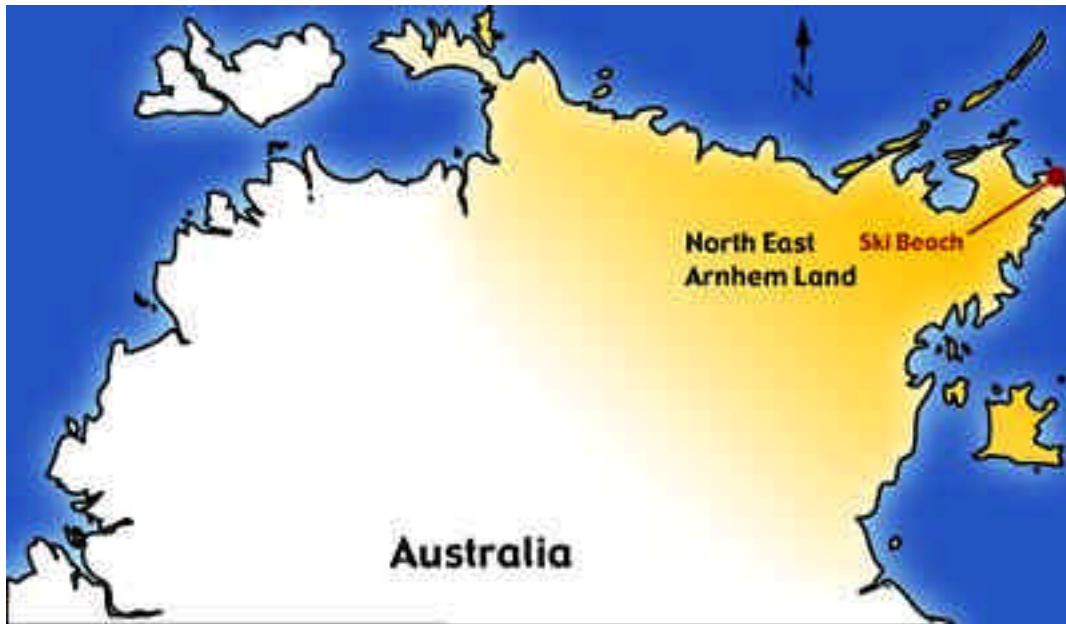


# Code of Conduct

## Information sheet for visitors to Gunyangara' (Ski Beach)



Welcome to Gunyangara'! It is hoped that your visit is an enjoyable one, and that your experience in this part of Arnhem Land with Djalul' Gurruwiwi and his family will remain memorable for many years to come.

To ensure that your time at Gunyangara' is pleasant and satisfying the following notes should be used as a guide for your conduct in the community. Failure to adhere to proper codes of behaviour may cause considerable distress to Djalul' and other community members, and the resulting unease within the community no doubt would blemish an otherwise once-in-a-lifetime and culturally-rich experience. For these reasons, please take note of the following information, and if any uncertainty is encountered, Djalul' and his family will be more than happy to talk to you to clarify any issues.

### ***Aboriginal Land***

Gunyangara' (Ski Beach) is Aboriginal land. The Yolngu people have lived here for countless generations - relatively undisturbed by outside influences - by maintaining spiritual sustenance and physical subsistence from the land.

Please respect Yolngu land and Yolngu culture. Yolngu customary law exists on Yolngu land, so please take the time to understand that society here does not operate in exactly the same way as what you are familiar with in your home town. Whenever in doubt, do not hesitate to ask Yolngu for clarification and assistance; community members will be pleased at your attempts to learn and understand their world view.

### ***Conditions of entry***

Gunyangara' is a dry zone. This means that no alcohol is allowed in the community. All drugs and other illegal substances are also prohibited in Gunyangara'. *Please resist from supplying alcohol to community members who ask you to purchase or transport alcohol for them.*

The native flora and fauna are protected on Aboriginal land. Do not cut trees, remove flora, disturb the environment, or interfere with the wildlife, water bodies, soils and vegetation in any way without consultation with Yolngu. Your interference may cause damage to sacred sites, as well as desecrate the landscape that is the source of food, Ancestral power, and totemic affiliation for Yolngu.

Gunyangara' does not have a free beach. Please ensure - when swimming or enjoying the sun - that some form of suitable attire is worn. Women are also encouraged to wear clothing that is not too revealing; short skirts, bikinis etc. may be suitable in your home town, but are not culturally appropriate at Gunyangara'.

### ***Privacy***

Respect the privacy of Yolngu. Do not enter the houses or living areas of Yolngu without being invited. Keep noise to a minimum at night, and desist from playing yirdaki when people are asleep. At night, be respectful by turning off vehicle headlights when approaching houses or groups of people sitting together, and drive slowly at all times in the community.

Whilst Djalu' and his family welcome all visitors to share in their culture and to be a part of their lives, please be mindful also of their need for privacy in their lives. Keep your stay to a minimum, as over-staying beyond the generosity of the family is tiring and distracting to the whole community and to Djalu' in particular.

The families at Gunyangara' prefer that you seek accommodation in Nhulunbuy. Although camping at Ski Beach is allowable (please bring your own tent), three days is the maximum number of days that this is permitted. There is also a fee for camping on Ski Beach; please consult Dhangal Gurruwiwi for pricing details and to arrange payment.

### ***Photography and audio-visual recordings***

Please ask permission before any form of photography, cinematography, video or audio recording is made in the community. In Yolngu belief, the reproduction of an image on paper or any other medium - after its 'capture' by a camera - embodies the *mali'* or *wungirli'*, the 'shadow' or spiritual essence, of a person.

Commercial use of any material recorded or gathered at Gunyangara' is also prohibited without consent from and consultation with Djalul' and other relevant persons. It is expected that a form of royalty payment be made to the relevant persons if commercial use of materials is agreed upon.

***“Rripangu Yirdaki”*: quality control, production standards and protocol for guests**

Most guests visiting Gunyangara' would no doubt be eager to learn from Djalul' Gurruwiwi something about the traditions, playing techniques, and crafting styles pertaining to yirdaki (didjeridu). Djalul' is the most famed yirdaki craftsman in Arnhem Land, and indeed, in the world, and many enthusiasts from all corners of the planet have made their pilgrimage to sit with Djalul' and to learn about this fascinating musical instrument that has intrigued and captivated the world since the rise of the Yothu Yindi band.

The production of yirdaki of outstanding quality constitutes Djalul's sole income source, and as such, a registered business entity “Rripangu Yirdaki” has been established in order to meet the world-wide demand for authentic Djalul' Gurruwiwi instruments.

In the past, Djalul' has collaborated with various non-Yolngu yirdaki enthusiasts and budding craftsmen in producing instruments for the market. This has sometimes been problematic due to the ambiguity in the provenance of such instruments. The resulting uneasiness and suspicion of the market that such ambiguity has created is now being addressed, with clear plans of action developed to rectify the situation and to reclaim for Djalul' his name and reputation.

Priority action includes the necessity to document and label yirdaki with accurate and honest information, and to advertise and market accordingly. In this way, it is hoped that a clear distinction is made between instruments solely made by Djalul' and his family (to be made available for sale through the business entity *Rripangu Yirdaki*) and those other instruments which have been worked on by non-Yolngu craftsmen and guests visiting Gunyangara'.

Whilst Djalul' no doubt appreciates the work effort of guests assisting in production, the issue of provenance of ‘collaborative’ instruments remains problematic. One resolution to this dilemma lies in the responsibility of guests in avoiding any interference with the self-management objective of the *Rripangu Yirdaki* enterprise. This may require dissociation from any aspects of production at Gunyangara', even during times when there is Yolngu encouragement for you to assist. Alternatively, guests may wish to help in crafting instruments (as they have in the past), but these will have to be labelled as ‘hybrid’ instruments, and then sold at a *reduced* price through *Rripangu Yirdaki* and other channels (thus compromising Djalul's income potential). A preferred option is for guests to purchase the instruments that they have worked on (at a price to be negotiated with Djalul', but recommended at A\$150-200 each), to be cherished as mementos of their time with Djalul' and not for resale at a later time.

It is important to understand that Djalul' and other Yolngu have distinctive crafting styles and techniques, which show through not only in the visual appearance of the instruments, but the characteristics of the 'voice' or acoustics of yirdaki are similarly a distinctive feature of their maker.

As the enterprise is also a means of obtaining an income for Djalul and his large family, a fee has been paid by visitors since the establishment of Rripangu Yirdaki and its eco-cultural program. There is no set fee as yet, though as a rough guide, visitors in the past few months have been more than happy to part with about A\$150-200/day. As a standard or reference, guests to the Garma Festival pay A\$1500 for a five-day experience.

### **Fees for eco-cultural program and yirdaki tuition with Djalul' Gurruwiwi**

Visitors to Gove must book through Rripangu Yirdaki and/or the Walkabout Lodge as failure to do this may result in disappointment. Efforts are continually made to ensure that all aspects of the Rripangu Yirdaki enterprise is run efficiently and smoothly, and that your stay on Aboriginal land is a safe, enjoyable and educational one. Community- and family-related issues may sometimes take priority, especially during ceremonial times, but all efforts will be made to integrate your stay with the general flow or pulse of community life.

Yirdaki lessons with Djalul' are \$100 an hour if you do not wish to be a part of the eco-cultural program.

For those intending to stay longer, it is recommended that you join the eco-cultural program. The set fee for this is \$200 per day, which allows you to camp at Ski Beach (please bring your own tent) for a maximum of 3 days, and includes daily bush trips, cutting yirdaki, private yirdaki tuition with Djalul', hunting, fishing and spending time with the family in everyday life. The optimum group size is 3 to 5 individuals. Please note that up-front payment is required for the eco-cultural program.

Yirdaki sales will be mediated by Djalul' himself.

### ***Closing remarks***

With careful observation of the above codes of conduct, your stay at Gunyangara' should prove to be pleasant and trouble-free for all concerned. Djalul' and family welcome you to their community and extend to you their warm friendship and hospitality. Yo, manymak.