
- Need for delivered programming

Learnings from the evaluation will inform future program content that Yolngu consider important and relevant in their journey to better understand western knowledges including economic literacy.

3. Approach

Program Logic, Evaluation Framework and Desktop Research

PIC developed a program logic to assist the mapping of short, medium and long term outcomes of the website and audio content delivered by Why Warriors. Using the program logic, PIC developed an evaluation framework to guide the data collection activities including face to face consultations with Yolngu in Yirrkala and Galiwin'ku. Lines of enquiry were developed to ensure questions were open ended enough to generation meaningful feedback while satisfying evaluation requirements.

PIC also completed a desktop review of the current state of the program and its context, including existing information on performance, and research into bilingual education in the Northern Territory.

Data Collection

Dates of consultation

Yirrkala: 25-27 August 2020

Galiwin'ku: 31 August - 2 September 2020

In both communities PIC considered gender, age and cultural authority to ensure a broad range of participants were heard. The convenience sampling method was used to gather qualitative data. A Yolngu co-producer was also interviewed to obtain qualitative data for the evaluation.

With the permission of participants, PIC used an audio recorder to ensure maximum capture of conversation and thoughts about the programs. For accuracy, PIC engaged the Aboriginal Interpreter Service to translate the sections of the recordings that were in language.

To ensure consistency and to remind listeners of the program style and delivery, Why Warriors and NIAA agreed on four recordings to be used for the evaluation:

1. "Electric power usage costing \$50 to \$80 a weekend."
2. "Yolngu entered into djugu contracts with Macassans after a war with them."
3. "Yolngu poor in knowledge; No English learning programs."
4. "What is the meaning of Economy?"

Due to the recent passing of one of the Yolngu co-presenters, only three recordings were used.

PIC also used material from the Djambatjmarram.com website to gather feedback. The 'hard words' section was particularly useful, this content is practically identical to the radio program content.

Why Warriors provided PIC with social media and website analytics data which is outlined in Appendix iii.

Data synthesis and reporting

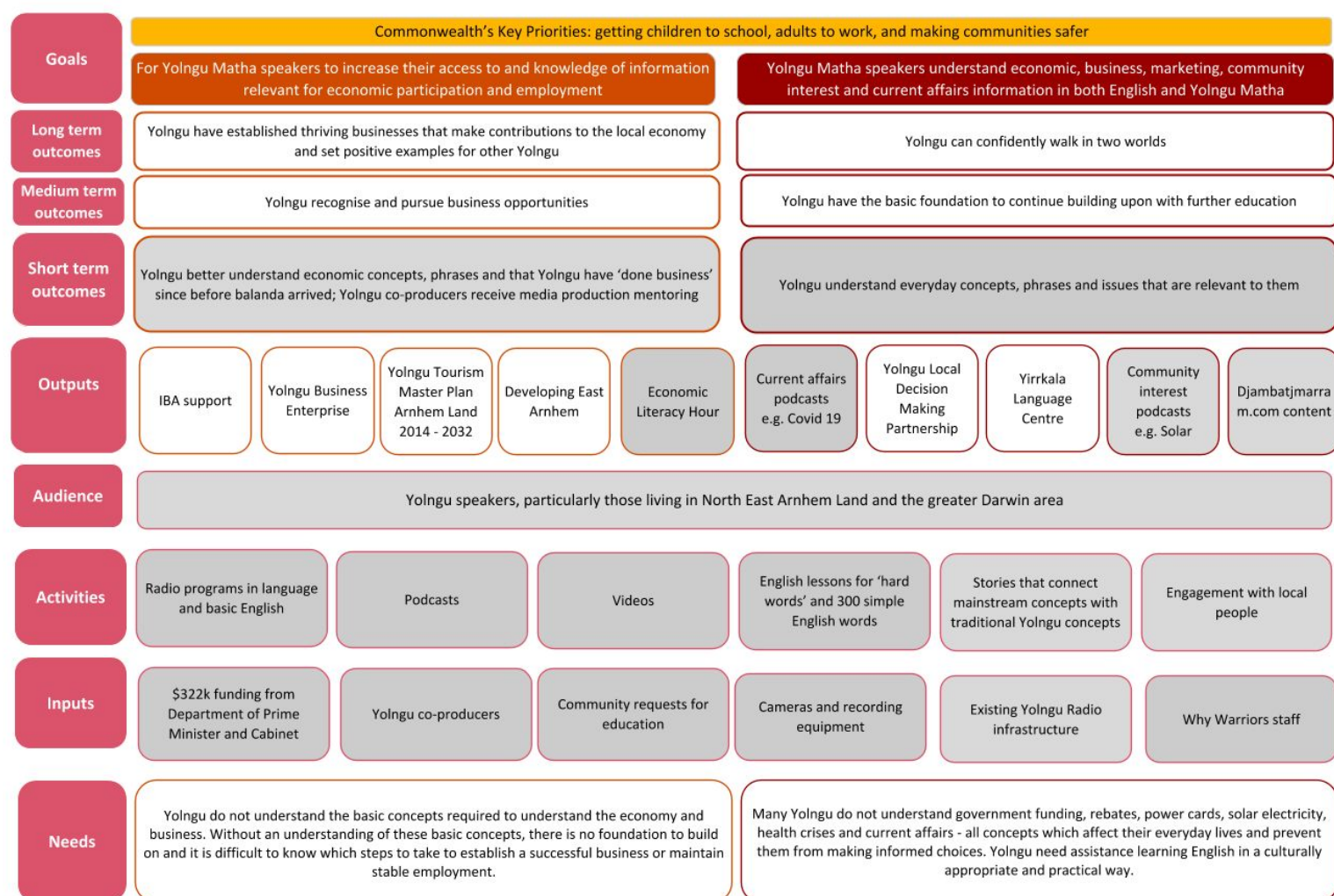
PIC consolidated core themes and insights across the lines of inquiry, identified the levels of support for the program, the impacts on communities, and options to improve future program delivery and design.

4. Why Warriors Program Logic

The program logic maps the desired short, medium and long-term outcomes of Why Warriors' content. It was also used to inform the evaluation questions and consultations.

The program logic recognises the outputs from other organisations that may result in the desired outcomes. PIC has focussed on the short-term outcomes, as it was not possible to track individual programs' long-term impact without baseline measures, or to consider the attribution of contextual factors on the longer term outcomes.

Reading tip: Grey boxes indicate elements that are within the scope of this evaluation



Note: This program logic was refined using input from NIAA and Why Warriors.

5. Evaluation Framework

The evaluation framework was developed to identify the required qualitative and quantitative data. The framework was refined with input from NIAA and Why Warriors, and became the basis of the interview lines of enquiry.

Outputs	Qualitative Data	Source	Quantitative Data	Source
Economic Literacy Hour	Who listens? Where/how do they access it? (e.g. radio, website, etc) What did you understand before listening? What do you understand now? What about it helped you to understand? If this program didn't exist, how would you find this knowledge? What is missing? What should change? What should stay? What other things do you want to understand about business?	Yolngu community stakeholders, Yolngu co-producers	Number of shows produced; number of shows aired; hours of content; number of topics covered; number of live radio listeners; number of SoundCloud listeners	Why Warriors records; Yolngu Radio live data and sound cloud data
Current Affairs Podcasts e.g. Covid 19	Who listens? Where/how do they access it? (e.g. website, app, other publisher) What did you understand before listening? What do you understand now? What about it helped you to understand? If these podcasts didn't exist, how would you find this knowledge? What is missing? What should change? What should stay? What other things happening in the news would you like to understand?	Yolngu community stakeholders, Yolngu co-producers; website data	Number of podcasts produced during the funded period; hours of content; cost per podcast	Why Warriors records; download numbers. These have also been published on other platforms e.g. ICTV
Community interest podcasts e.g. Solar Energy	Who listens? Where/how do they access it? (website, app, phone) What did you understand before listening? What do you understand now? What about it helped you to understand? If these podcasts didn't exist, how would you find this knowledge? What is missing? What should change? What should stay? What other topics that are important for your community would you like help understanding?	Yolngu stakeholders, Yolngu co-producers; website data	Number of podcasts produced during the funding period; hours of content; cost per podcast	Why Warriors records; download numbers
Djambatjmarram.com	Who listens? Where/how did they access it? (at home, at the library, on your phone) What did you understand before listening? What do you understand now? What about it helped you to understand? If this website didn't exist, how would you find out the answer? What is missing? What should change? What should stay? What other words and topics would you like to learn about this way?	Yolngu stakeholders, Yolngu co-producers; website data	Number of word meanings listed; number of website hits	Website data

6. Consultation Findings

The consultation findings have been structured in line with the NIAA evaluation objectives. These are to assess the :

- Effectiveness of current program format
- Appropriateness of language and presenters
- Impact of programming
- Accessibility of programming across media platforms
- Need for delivered programming

Effectiveness of current program format

The range of topics discussed, and length and style of audio content, were received positively by both communities. The dynamic between Trudgen and the Yolngu co-producers was identified as a positive aspect of the program. The Yolngu co-producer drives the conversation with Trudgen playing a supporting role, encouraging Yolngu to acquire Balanda knowledge while valuing their own Yolngu knowledge at the same time. Participants told PIC that the knowledge they need to thrive in western society seems out of reach, and that Why Warriors content supports Yolngu to learn on their own terms.

There was a subtle difference in how the two communities accessed the content - in general, Yirrkala preferred radio, and Galiwin'ku preferred the website; however both expressed interest in accessing the information via a mobile app.

That Balanda man [Richard], he supports the Yolngu man [co-presenter], how to open the mind and talk to the Balanda world, Balanda people, government. Speak straight to that government, that higher man. His knowledge is far up there, and we, Yolngu people are low. We have to be together, finding this knowledge. Who's better? We're both better. Right now, Balanda is up there, Yolngu down here. That's yaka [bad]. We have to be together. Balanda have to look at our face, our world, our place. We have to be one.

In many cases, the content compared the new concept with a familiar, traditional or cultural aspect accessible to Yolngu audiences. One of Trudgen's co-presenters described why the style of education used in the program is so effective: *"We use metaphors to explain, or we use examples from a cultural perspective to try to contextualise it. Simple ways of education that they understand."*

In Galiwin'ku the most popular and user-friendly aspect of Djambatjmarram.com was the section 'hard words' using a mixture of audio and visual content to teach. Participants valued being able to pause, rewind and replay content, and reported that being able to see the word broken down into components on the screen at the same time as hearing it, made it easier to learn the spelling, pronunciation and meaning of the word. Knowing they could return to the content at any time and discuss it with their peers reassured Yolngu and removed the pressure to immediately understand it.

6. Consultation Findings cont'd

Appropriateness of Language and Presenters

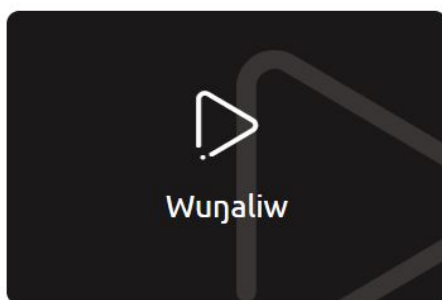
Reactions to the language and presenters was mostly positive. The dialect spoken by Trudgen on his program is Djambarrpuyngu, from Galiwin'ku. It's an academic form of the language that is usually acquired via higher levels of Yolngu education. Sample feedback about the language:

- *"It's what we call Gurrangay Matha, it's our oldest language. Some young ones, they understand, but some words they've never heard about. We must learn about our old language. For me to understand it, sometimes I sit with old family members and learn."*
- *"He talks old way, it's good."*
- *"Some people need an old person to sit with them and listen and explain what they're talking about."*

Two participants, an uncle in his fifties and his nephew in his twenties, often listen to the radio program together at work. The young man enjoys the discussions presented by Why Warriors, as well as the language used. It provokes conversation with his uncle and to learn from his uncle about important cultural knowledge. During the interview, as they listened to the recordings, the content sparked discussions between them as they recognised familiar concepts and how they related to these new concepts of the economy, trade, solar energy technology, and English learning programs.

Some listeners noted the different dialect that Trudgen speaks and said they couldn't understand every word. This was not viewed as negative, just different. Listeners who were not familiar with the program or with Trudgen were curious to hear a balanda speaking Yolngu Matha, and commented *"who is this balanda man speaking our language?"* Some listeners noted they'd like to hear from younger Yolngu co-presenters.

In general, listeners were enthusiastic about the opportunity to learn in their own language and stressed that for many Yolngu, English may be their fourth, fifth or sixth language. Why Warriors content presented in Yolngu Matha means that listeners can *"learn Yolngu Matha way, proper way."*



Source: The website Djambatjmarram can be viewed in both English and Yolngu Matha
<https://www.djabatjmarram.com/yo/>

6. Consultation Findings cont'd

Impact of Programming

PIC heard that the Yolngu valued the content, and understood the need to improve their economic and English literacy, and the value of meaningfully participating in the economy. It appeared clear that Yolngu value and want to learn English while also honouring Yolngu Matha and traditional knowledge structures. The prevailing sentiment is that Yolngu are not inferior to Balanda, just different. However, with limited economic, health and English literacy, they feel that most Western knowledge and opportunities are out of reach.

They explain things properly, in English and in Yolngu Matha. They just telling bit by bit. That radio show is really good for Yolngu to learn more and more. Not only old people, but young people will learn. Yolngu will learn more about the Yolngu way of living, and work hard, and work in a home, or work outside, or go to the meetings. Learn more and more. Because we need to work that way. Yolngu is waking up now. They begin to wake up from sleeping. Cos they want to see more working, hard working, and more training."

Yolngu appreciated the links made between the modern Balanda economy, and the ancient Yolngu economy in the days of trade with the Macassans. *"For Yolngu to understand business and money, we have to go back. Go back to the trade that Yolngu had with the Macassans. This was a barter system of a business. I'm a baker, you have poultry. You want bread, you give me eggs. Now, we trade with people we don't even know!"* One listener said, *"Can't be playing around. Gotta go out, get a job. You do this, you get good life."* Another listener described the programs: *"He talks about business, work, workplaces, the coronavirus. Work is getting changed, and people gotta step forward."* Another listener said:

"Richard talks about business. That's what I learn from him. Clinton (Hoffman), a former Nhulunbuy resident, also teaches business, but it's like old way and new way. New technology, old technology. Clinton's way is modern way. The way Richard educates, it's the way that we can learn. Learn about stepping stones, you learn that you have to talk to this person or that (to get business support). It's the layers."

In both communities, Yolngu praised the Why Warriors method of education which breaks down complex English words and concepts in easy to understand terms. Yolngu understand the value of employment and the economy, but they expressed a need for building blocks or stepping stones to lead them there, step by step. When independently exploring the [Learn a Hard Word](#) section of Djambatjmarram, Yolngu described the lessons as 'djalkiri', foundational knowledge or stepping stones. They explained that while they want to participate in the economy more fully - maintain employment, understand the economy, or start their own businesses - they first need the support of foundational knowledge to build upon, which they say is provided by the djalkiri on Djambatjmarram.

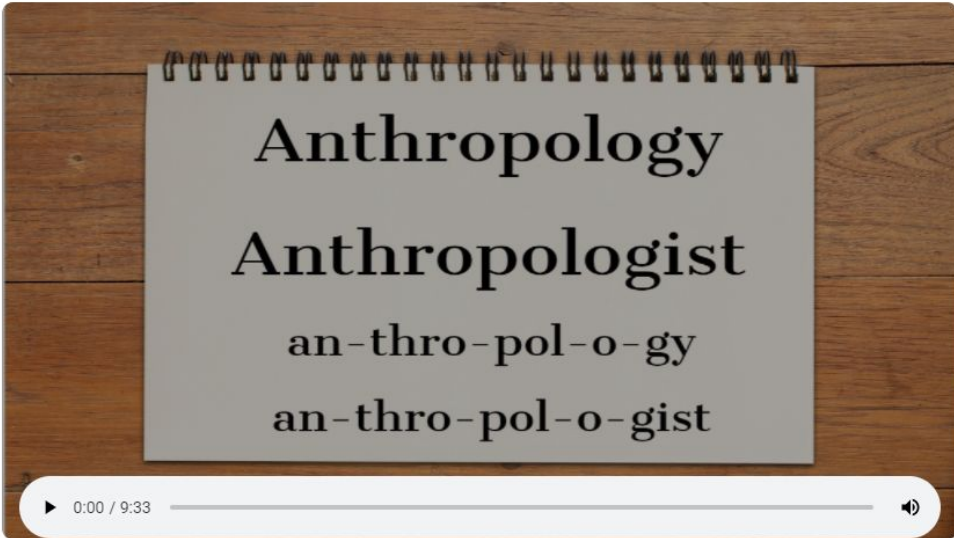
6. Consultation Findings cont'd

The djalkiri concept is the most accessible way for Yolngu to learn. By understanding the etymology and origins of words, Yolngu were able to apply newfound knowledge to other contexts. For example, when listening to the explanation of the word anthropology, Yolngu learned that the suffix 'ology' means 'the study of' and were able to make the link between other relevant words like archaeology, geology, cardiology, ecology, epidemiology, gynecology, psychology, ophthalmology, pathology, radiology, etc. Learning the etymology of one word demystified many other words, giving Yolngu tools to independently interpret words that may previously have been intimidating.


Learning the meaning of complex English words also improved Yolngu's understanding of work and employment, or more specifically, the kinds of opportunities that are possible. Prior to listening to the explanation of the word 'anthropology', levels of understanding varied from nothing at all, to making a link between anthropologists and the Northern Land Council, but still not being sure exactly what they do. After learning the meaning of the word, one man said '*anthropology seems like a good job*'. Better understanding of English can lead to more meaningful participation in employment and the economy - in this case, ten minutes of education led to the awareness of a whole new possibility.

Overall, Djambatjmarram was highly regarded, and viewed as a positive tool for education and improving socioeconomic outcomes. Yolngu were enthusiastic about the content presented, found it valuable and wanted to share it with their peers. One listener said in Yolngu Matha to another Yolngu next to her, "tomorrow or in the future, all Yolngu should watch this."

[← GO BACK](#)



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Meaning of Hard Words

Anthropology, Anthropologist meaning

anthropology noun
: the study of human races, origins, societies, and cultures

anthropologist noun
: an expert in or student of anthropology.

Source: <https://www.djambatjmarram.com/resources/anthropology-anthropologist-meaning/>

6. Consultation Findings cont'd

Effectiveness and Accessibility of Radio and Podcast Program Delivery Across Different Media Platforms

Although economic literacy hour is listed online as part of the Yolngu Radio program, the Why Warriors' economic literacy programs have not been played on Yolngu Radio for some time. Comments included:

"That was a long time ago, he used to be speaking but not now on Yolngu Radio. He's not talking in these times."

"We were listening to it but then we stopped because it stopped playing."

While it is clear that the content is valued by Yolngu audiences, there are challenges with the frequency that the Why Warriors content is actually played. Although not within the scope of this evaluation to assess the reasons or potential solutions, it does present a significant challenge to the accessibility of the program and must be addressed to ensure the accessibility of radio content. Although the content is available on other platforms, some listeners only use radio and are being excluded from the opportunity to learn in language the Why Warriors content offers.

Monday	
Time	Program
12 AM	Midnight Stories
1 AM	Education [Economic Dev.]
2 AM 3 AM 4 AM	A general mix of Contemporary Music & Traditional Manikay
5 AM	Traditional Manikay Hour
6 AM	
7 AM	
8 AM	Djama Stories [Work stories]
9 AM	Education [Economic Dev.]
10 AM	Elvis Hour
11 AM	NIRS Weekly Roundup [R]
12 PM	
1 PM	Education Programs [General Topics]
2 PM	

<https://ards.com.au/yolngu-radio/radio-programs/>

In Galiwin'ku, Yolngu preferred Djambatjmarram over radio: *"we've forgotten about radio because of tv and phones"*. Participants would like to see the content on a mobile app (not to replace the radio program, which older people depend on, and is also valued by those who listen to the radio at work). One listener explained, *"Old people listen to the program. Not really sure what young people are doing, they do things different. They would use it if it was an app. Right now, there's mostly old people listening. If there was an app, there would be young people, everyone using it."*

In Yirrkala, participants were more interested in the possibility of an app than the Djambatjmarram website *"how many percent of Yolngu can use a website or have a computer? Everybody's got a phone though."* It was requested that the app have offline functionality - access to internet or credit to download the app limits the use of apps.

In Galiwin'ku, the Djambatjmarram website was considered a valuable resource. The participants were highly engaged with the content, with one Yolngu woman saying to her peer in Yolngu Matha, *"show us another topic tomorrow"*. Following the viewing of specific content, people were keen to further explore the website themselves. The videos created enthusiastic discussion demonstrating that the learning process became collaborative and grounded in shared experience. During one discussion about the word 'compulsory', Yolngu began discussing (in language) different applications of the word including medical appointments, court appearances, and voting in elections.

Healthcare professionals and community educators have an important role to play in distributing Why Warriors content, which is actively and frequently being used as a resource in health and education settings. Health organisations such as Miwatj, and schools such as Nhulunbuy High School have expressed how valuable Why Warriors content is when teaching and communicating with Yolngu. (Refer to Attachment A and B).

6. Consultation Findings cont'd

Need for delivered programming

Participants identified that the content produced by Why Warriors for the radio was one of the few ways that older Yolngu are helped to learn English, and that English is important to learn, no matter how old you are. English literacy is essential to facilitate meaningful participation in the economy, and to live with autonomy, agency and dignity in an English-speaking world.

“People have to be talking in English. That’s a good way of life. They have to pick up from the radio, and from the movies. We all, Chinese, Africans, Fijians, Yolngu, Aboriginal, we all gotta speak in English. Never mind that people are old, still teach us things. Old, young, we have to speak for ourselves. To the doctor, to the nurse, to policeman, everyone. That’s the way that we have to answer back to the English speaking people. Or to the doctor, or to the pilot, or the hospital. When that person is sick, she can speak herself, not needing helping from the other person.”

Participants were open about how challenging it is to learn English. It is complex and the same word can have many meanings. *“English is really hard. There’s no way in the world that Yolngu can learn English. A lot of people reckon we speak proper English, but no, this is gammon words. You have to study to learn proper English.”*

There was an awareness of the importance of English literacy and an interest in learning, however there was a need to learn in a Yolngu style of learning. There was discussion about the use of djalkiri (foundational knowledge or stepping stones), relating back to familiar concepts, and discovery education, as the easiest and most effective way to learn. Yolngu say that Why Warriors is delivering this and filling an important gap in services. When discussing the need for delivered program, one participant said *“they’re bringing this information here to us, that’s good”* - learning on country and in language. It was viewed that learning economic literacy concepts is easier in Yolngu Matha than in English. When asked about learning in English, Yolngu said *“we hear the words and can pronounce them, but we don’t know what they mean.”* It takes learning in Yolngu Matha for the understanding of complex concepts to be consolidated.

It was noted by a Yirrkala participant that there are other educational avenues (other than Why Warriors) to learn economic literacy *“If I wanted to know about business, I would do a course.”* However it should be noted that Yirrkala’s proximity to Nhulunbuy means that short courses are more accessible there than in many other North East Arnhem land communities.

Although the focus of the consultation discussions was on economic and English literacy, health literacy emerged as an important topic. Many participants recognised Trudgen’s voice when he discussed coronavirus related issues, and while health messaging around hand washing and social distancing were accessible, participants were interested in a deeper discussion about phrases such as ‘virus’, ‘epidemic’, ‘lockdown’, ‘second wave’, and ‘World Health Organisation’ that they hear frequently but do not fully understand. Health literacy was viewed as critical, but also acknowledged as a difficult and technical subject to understand. Participants asked about the availability of content related to chronic illnesses such as heart disease, renal disease, diabetes, and others. They appreciated that Why Warriors’ health content brought them access to the health experts’ knowledge and advice.

There was a discussion about how the Balanda brought smallpox and other diseases to NE Arnhem Land in the early days. The participants continued the conversation in language, and the translation revealed there was a limited understanding about how diseases spread and how vaccinations work, despite participants assuring evaluators (in English) that they understood.

7. Quantitative Data Analysis

The following analysis is based on quantitative data provided by Why Warriors, including a tracking log of all audio content produced. It supports the qualitative data gathered in Yirrkala and Galiwin'ku, specifically that the content produced by Why Warriors is being regularly and frequently accessed, and that Yolngu are interested in the content about economic literacy, complex English words, and health information.

443



business,
current affairs, and
community interest podcasts
produced in the funding
period...

Topics varied, driven by audience demand,
examples include:

- understanding words like business, tax, trade and trade wars, credit, contracts, percentage
- 'how to' content like how to start a business or register for an ABN
- understanding bills, welfare and government funding
- health content related to petrol sniffing, coronavirus, and diabetes.

developed by
Why Warriors
and

4



Yolngu co-presenters who
received training and
mentoring in media
production.

...adding up to

74



hours of audio content

In addition to the 74 hours,
other content includes the
'hard words' lessons,

300 simple English
audio lessons, and videos on
YouTube and
Djambatjmarram.

Over the last year, visitors
have watched

237



hours of content on Why
Warriors' YouTube channel

7. Quantitative Data Analysis cont'd

Why Warriors provided analytics data from Djambatjmarram, YouTube and SoundCloud. The data has been used to interpret the popularity of the content, the particular subject areas that are of interest, and the platforms that are used to access the data. The data can be found in Appendix iii.

Google Analytics

Analytics data indicates that the most popular pages on Djambatjmarram in the last 12 months are health resources, the lessons section, a specific piece of content about the reserve bank and where money comes from, and the hard words section.

The data can be interpreted as an endorsement of the content currently being produced (the content itself is useful and the site is being utilised as intended) as well as an indication of what Yolngu want help understanding, and balanda educators and health professionals want help teaching: health, the economy, and complex words. To read endorsements from organisations that view the Why Warriors content as a valuable resource, refer to Attachments A and B. It should also be noted that the analytics regarding numbers of users may not reflect the number of people benefiting - for example, a teacher using the content in a classroom of 20 students would still only appear in analytics as one user.

Djabatjmarram is being accessed equally by desktop computers and mobile devices. It should be noted that data is not available to determine who and what location is accessing the site. The development of a mobile app would make accessing the Djambatjmarram content more intuitive and user-friendly for those without access to computers, and potentially be an opportunity to grow the size of the audience accessing the content. Globally, mobile phones are increasingly used to access the internet. Download volumes from mobile devices are also increasing: from June 2017 to June 2018 there was 40% growth in data downloaded from mobile devices.* Consumer use of the internet is trending more and more towards mobile apps, and accessing the content of Djambatjmarram via an app would benefit users.

Youtube

Youtube analytics data from the last 12 months indicate that the most popular content during that time dates from March 2020 onwards and was related to coronavirus, with spikes in viewing time (cumulative hours), average duration of viewing, impressions, and views.

SoundCloud

The data analytics on the Why Warriors SoundCloud account indicates that health related content (especially coronavirus) was the most popular content over the last 12 months.

*<https://www.roi.com.au/blog/australian-internet-social-media-statistics-2019>

8. Insights & Considerations

The research and consultations undertaken in Yirrkala and Galiwin'ku identified that Yolngu prefer to learn by building on their existing knowledge in Yolngu Matha. It is important to note that many educational programs assume a certain level of knowledge that can be built upon, which creates a barrier for Yolngu. The resources provided by Why Warriors seek to address the gaps in foundational knowledge and provide the scaffolding that Yolngu need in order to succeed in further education and training.

The programs delivered by Why Warriors have been evaluated against five key metrics and the summary findings and accompanying recommendations for each metric are outlined below.

Effectiveness of Current Program Format

- The range of topics presented, length of content and style of discussion were all positively received.
- The model used by Why Warriors to produce engaging educational content is well regarded by Yolngu.
- The content produced empowers Yolngu to learn in the language and the pedagogy that best aids their comprehension.
- The website Djambatjmarram was regarded by Yolngu in Galiwin'ku as a useful learning tool.

Consideration: Increased focus on health issues, current affairs and community interest content

Yolngu understand the importance of health literacy, however discussions in Galiwin'ku indicated low levels of understanding about how diseases are transmitted. There is an appetite and a need for more technical content about health issues including contagious diseases and chronic illnesses. Why Warriors social media and website analytics indicate that these are the topics audiences are most interested in and would benefit most from understanding. Yolngu regard a holistic understanding of current affairs as essential to their success in navigating the Balanda world.

Appropriateness of language and presenters

- While there was discussion and curiosity about the academic form of language used by Trudgen, this was not regarded as a negative aspect of the program. Many younger Yolngu saw the use of this language as an opportunity to learn alongside their Elders, learning both the concept presented by the program, and the cultural heritage of the older form of Yolngu Matha.
- The dynamic between Trudgen and his co-presenters was identified as a positive aspect of the program. Some listeners would like to see younger co-presenters on the program.
- Co-presenters are enthusiastic about the work they do, and see themselves as a conduit between their community and the resources they need to learn.

Recommendation: Increase pool of Yolngu co-presenters

Introducing more co-presenters, focusing on diversity of age and gender, could increase audience sizes, attract a younger demographic of listeners, and lead to new kinds of discussions that will be relevant as the current generation ages. This would likely require increased funding to support additional presenters.

One young participant expressed interest in learning media production skills with Why Warriors; he has been connected with Why Warriors for further discussion. Increasing the use of Djambatjmarram in schools could provide a pathway for young Yolngu to work with Why Warriors, ensuring access to a pool of younger co-presenters, and encouraging younger demographics to engage with the content.

8. Insights & Considerations cont'd

Impact of programming

- Yolngu understand the importance of work, and value the opportunity to improve their English and economic literacy
- Yolngu regard bilingual education as essential to their understanding of complex subject matter; they want to understand these subjects on a deeper level than they currently do.
- Yolngu believe that bilingual education programs such as that provided by Why Warriors will improve their access to education, work, and opportunities.
- Breaking down difficult words into smaller phonemes and discussing the meaning and etymology of the word is regarded as a useful 'stepping stone' to further education.

Accessibility of programming across media platforms

- In Yirrkala, Yolngu preferred to access the content by listening to Yolngu radio, however some noted that radio was becoming less popular
- Yolngu in Yirrkala noted that they hadn't heard Why Warriors' content on Yolngu Radio for a long time
- Yolngu in Galiwin'ku had less interest in the radio and were instead fascinated by the content on Djambatjmarram. They used the website to direct their own learning and were highly engaged with it.
- Yolngu in both communities indicated that they would use a Djambatjmarram app if it were available.

Consideration: Increase accessibility by producing a Djambatjmarram app

The content produced by Why Warriors is valued by Yolngu, accessibility should be a key consideration in the delivery of the content. Some Yolngu only listen to the content on the radio, however with demographics and technology changing, Why Warriors needs to prepare for the future and continue evolving by shifting their focus more fully to the Djambatjmarram website. This should not be at the expense of the radio content, as much of the content overlaps.

It is recommended that Why Warriors be supported to develop a mobile application to increase the accessibility of this important content that empowers Yolngu to walk more confidently in two worlds. Any app produced would need to have offline functionality, as not all Yolngu can regularly download large amounts of data. Many younger Yolngu also indicated they'd engage with YouTube and social media content. While these channels do exist, they need to be promoted to their intended audience.

Consideration: Address relationship challenges between Why Warriors and Yolngu Radio

Yolngu reported not hearing Why Warriors content being played on Yolngu Radio anymore, despite Why Warriors still being listed on Yolngu Radio's schedule. Why Warriors have indicated this relates to challenges in their relationship with Yolngu Radio. For Yolngu audiences in Yirrkala (where radio is the preferred media platform), this presents a barrier to their ability to access the content. Addressing and overcoming these challenges is essential to ensuring that this valuable content reaches its desired audience.

8. Insights & Considerations cont'd

Need for delivered programming

- Older Yolngu rely on Why Warriors content to learn English in a way that they can understand and build on
- Djalkiri (foundational knowledge or stepping stones) provided by Why Warriors is essential for Yolngu to succeed in further education or participation in the economy.

Observations and interviews with Yolngu in Yirrkala and Galiwin'ku, indicates Why Warriors comprehensively delivers the short-term outcomes identified by the program logic. As a result of the programs delivered by Why Warriors, Yolngu appear to better understand economic concepts and phrases and meaningfully engage with these subjects. Why Warriors provide education in Yolngu Matha and in a style that privileges Yolngu ways of learning, and as such is a unique and valuable program.

Consideration: Needs-based planning

In the current model, Why Warriors base the content they produce on the needs of Yolngu communities. Yolngu co-producers ask their peers to share the words and concepts that they find challenging, and Why Warriors maintain a living document listing these concepts. The Challenging Words list can be found in Appendix i. Why Warriors could use this comprehensive list of potential topics to produce a content plan providing structure to the next 12 months of funded content. For example, 50% of content could be planned and produced in advance, leaving 50% for Why Warriors to be reactive to current affairs or new community input. This plan could be shared with NIAA to ensure clarity about community demand for content on particular topics.

Appendices



Appendix i: Challenging Words List

Yolngu co-producers have collated a list of words that they and their community struggle with. Sometimes they have a partial understanding of the word and can even use them in context; most of the time the words have no meaning even though they can spell the words. Any program designed to increase economic literacy and Yolngu participation in the economy must take into account the depth and breadth of English language challenges that must be addressed before any meaningful change can occur.

Using Yolngu co-producers means that communities feel comfortable being open about what they don't understand. It is likely that there are thousands more words that could be added to this list. This list also indicates that there is a wealth of potential content for Why Warriors to produce in the future.

Ability	Consent
ABN	ConservativeConstitution
Aboriginal Corporation	Contract
Adjournment, court language, adjourning to another time	Convince
Adjustment	Cooperation
Agency	Copyright
Agenda	Coroners Law
Amalgamation	Corporation
Arbitration	Correspondence, correspondent, corresponding,
Asbestos	Cosmology
Assets	Credit card surcharge
Assistant	Credit Rating
Associate	Criminal Law
Assumptions	Development
At someone's expense	Duplication
Automatic deductions	Economic Development
Aware	Economics
Bail is in court	Employment Summary
Balance	Enquiry, as in a legal enquiry
Beside yourself	Every leg of the journey
Billion	Excellent
Breach of contract	Exotic
Business Activity Statement, BAS	Expense
Capacity	Federal/ Commonwealth Government
Capacity building	Fixed expense - eg rego, insurance part variable, rent
Capital	Forfeit
Cash Flow	Fraud as in signing bank accounts in the wrong way
Chaos	Free Trade Agreements
Charge	Fumes
Charge charged... in business, in court, charge a cannon,	Getting the budget into surplus
Civil Law	Government Departments
Closing The Gap	Holiday leave, What is toil leave, study leave
Committal hearing	
Company: In the company of a friend, group, business	
Confusion	

Appendix i: Challenging Words List cont'd

Horse trading	Resource
Impromptu, on the spot	Revenue
In Charge	Risk
Indigenous	Saving for a business
Insurance?	Scheme
Intertidal Zone	Secondary and tertiary
Internet issues	Service provider
Internet, World wide web, browser, web link	Signing documents
Irony	Society
Is a job a contract?	Solvent
Jurisdiction	Standard
Land Rights	State Government
Law & Courts	Statement
Legitimate	Structure
Local Government	Summarily
Magistrate, lower court, local court	Summary
Market research	Summit
Mediation	Summons is in court summons
Million	Superannuation
Mortgage	Supreme, Supreme Court
Native	Surcharge
Native Title	Synthetic oil
Native Title Holder	Target
Native Title Tribunal	Tariffs
Nutrition	Tax, Company Tax, Provisional Tax, Personal Tax, GST, Pay as you go Tax, Import Tax
Offence	Territory Government
Organisation	Title
Oxygen	Trade
Parole, court language	Traditional Activity
Participate	Traumatised
Participation	Trespass
Pay rates	Tribunal
Percentage	Trust deeds
permit system	Variable (changeable)expense - eg fuel, flights, hotels.
Power usage	Viable, Viable – business
Private housing	Volatile as in Volatile Substance Abuse
Proceed	VSA
Proclamation	Wages, Salary
Product	Warranty
Profit	Welfare
Project	Welfare dependency
Prosecution	What is politics
Provision	Working capital
Recycling	World Currencies
Redundancy	Youth detention
Redundant	
Reform agenda	
Regulation	
Rent	

Appendix ii: Desktop Review

The desktop research into bilingual education programs in the Northern Territory acknowledges the significant challenges faced by Yolngu when trying to walk confidently in two worlds.

United Nations Declaration on the Rights of Indigenous Peoples

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is a non-legally-binding resolution passed by the United Nations in 2007. It defines the individual and collective rights of Indigenous peoples, including identity, cultural expression, language, health, and education, and outlines the responsibilities of the States in providing financial and technical assistance to facilitate the enactment of these rights. Australia was one of only four countries that voted against UNDRIP when it was first introduced in 2007; in 2009 following a change of government, Australia shifted its position to support the Declaration. Announcing Australia's support, Minister for Families, Housing and Community Services and Indigenous Affairs Jenny Macklin MP described UNDRIP as "historic and aspirational" and added that "while it is non-binding and does not affect existing Australian law, it sets important international principles for nations to aspire to."

Of particular relevance to educational Indigenous media programs are Articles 13, 14, 16 and 31, which address language, interpretation, education, media, and the protection of cultural heritage. UNDRIP states that, "in conjunction with Indigenous peoples, States shall take effective measures to recognise and protect the exercise of these rights."

Why Warriors contribute to the recognition of these rights through the provision of education in Yolngu Matha, providing support to Yolngu in preserving language, and building skills and capacity in Yolngu co-producers by training them in research and media production. In order to 'participate in the political, economic, social and cultural life of the State', Yolngu need support to learn English and understand key structures of Western society like welfare and the economy. While the Australian government is not legally obligated to provide the support outlined by UNDRIP, it represents best-practice education and media policy.

Importance of bilingual education

Studies indicate that children learn best in their mother tongue as a prelude to and complement of bilingual and multilingual education. Transitioning too quickly into a second language can result in the loss of the mother tongue and hinder academic achievement. Conversely, when the mother tongue is the primary language of instruction in primary school, the ability to learn additional languages is not adversely affected. Learning in the mother tongue (L1) increases self esteem and cultural pride, and supports children to learn better and faster, and retain knowledge longer.

Research and theory support learning the second language (L2) as a subject of study, and then using L2 as the language of instruction across a gradually increasing number of subject areas. Learning in L1 also allows parents to participate in their children's education, and it is recommended that parents and family members are seen as a child's 'first teachers'. The right to receive education in the mother tongue is recognised in Article 14 of UNDRIP. However, in a report written by Jessica Ball for UNESCO, it was noted that "political will and ongoing government support are key to developing ongoing, effective programmes in mother tongue-based, developmental bilingual learning and to realising the potential benefits of these programmes on long-term educational outcomes and social inclusion." Studies indicate that students who receive instruction in L1 are less likely to drop out, and more likely to succeed academically in L2, Maths, and other subjects.

Bilingual education in the Northern Territory

In response to poor NAPLAN (National Assessment Program Literacy and Numeracy) results from students in remote NT communities, a new approach to bilingual education in the Territory was announced by Minister for Education Marion Scrymgour in 2008. The policy made it compulsory for schools to teach in English for the first four hours of the school day.

Appendix ii: Desktop Review cont'd

The policy was deeply unpopular, and was denounced by many human rights and education experts as going against international trends in educational policies and practices which overwhelmingly support the use of L1 based education. Education expert Dr. Kimmo Kosonen said, “From an educational standpoint, it is impossible that the current strategy of using Standard English for the first four hours as the sole language of instruction for those learners who are not first language speakers of English can achieve the desired outcomes, nor help these students reach the stated ‘benchmarks’ of educational achievement.”

Subsequent policies and strategies have reinstated the significant place of Indigenous languages in Northern Territory schools. The Indigenous Languages and Cultures Guidelines produced in 2017 recognise first language pathways, language revival pathways, second language learner pathways, and language and cultural awareness pathways.

Consequences of not accessing adequate education

Without adequate education, English literacy and understanding of Western systems and structures, there can be serious consequences for Yolngu, particularly when navigating the legal system. It was noted in the *Little Children are Sacred* report that “many Aboriginal people did not understand the mainstream law and many mainstream concepts...many youth today have an erroneous belief that the wider Australian society is lawless.” What’s more, this gap in understanding is increasing: “...in many of the communities visited, the ‘language barrier’ and the ‘cultural gap’ was greater in the younger generation.” These gaps in understanding have been identified as a possible reason for high levels of crime in some Aboriginal communities. Recidivism is a cycle that, once begun, can be difficult to break, as Yolngu have noted: “We see many of our Yolngu young men go into prison and they come out worse than when they went in. They learn a lot of bad things inside.”

A project conducted by ARDS compiled a list of 30 commonly used English legal terms, and found that, for 25 of these words, Yolngu had no understanding of their meaning. Particularly problematic words include charge, and bail, where the context provides different meanings. Misunderstandings relating to the meaning of ‘bail’ often led to the accused breaching their bail undertaking by not returning to court. The project also reported a story of a Yolngu man who had received a summons letter from the Supreme court and believed he was in trouble with Balanda law. Eventually it was revealed that the man had been summoned for jury duty, but had no understanding of Balanda court or what a jury does. Yolngu have stated:

“That white man’s court is very difficult and hard to understand. It does not make any sense. This makes us worry a lot.”

The legal system is just one example of Western society that Yolngu need practical assistance to navigate. Yolngu also need assistance understanding the economy, government funding, and how to establish and run a business. Without a solid understanding of the basic foundational concepts, any attempts to build additional understanding will falter. Many of the content of programs designed to assist Yolngu to participate more fully in the economy are akin to trying to run before learning to walk.

Difficult words and concepts for Yolngu

Research conducted by Why Warriors Yolngu co-producers in their home communities uncovered a similar misunderstanding of common English words. The radio programs produced by Why Warriors reflect the needs of the community. Topics already produced include tax and tax returns, contracts, how businesses can thrive long-term, how government departments are funded, wages and salaries, welfare, trade and trade wars, percentage, ratio, consent, Closing the Gap, purchase orders, documents, electricity bills and power cards, important, autonomy, development, etc. In addition to the programs already produced, Why Warriors has a list of words and concepts that Yolngu have said they don’t understand, and the list indicates a genuine struggle to meaningfully participate in or even comprehend many aspects of Western society. The list of words and concepts can be found in Appendix i.

Appendix iii: Quantitative Data

Figure 1: Most Frequently Accessed Pages on Djambatjmarram (sourced from Google Analytics)

What pages do your users visit?

Page	Pageviews
/	7,397
/category-resources-list/health/	1,581
/resources/73/	1,541
/lessons/	1,497
/resources/reserve-b...e-money-come-from-2/	840
/resources/yolngu-matha-part-1/	780
/resources/?type=audio&label=Audio	695
/resources/?type=videos&label=Videos	669
/hardwords/	624
/resources/?type=audio	472

Last 12 months ▾ [PAGES](#)

Figure 2: Devices used to access Djambatjmarram (sourced from Google Analytics)

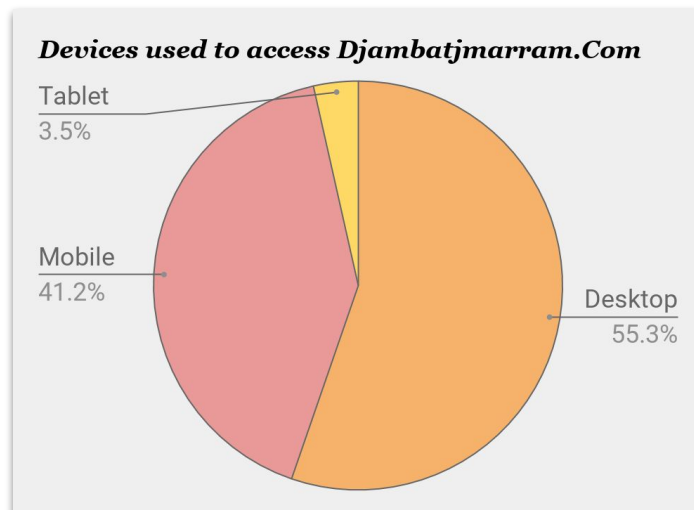
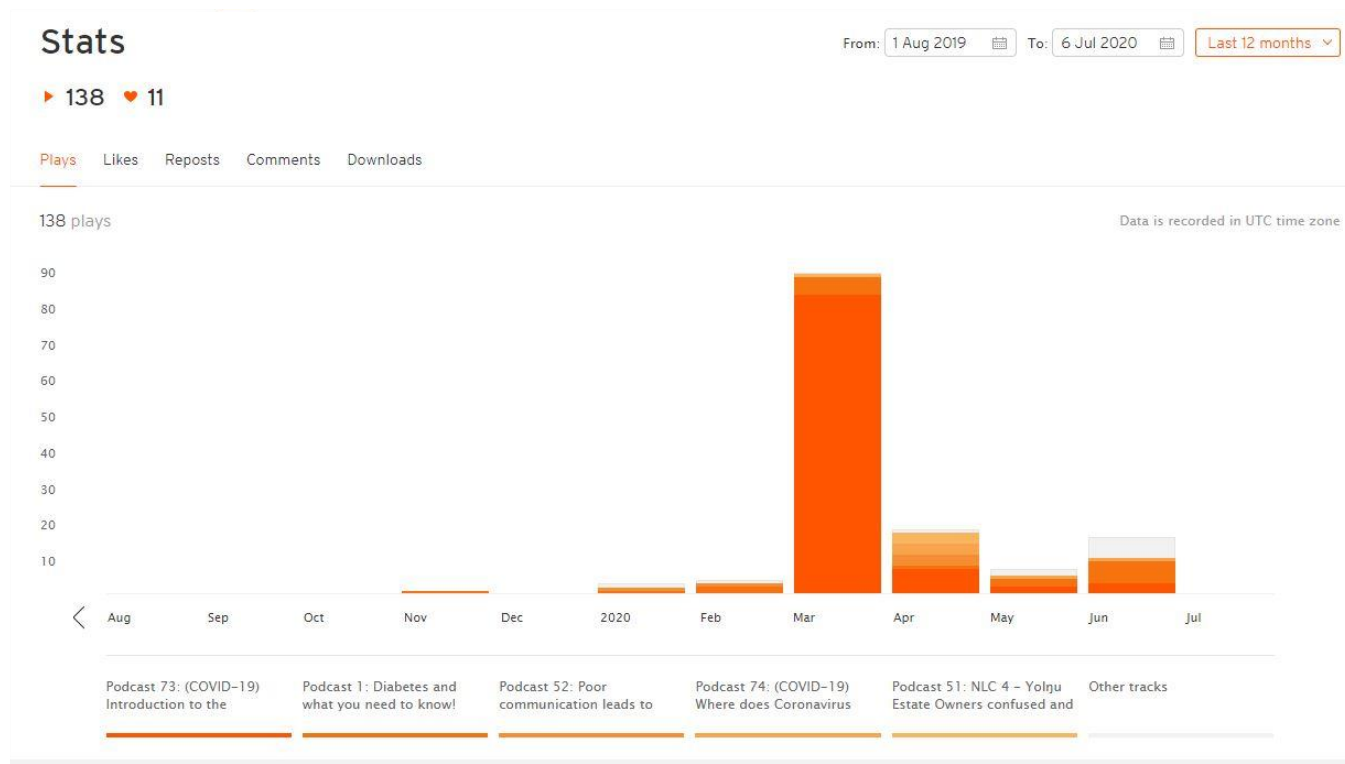
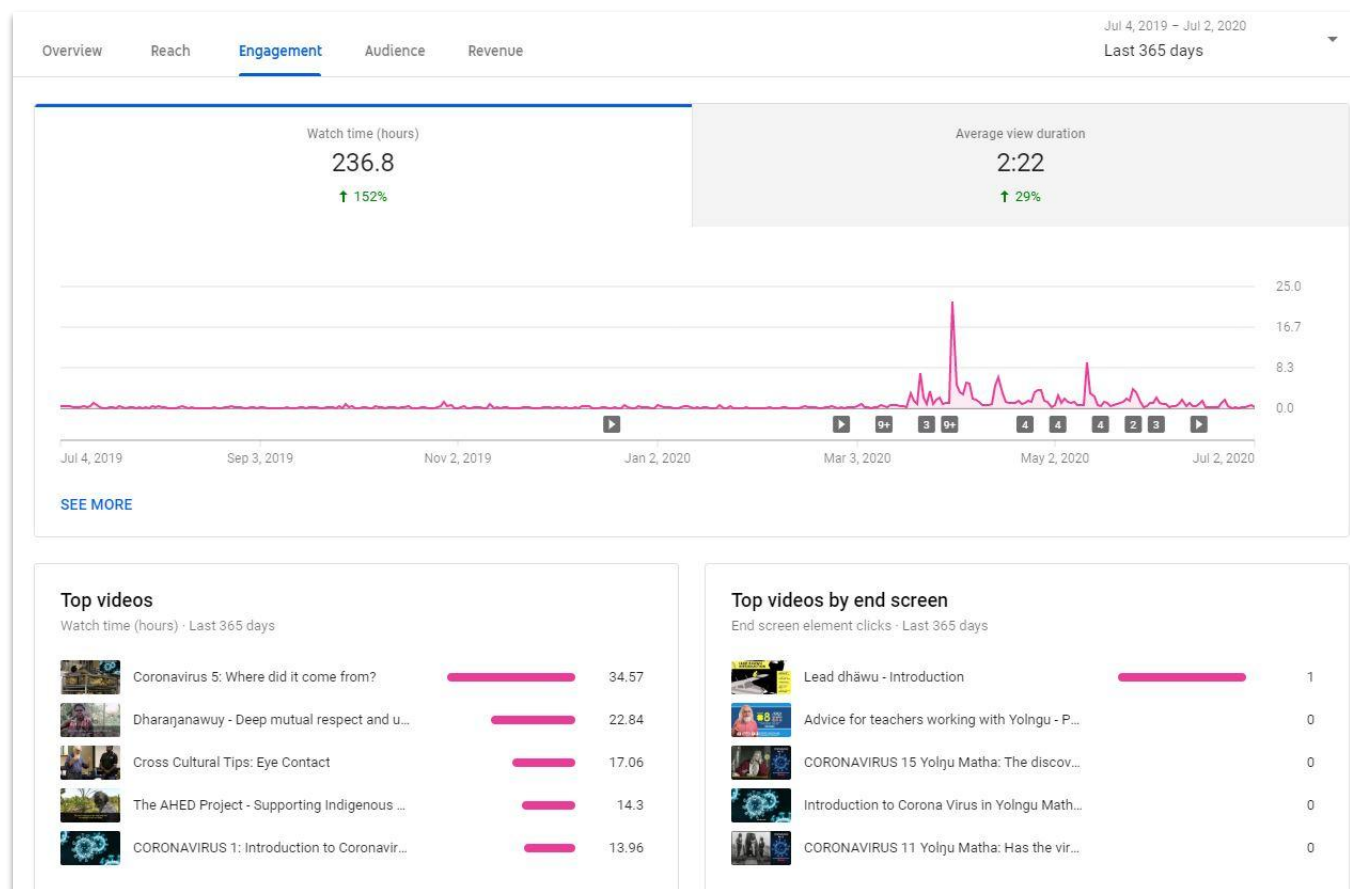


Figure 3: SoundCloud Number of Plays on the Why Warriors Account - NB: this is not the same as the Yolngu Radio SoundCloud account. Why Warrior's Soundcloud is most often used by healthcare professionals and community educators.

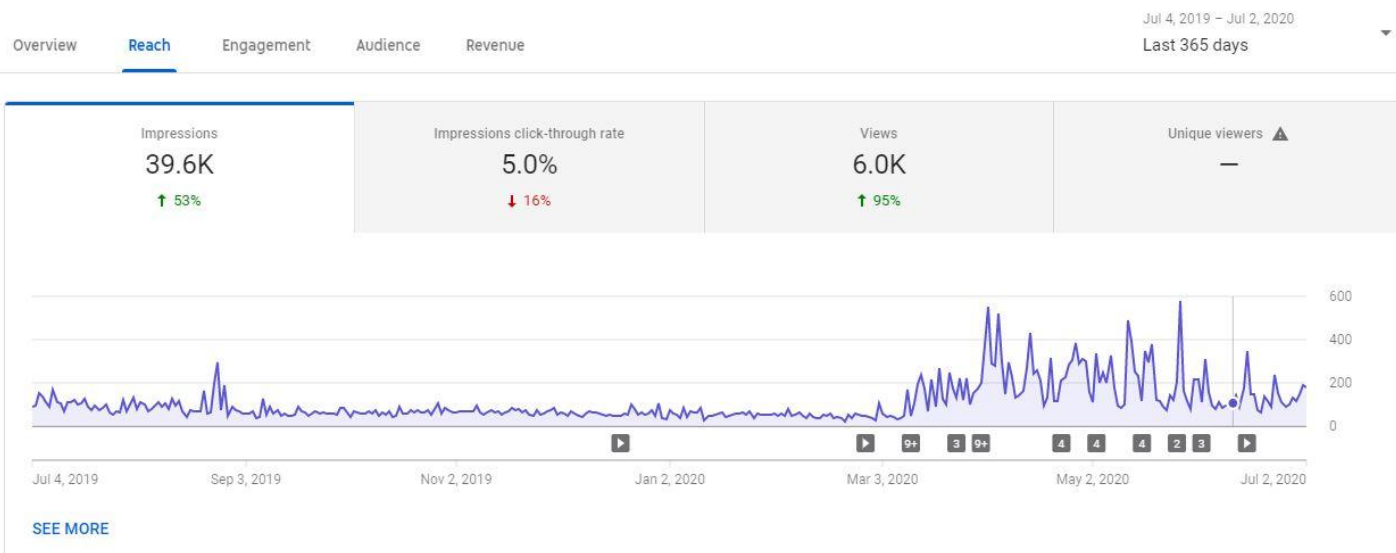


Appendix iii: Quantitative Data cont'd



Channel analytics

ADVANCED MODE



Appendix iv: Reference List

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Attachments



Attachment A: Feedback

Why Warriors have provided the content of Attachment A to illustrate the positive feedback they receive from Yolngu, the health sector, and ICTV, an Indigenous media organisation.

Sent at: 22/05/2020 8:35:18 AM

COVID19 educational resources

From: Wendy Page <wendy.page@miwatj.com.au>

To: richard.trudgen@whywarriors.com.au <richard.trudgen@whywarriors.com.au>

Cc: Eddie Mulholland <ceo@miwatj.com.au>, Juliette Mundy <mundyj@miwatj.com.au>

Dear Richard,

At the meeting yesterday the Yolngu elders requested Miwatj to help share the educational resources developed by Why Warriors and on the djambatjmarram.com website.

Please contact Juliette Mundy so that she may action this request.

I have also contacted Jim Rogers to inform him of the outcome from our meeting.

Thank you for the opportunity for increased communication and collaboration.

Kind regards

Wendy

Wendy Page

MBBS, FRACGP, FACRRM, MPH&TM, GCHPE

A/g Director Medical Services

Miwatj Health Aboriginal Corporation

T +61 (08) 8939 1900 | M +61 417601449

E dms@miwatj.com.au

A PO Box 519, Nhulunbuy, NT 0881, Australia



Attachment A: Feedback cont'd

From: Cathryn Moore <Cathryn.Moore@nt.gov.au> on behalf of EastArnhem Covid19 <EastArnhem.Covid19@nt.gov.au>

Date: Monday, 1 June 2020 at 5:31 pm

Subject: Public information update: COVID-19 response for the Yolngu Region of East Arnhem - 1 June 2020

Dear All

This COVID-19 public information update contains information about:

- Public information materials available in Yolngu Matha
- Measures to prevent COVID-19 from entering the East Arnhem Region
 - Interstate borders
 - Designated biosecurity areas
 - Travel to Aboriginal Land
- Actions being taken now so we can contain the spread of the virus if it does arrive
 - Visitors and patients at Gove Hospital
 - COVIDsafe App
- Roadmap a the New Normal
 - Stage 3 of the Roadmap to the New Normal commences Friday 5 June
 - Principles of Stage 3
 - A reminder to remain vigilant as restrictions with personal hygiene and physical distancing
 - Details about the Roadmap to the New Normal
- Business Updates
 - Free training courses
 - Essential air services
 - East Arnhem Live
 - Information updates from DEAL

While this information is current at the time of sending, the most up to date information and advice about the Northern Territory's response to COVID-19 is available at <https://coronavirus.nt.gov.au/> and national health information is available at www.health.gov.au.

Public information materials available in Yolngu Matha

ARDS Aboriginal Corporation recently launched a webpage dedicated to providing [public information on COVID-19 in Yolngu Matha](#), including resources on [health advice](#) and [rules about travelling to and around Arnhem Land](#).

A range of other materials Yolngu Matha have also been produced by Skinny Fish, **Why Warriors**, Miwatj Health and Laynhapuy Health and are available on the [AMSANT website](#). The NLC also has a range of information [available](#) in Yolngu Matha.

MEASURES TO PREVENT COVID-19 FROM ENTERING THE EAST ARNHEM REGION

Travel restrictions still apply, however there are some changes.

Attachment A: Feedback cont'd

Sent at: 24/03/2020 9:01:58 AM

FW: First 4 Coronavirus in Yolngu Matha

From: Alastair King <alastair.king@alpa.asn.au>
To: Richard Trudgen <richard@whywarriors.com.au>

G'day Richard

We tested your Corona message with a cross section of our team at Ramingining

Please see the feedback below

Thanks

Alastair King OAM FAICD | Chief Executive Officer

Executive Assistant - Jessica Whyte. Direct line: (08) 8944 6452. Email: ea2ceo@alpa.asn.au

ALPA – Arnhem Land Progress Aboriginal Corporation

T: (08) 8944 6444 E: Alastair.king@alpa.asn.au

A: 70 O'Sullivan Circuit, East Arm, NT, 0822

From: Will Crawford

Sent: Monday, 23 March 2020 5:05 PM

To: Liam Flanagan <Liam.Flanagan@alpa.asn.au>

Cc: Eddy Alder <Eddy.Alder@alpa.asn.au>; Emma Kelly <Emma.Kelly@alpa.asn.au>

Subject: FW: First 4 Coronavirus in Yolngu Matha

Hi Liam,

Here is the feedback from the RSAS team at Ramingining.

Apparently the Why Warriors videos on the Corona virus were well received, well-pitched and understood.

It may be that these films could be included in any CDP public health awareness programs that ALPA want to include in their work with camps/etc and Yolngu staff briefings.

Kind regards,
Will

Will Crawford | Senior Project Manager

ALPA – Arnhem Land Progress Aboriginal Corporation

Attachment A: Feedback cont'd

From: Eddy Alder <Eddy.Alder@alpa.asn.au>
Sent: Monday, 23 March 2020 4:48 PM
To: Will Crawford <Will.Crawford@alpa.asn.au>
Subject: RE: First 4 Coronavirus in Yolngu Matha

Hi Will,

On Friday 20.3 The Ramingining RSAS team listened to all 4 programs thanks to the help of Emily at CDP for setting them up with computer and a space.

After watching the 1st video they called me and had a several Qs I asked them to continue watching the remainder of the videos.

30mins later I called the team they had a firm understanding on how to prevent the spreading a disease.

What isolation meant.

Keeping elderly safe.

Great resources. Great language and metaphors used.

Eddy Alder | Community Engagement Officer

ALPA – Arnhem Land Progress Aboriginal Corporation

T: (08) 8944 6444 E: Eddy.Alder@alpa.asn.au

A: 70 O'Sullivan Circuit, East Arm, NT, 0822

Attachment A: Feedback cont'd

Sent at: 23/03/2020 9:48:19 AM

CORONAVIRUS Podcast on ICTV

From: Joshua Davis <joshua@ictv.com.au>

To: richard.trudgen@whywarriors.com.au <richard.trudgen@whywarriors.com.au>

Hi Richard,

I was forwarded your podcast from a colleague. It's fantastic - we've been getting inundated with requests from community for this information in Indigenous languages. It's great you've been able to do this so quickly in response to the current situation with COVID-19.

We'd love play the video-podcast on ICTV to help share the information with our viewers in remote Indigenous communities around Australia. We're trying our best to get as much information in language out as possible about COVID-19.

If you agreed to ICTV sharing this, is there an .srt file available with the English subtitles?

Due to the unfolding COVID-19 situation, we are rushing things through our programming department and streamlining our QC and release process for relevant health information that needs to get out ASAP. If you were OK with the podcasts playing on ICTV, we can take your email as approval for us to broadcast and get the messages out by the end of the day.

All the best.



Joshua Davis
Producer & Content Coordinator at Indigenous Community
Television Limited

A 10b Wilkinson Street, Alice Springs NT 0870
P 08 8952 3118
E Joshua@ictv.com.au **W** www.ictv.com.au



Attachment A: Feedback cont'd

From: Jonathan Souter
Sent: Monday, 6 April 2020 12:23 PM
To: Health Staff <health@laynhapuy.com.au>
Subject: Wandawuy Covid-19 Dhäwu

Last Thursday, a large proportion of the Wandawuy homeland came together (while exercising vigilance to still maintain 1.5m from one another) and listened attentively through the entire 40 minute recording on Covid-19.

A few highlights from the day included:

- Jill reinforcing and clarifying for everyone key points made in the recording, also seeing the recording as merely a starting point as our response to Covid-19 continuously evolves
- Menga helping to bring together Yolŋu for the information session
- Rachel working with the shopkeepers on implementing the new mode of staggered shopping, which was generally well practised over the course of the day



Jonathan Souter

Physiotherapist, Laynhapuy Health
Laynhapuy Homelands Aboriginal Corporation
86 Galpu Road Yirrkala NT 0880 | Mail: PO Box 2020
Nhulunbuy NT 0881
P: + 8 8939 1860 | F: + 8 8939 1874
E: jonathan.souter@laynhapuy.com.au

Attachment B: Letter of Support

The following is a letter of support for Djambatjmarram from Lee Gordon, who leads the Aboriginal Education Team at Nhulunbuy High School.



PO Box 1096 Nhulunbuy NT 0881 Australia
Ph: (08) 8987 0844 – Fax: (08) 8987 1944
Email: nhulunbuy.high@ntschoools.net
Web: <http://web.ntschoools.net/w/nhs>
Registered Training Organisation: 2378

1/9/20

To whom it may concern,

Over the past three years at Nhulunbuy High School I have been leading the Aboriginal Education Team with the task of establishing the Liya Djambatj program with local Yolngu students as well as students from remote Yolngu Homelands and West Arnhem communities of Minjilang and Waruwi. We have made some positive gains in terms of students completing their NTCET which is the Yr. 12 leaving certificate and numbers steadily building with the new Dawurr Boarding facility.

One area we have highlighted in our Strategic Planning is to build the Yolngu workforce and offer resources to our whole school population in terms of Yolngu language, cultural nuance and competencies. In short, we need resources for our local, Yolngu EALD students and we also require similar resources for our Napaki students in order to create a legitimate, safe learning environment for all students.

The *Why Warriors* online resources are a great starting point for all students. This provides Yolngu students with a vast number of learning opportunities including

- to lead / assist learning, while also witnessing Napaki students engaging in a difficult and unfamiliar activity
- analysing the 'unpacking' of complexities / ambiguities of English language / phonemes etc
- providing their own perspective based on other Yolngu languages / dialects each student speaks.

NHS' Aboriginal Education Team fully support *Why Warriors*' application for critical funding to consolidate, upgrade and the continual development of critical in-class, cross cultural learning

Regards,

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