

Larbargirrar gnuurtak tulkuuk

Have your say

ABOUT THIS DISCUSSION PAPER

Gellung Warl is seeking feedback on Iarbargirrar gnuurtak tulkuuk, Gellung Warl's Community Governance and Answerability Framework.

This Framework will ensure we are accountable and answerable to Community in exercising our powers and functions and that we meet our cultural obligations and responsibilities as determined by Community.

The things we want to hear from you:

1. Have we appropriately captured what we've heard from you over the last 10 years about your hopes and aspirations for Treaty. Gellung Warl and future generations?
2. How would you like us to engage with you in the Treaty era?

Throughout this discussion paper you will find prompts for feedback on specific parts of Iarbargirrar gnuurtak tulkuuk. Your input will build on the community feedback Gellung Warl has considered over the past 10 years which has shaped Iarbargirrar gnuurtak tulkuuk.

You can provide feedback by either:

- yarning with your Assembly Member, or
- completing the survey on our website. The survey will close on 4 September and can be found here: gellungwarl.org/vision

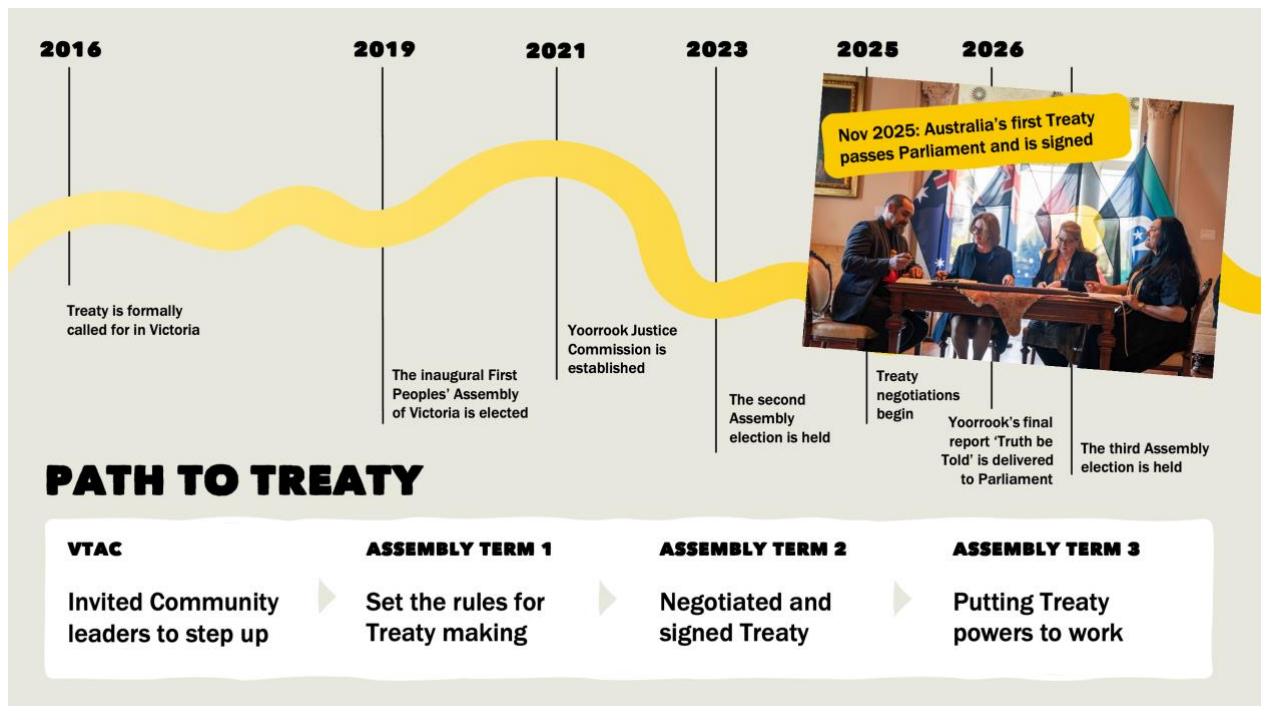
For further opportunities to share your views with Gellung Warl and to stay up to date on our activities, sign up here: gellungwarl.org/sign-up

Path to Treaty

The journey to Treaty has been guided by generations of advocacy.

Our Ancestors and Elders have been calling for a Treaty that paves the way for generations.

Following Community's formal call for a Treaty in 2016, the Victorian Treaty Advancement Commission set the foundations which lead to the establishment of the First Peoples' Assembly of Victoria in 2019. Over the next six years, the Assembly developed the framework and rules for Treaty-making and negotiated the first Statewide Treaty with the State. This established Gellung Warl which started operating on 1 May 2026.



Who is Gellung Warl

Gellung Warl means 'tip of the spear' in Gunaikurnai language

Gellung Warl is the new First Peoples' representative body established through Treaty in 2026.

Meaning *tip of the spear* in Gunaikurnai, Gellung Warl will ensure Community is heard when it comes to laws that affect us.

Gellung Warl includes three arms:

1. **First Peoples' Assembly of Victoria**, the democratically-elected group of Traditional Owners representing and making decisions on behalf of First Peoples across Victoria.
2. **Nginma Ngainga Wara**, meaning 'you will do' in Wadi Wadi language, will provide independent oversight and accountability of Government on behalf of First Peoples.
3. **Nyerna Yoorrook Telkuna**, meaning 'to sit, to listen, to hear, to remember', in Wamba Wamba/Wemba Wemba language, will continue the truth-telling and healing process so everyone across the state can understand our shared past.

Earlier this year, 34 Traditional Owners from across Victoria were elected by their Communities as Members for the First Peoples' Assembly of Victoria within Gellung Warl.

In our work, we will continue to seek guidance and input from Community – Elders, Traditional Owners, ACCOs, young people and First Peoples and First Peoples organisations in Victoria.

As a part of Treaty, you called for a way for us to be answerable and accountable to you as your representative body. This is **larbargirrar gnuurtak tulkuuk** (the Community Governance and Answerability Framework). We are committed to delivering **larbargirrar gnuurtak tulkuuk** in the first term of Gellung Warl, because we know that accountability and answerability matters and we need your input.

What is Larbargirrar gnuurtak tulkuuk

Larbargirrar gnuurtak tulkuuk means 'community reckon, count truth' in Djab Wurrung language

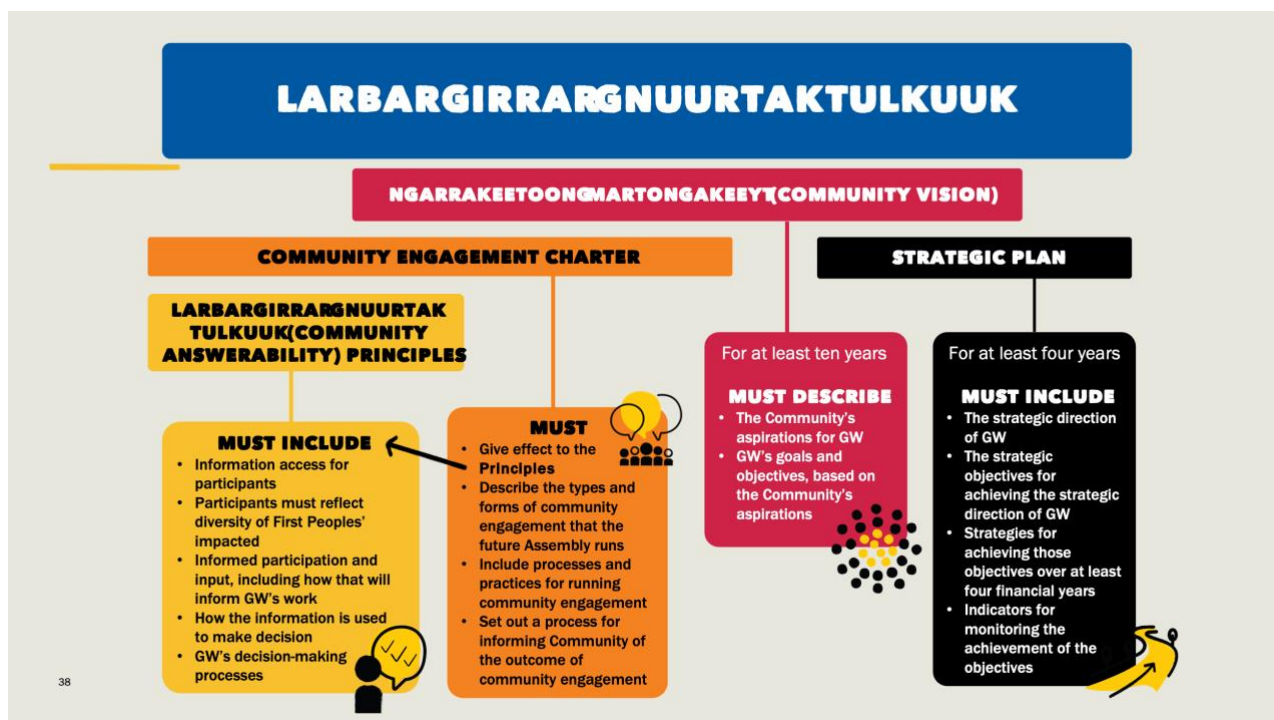
Over the past terms of the Assembly, we have yarned with you about your hopes and aspirations for Treaty in various ways such as regional forums, statewide forums and Traditional Owner and ACCO forums, at sports events, concerts, community dinners and one on one catch ups.

Larbargirrar gnuurtak tulkuuk will outline how Gellung Warl, in exercising its powers and functions, will be answerable and accountable to Community.

Larbargirrar gnuurtak tulkuuk is made up of the following four parts:

1. **Ngarrakeetoong Martongakeeyt** (Community Vision): identifies the aspirations of Community in the Treaty-era, and the goals and objectives of Gellung Warl to achieve these aspirations.
2. **Larbargirrar gnuurtak tulkuuk principles**: guides how engagement with Community must be conducted.
3. **Community Engagement Charter**: sets out Gellung Warl's commitment to how it will implement the **larbargirrar gnuurtak tulkuuk** principles and how engagement will be conducted, and

4. **Strategic Plan:** sets out the strategic objectives and agenda that Gellung Warl will work on to support and advance the Ngarrakeetoong Martongakeeyt (Community Vision).



What we need feedback on

What we've heard from you over the last 10 years about your hopes and visions for the future has helped us start to develop the four parts of larbargirrargnuurtak tulkuuk. We are checking in that what we have developed so far reflects what you've told us.

Ngarrakeetoong Martongakeeyt

Ngarrakeetoong Martongakeeyt means 'big/long see' in Keerray Woorong language

Ngarrakeetoong Martongakeeyt identifies the aspirations of Community in the Treaty-era, and the goals and objectives of Gellung Warl to achieve these aspirations for a period of at least 10 years.

We have heard **your vision for the next 10 years is to establish a model for collective self-government and nation building** that is:

- grounded in Aboriginal Lore, Law, and Cultural Authority,

- guided by and answerable to Community,
- amplifies and supports Community leadership, self-determination and nation-building,
- advances Community connection to and care for Country, wellbeing and prosperity in a meaningful way, and
- lays the foundations for a better future for generations to come.

The foundations below will help us achieve this vision and guide Gellung Warl in its work:

1. Country, Culture and Community is central to our lives

We have the means and mechanisms to access and make decisions about Country – to heal and look after it - and to thrive by maintaining and strengthening our connections to Country, Culture and Community.

2. Strong & connected First Peoples' collective decisions, grounded in cultural governance that has existed from the first sunrise

First Peoples have established a model for collective governance that is thousands of years old that respects and reinforces our individual cultural authority, and advances the interests of Traditional Owners, off-country Community members and other Community organisations and stakeholders through the exercise of collective self-government and nation-building.

3. Economic self-determination

First Peoples' economies are thriving and sustainable, building cultural, community, environmental and economic wellbeing and prosperity at a nation, clan, family and individual level acknowledging that what prosperity looks like and means is different for everyone. Prosperity is about systems that activate agency beyond culture where you can engage within the shared benefits that a society offers.

4. Truth, healing and justice

Truth telling is established as an ongoing practice and is used to build understanding, (re)connection and healing both between First Peoples and between First Peoples and the broader community. The work of the Yoorrook Justice Commission, its reports, findings and recommendations provide a foundation for justice and meaningful change.

5. A new relationship between First Peoples & the State

The beginning of a new relationship between First Peoples and the State based on the first Treaty in Australia negotiated by the First Peoples' Assembly of Victoria and the State. The need to do things differently to the past has been recognised and acted on. Our systems of self-government, self-determination and sovereignty must be recognised and respected – where we have full say over our lives, the lives of our children and Community. We are making and influencing decisions and shaping our own futures.

6. Sowing seeds for future generations

We are learning from and building on the knowledge and work of our Elders and past generations, to invest in our people and organisations so that we have the skills and resources needed to continue to realise positive change in our Communities now and into the future.

HAVE YOUR SAY

Over the last 10 years, we've been listening to what Community want from Treaty. Does this vision reflect your aspirations and hopes?

Is anything missing from this vision? What would you add or change?

Larbargirrar gnuurtak tulkuuk principles

The labargirrar gnuurtak tulkuuk principles will guide how we conduct our engagement with you.

The [Statewide Treaty Act](#) includes some features that the principles must include, such as ensuring participants in our engagements have access to accurate and relevant information and are informed of how their participation and input will support our work.

We have heard from you over the past 10 years on how you want engagements to be conducted. This has led to the development of the following 5 themes:

1. Meaningful and Tailored

- Engagements need to be clear, and purpose driven, meeting you where you are at on the Treaty journey.
- Engagements should be planned, give notice and aim to combine with event's already in your calendar.

2. Representative

- Engagements should be for all First Peoples in Victoria, providing equal opportunity for Elders, Traditional Owners, ACCOs, Young people, Stolen generations, Community in custody, LGBTQIA+ Rainbow Community, Community with disabilities, Community experiencing homelessness, Torres Strait Islanders and Victorian Traditional Owners living interstate to engage.
- There should representation across all Regions.

3. Inclusive

- The information provided to you at engagements should be delivered in a variety of ways with enough time given to digest it and respond.
- Engagements should be tailored to the differing needs across the Regions.

4. Transparent

- Gellung Warl should be transparent about what information is gathered for and how it will be used in decision-making.

5. Culturally Grounded

- Engagements need to meet cultural obligations and responsibilities to Country, Culture and Community as determined by that Community.

- Engagements are grounded in Aboriginal Lore, Law and Cultural Authority.
- Ensure Elders wisdom, knowledge and lived experience is acknowledged and respected.

HAVE YOUR SAY

Over the last 10 years, we've been listening to what Community has said about engages. Do these themes reflect the principles of engagements?

Is anything missing from these principles? What would you add or change?

Self-Determined Community Engagement Charter

The Charter will set out Gellung Warl's commitment to how it will give effect to the Iarbargirrar gnuurtak tulkuuk principles and how engagement will be conducted.

The Charter will describe:

- how, when and why we will engage with you,
- how your participation informs Gellung Warl's decision making,
- how we will report back to you, and
- what information will be made publicly available.

The scope of Gellung Warl's engagement will be informed by:

- our powers and functions,
- engagement requirements for some of these powers and functions under the Statewide Treaty Act,
- Iarbargirrar gnuurtak tulkuuk principles, and
- Member and Community expectation on when and how to engage.

You can find more detail on what the Community Engagement Charter has to include in the [Statewide Treaty Act](#).

Gellung Warl has a wide range of powers and functions with certain functions falling under the different arms as outlined below

HAVE YOUR SAY

What should Gellung Warl keep doing when it comes to community engagement — and what should we start doing?

In relation to Gellung Warl's role, what do you want to be engaged on?

After we've engaged with you, how would you like to be told about the outcomes?

What does it look like — and feel like — when engagement is led by Aboriginal Lore, Law and Cultural Authority?

