

THE
Turtuni
Framework

A PROCESS AND
ENGAGEMENT TOOL
FOR WORKING
TOGETHER ON
THE TIWI ISLANDS.



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THE Turtuni Framework

The Turtuni Framework is a process for working together on the Tiwi Islands.

It is about *ngaruwanajirri* (coming together and working together) and planning for *murrakupuni* (country), *winga* (saltwater), and *kukuni* (freshwater). By exploring the Turtuni Framework through *ngampaningimarri ngirramini ngini murrakupuni* (coming together to learn knowledge about Tiwi country), Tiwi People and stakeholders have the opportunity to make good decisions about *ngawa timani* (our place or homeland).

The Turtuni Framework consists of *The Turtuni Story* image, The Turtuni Welcome Statement template, The Four Milimika Pillars of Strength and Warntirrana Ngirramini (Ethical Principles), and The Murrakupuni Memorandum of Understanding template.

This booklet provides an example of how Tiwi People and stakeholders can use the Turtuni Framework in their work together.



THE Turtuni Story

The Turtuni Story is a painting that represents the Tiwi concepts at the heart of the Turtuni Framework.

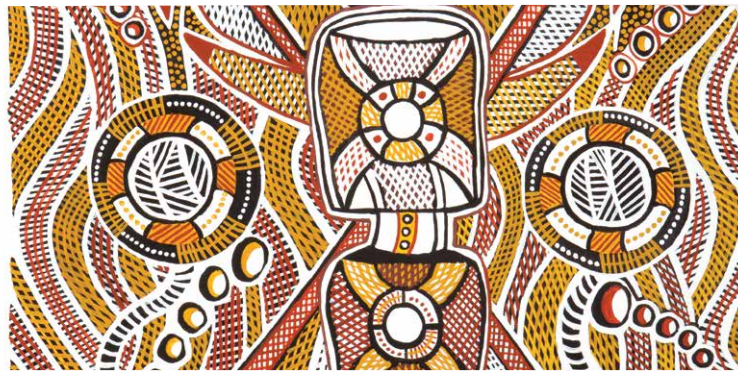
“ We encourage Tiwi people and stakeholders working together to spend some time looking at and discussing the image. It is important during this time for non-Tiwi people to listen and learn about Tiwi concepts. ”



Yirrara Tiwi Ratuwati means two Tiwi Islands. The Turtuni Framework expresses the *yiminga* (life, pulse, spirit, or what's inside and kinship) and the spirits of *Murrakupuni* (country) safeguarding the land and sea, with the ancestors holding the Tiwi Islands.

The *yukurri ngirimipi*, or four main skin groups, represent the kinship, relationships, governance, social and cultural structures, and the economic and social dynamics of enacting *milimika*.

Milimika is a clearing for ceremony to take place. In the Turtuni Framework it means creating a space for working together where everyone knows their roles and responsibilities. It is a way of relating to one another and a way of knowing, belonging, and doing.



Arawunikiri, the male spear shown here, represents the *tuwarra* (crocodile tail) as the crocodile travels around the Tiwi Islands protecting land and sea (The female spear is *numuriyaka*).

Japalingini amintiya pamijini are the head and arm bands used in ceremony. It represents Tiwi identity, belonging, and connection to country, language and Tiwi heritage. It signifies respect for our People, Culture, and *Murrakupuni*.

Turtuni is the carved wooden pole. When used in ceremony it becomes the *pukumani* pole. Here it represents the past (*parlingari*), present (*ningani*) and future (*parlinginari*) generations of Tiwi People coming together to create a memorandum of understanding.



The *kartukuni* (ironwood) leaves represent the smoking ceremony for welcoming and healing. This acknowledges that sometimes working together requires healing.

Mwalapwara are the footprints of people as they walk together across country. It is the journey and pathway of land groups and stakeholders working together. As people walk together, they walk through the past, present, and future of Tiwi history and culture.

Awungana Mamanta Ngapankurupa

(Welcome)

In the Turtuni Framework, we start meetings by taking time to consider *murrakupuni* and our roles and responsibilities as we come to make decisions. This can be done through a minute of silence and a welcome statement.

We invite you to begin your meeting with a minute of silence. The minute of silence is to remember those who have passed away and the wisdom they have handed down. It is a moment to consider the past, present, and future.

At the beginning of meetings, always acknowledge *murrakupuni* and the eight main land-owning groups and four main skingroups as well as the subgroups. It is also important to remember that sometimes healing is required before people can work together, and *kartukuni* might be used in a smoking ceremony. At this time everyone should remember their roles and responsibilities, and that we must work together in the *milimika* to create opportunities for Tiwi People that are environmentally, economically, and socially sustainable.

The Turtuni Welcome Statement template text might be used for this purpose if the speaker is Tiwi, or the organisation can create their own.



Ngapankurupa Turtuni Ngirramini

(The Turtuni Welcome Statement)

Awungana mamanta.

Ningani ngawa tayikwapi ngaruwanajirri naki ngirramini ngini apamurrumi.

Ngapakuripa naki turtuni pikaringini.

Ngini winga amintiya murrakupuni policy.

Today we all come together for the work we do.

We welcome the Turtuni Framework and the sea and land policy.

I would like to thank each one of you today for being here with us at [place name].

We are pleased to welcome everyone here. We are pleased to welcome those of you that have been with us for a long time, those who are new, and those who are guest speakers.

Let us take a minute of silence to reflect those on who have gone before us, our forebears who have left us the Tiwi foundation on which we build. We acknowledge the country and the land we stand on today.

As Tiwi leaders, we must conduct ourselves in a Tiwi civil manner. The tone of our voice in which we speak to each other is important. We must be mindful of others and our roles and responsibilities and create a culturally safe environment for the diversity of land-owning groups and skin groups on the Tiwi Islands.

Mana waya juwa

Ngaruwanajirri

(Working together)

All Tiwi people should come together to make good choices that will look after the biodiversity and sustainability of Tiwi lands and seas.

The Four Milimika Pillars of Strength and the *Warntirrana Ngirramini* (Ethical Principles) provide a protocol for such decision-making processes. The protocols below should be read out at the start of meetings as part of or in addition to the welcome statement, and act as a guideline for behaviour throughout the work that people do together.

The Four Milimika Pillars of Strength

- **Ngarimajakupuwani-a-jirri**
(Discipline: “We know of our behaviour”).
Respecting one another by following cultural protocol in relationships and kinship with Tiwi skin groups and *murrakupuni*.
- **Ngirramini ngini ngapangiraga**
(Language: “This is the language that we speak”).
Keeping *ngini ngapangiraga* (our language) strong and communicating with each other in a Tiwi civil manner when we work together.
- **Ngirramini ngini yoyi amintiya yiminga**
(Culture: “Our dance and our spiritual identity”).
Recognising the eight land-owning groups and the four skin groups and our duty of care; Showing appreciation for working collaboratively and continuing ongoing partnerships on the Tiwi Islands; Acknowledging that the spirits of the country and water is always there to protect and provide for Tiwi people, animals, and plants. We should appreciate and be aware of this in all decisions when working together.
- **Pikaringini ngini wuta ngawa-ampi amintiya ngamaninguwi putuwurupura nanki ngirramini**
(Policy: “The legacy our grandfathers and grandmothers have left”).
Making partnerships that acknowledge Tiwi land, rivers, oceans, and air; Working according to ethical protocols; Using the Turtuni framework and memorandum of understanding as ways to create policies based in Tiwi ethics and principles.

Warntirrana Ngirramini (Ethical Principles)

- **Piripungintayi**
(Respect)
- **Ngampapunya yintagi kapi alawuruwi**
(Leadership)
- **Ngini warnta pupuni**
(Honesty)
- **Puranji ngarimuwajirri karluwu ngawa-lamiya**
(Fairness)
- **Ngawa-luwajirri pupuni amintiya jirti ngirramini kangi ngawa yiminga**
(Integrity)
- **Putuputuwu nguntaluwapa**
(Compassion)

Murrakupuni Memorandum of Understanding

When beginning work together, parties might choose to create a memorandum of understanding for a collaboration or a project.

This is an agreement and plan for a common line of action where the duties and responsibilities of each party is made clear. This Memorandum of Understanding should centre *murrakupuni* and *winga*.

A Murrakupuni Memorandum of Understanding should include:

- 1 Acknowledgement**
Acknowledging *murrakupuni*, eight family land-owning groups, and four main skin groups.
- 2 Accountabilities of Parties**
Duties, roles, and responsibilities.
- 3 Action Plan**
What will happen next.
- 4 Agreement**
What all parties are bringing to the collaboration or project, remembering that *murrakupuni* and *winga* are the main actors and should be cared for through working together. An agreement should state: that parties have agreed to work with each other; what they are working towards; and, what their common goals are (a vision statement). The agreement should be framed in relation to *murrakupuni* and *winga*, with consideration of care and management of resources.
Agreements should cover:
 - a) Biodiversity: Protecting *murrakupuni*, *winga*, and *kukuni*
 - b) Sustainability: Keeping ecosystems balanced and level for the future.
 - c) Tiwi Culture: Centring Tiwi people, places, and policies.
- 5 Objectives**
The objectives of the collaboration or project and how all parties will work together to keep biodiversity, sustainability, and Tiwi culture strong.

Mana Nimpangi

(Farewell)

At the conclusion of the meeting, all parties should again consider the Turtuni Framework.

People might choose to discuss how their work together reflects *The Turtuni Story*, The Four Milimika Pillars of Strength, and Warntirrana Ngirramini (Ethical Principles).

As a part of the Turtuni Framework, all at the meeting should reflect on the discussions and agree on a shared vision and understanding arising from the work together. A plan should be made for communicating what has happened in the meeting to the broader community and how to provide opportunities for community feedback.



Acknowledgements

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THE
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www.tiwiresources.com.au/turtuni

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