

LARBARGIRRAR GNOURTAK TULKUUK

GELLUNG WARL'S COMMUNITY GOVERNANCE
AND ANSWERABILITY FRAMEWORK



GELLUNG
WARL



TREATY
FOR VICTORIA

WE PAY OUR RESPECTS

We acknowledge the Traditional Owners of Country throughout Victoria and pay our deepest respects to all Elders, past and present.

Our work takes us through all Country in the area now known as Victoria, from the coast to the mountains, the rivers and the plains. We give thanks to all who welcome us to their unceded lands and waters, and further extend that gratitude to all First Peoples in Victoria who have generously offered their time, their ideas and their feedback to help guide this shared journey to Treaty.

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Our History, Our Truth

Gellung Warl¹ and Treaty belong to Community.

The authority of Gellung Warl and the First Peoples’ Assembly Members comes from the First Peoples it represents, where Assembly Members are elected by Community, and from the responsibilities carried by Country, Culture and Community. Gellung Warl and Iarbargirrar gnuurtak tulkuuk² are part of a continuing story of First Peoples’ self-determination, resistance and responsibilities. This authority has emerged from the Creation, a story as old as time, of the first footsteps that brushed Country, of our sovereignty. We hold this authority in our collective strength and in our Future Dreaming.

So now, after all that was taken from us, we stand in the Future Dreaming of Treaty, guided by Ngarrakeetoong Martongakeeyt³, Community’s vision for a better future. We are tethered to Ngarrakeetoong Martongakeeyt through Aboriginal Lore, Law and Cultural Authority. We are answerable and accountable to it – as we always have been. And this answerability and accountability is our story of survival and the story of how we got to this point.

Our story is in the emergence of Aboriginal Community Controlled Organisations (**ACCO**). It is in the defining of regions where we are not constrained by colonial boundaries, and in the development of self-determined pathways for recognition and representation. It is in Traditional Owners entering the Treaty register and beginning to negotiate their own Traditional Owner Treaties. It is in the findings of the Yoorrook⁴ Justice Commission and the truth-telling yet to come. It is in the legacy of what has come before and that which will come after.

Iarbargirrar gnuurtak tulkuuk is built on this story and legacy of First Peoples. It is built from the very voices of Community that have held it across generations – those that have advocated for Treaty across kitchen tables and in protests, those that have helped shape the path of Treaty over the last 10 years attending Treaty gatherings and yarning with Assembly Members, and those that are participating in and guiding the path forward now. This version of Iarbargirrar gnuurtak tulkuuk will continue to evolve with Community, as Community informs and guides this work over the next 100 years and beyond.

Iarbargirrar gnuurtak tulkuuk provides the mechanisms of accountability and answerability for Gellung Warl – Assembly Members, Nginma Ngainga Wara⁵ Members, Nyerna Yoorrook Telkuna⁶ Members, and staff – and for Community. It is framed in the gifted Djab Wurrung language where Iarbargirrar means *family/Community*, gnuurtak means *reckon to count*, and tulkuuk means *right or correct/truth* – it is about being *accountable by Lore of Country of land, sky and sea*, it is about being *answerable to truth of Country and our old ways of Lore*. It is our ways of doing business, spoken through Gitjawil Yurpa⁷, it is our ongoing responsibilities to Country, Culture and Community. This first version of Iarbargirrar gnuurtak tulkuuk builds on the story our Community has written over time and looks forward to the story we will tell and the legacy we will build with First Peoples, together.

1 “Gellung Warl” is Gunaikurnai language. It is pronounced “gullungwarl”. It means *tip of the spear*.
2 “Iarbargirrar gnuurtak tulkuuk” is Djab Wurrung language. It is pronounced “lar-bar-gi/raar gnu-r-tak tul kook”. It means *community reckon, count truth*.
3 “Ngarrakeetoong Martongakeeyt” is Keerray Woorroong language. It is pronounced “Ng-arra-key-toong Mart-onga Keech”. It means *big/long see*.
4 “Yoorrook” is Wamba Wamba / Wemba Wemba language. It is pronounced “Yoo-rrook”. It means *truth*.
5 “Nginma Ngainga Wara” is Wadi Wadi language. It is pronounced “Ng-in-ma Ng-eye-nga Wa-ra”. It means *you will do*.
6 “Nyerna Yoorrook Telkuna” is Wamba Wamba / Wemba Wemba language. It is pronounced “Nyern-ah Yoo-rrook Terl-kun-ah”. It means *to sit, to listen, to hear, to remember*.
7 “Gitjawil Yurpa” is Dja Dja Wurrung language. It is pronounced “Git-ja-wil Yuur-pa”. It means *many having to put forth*.

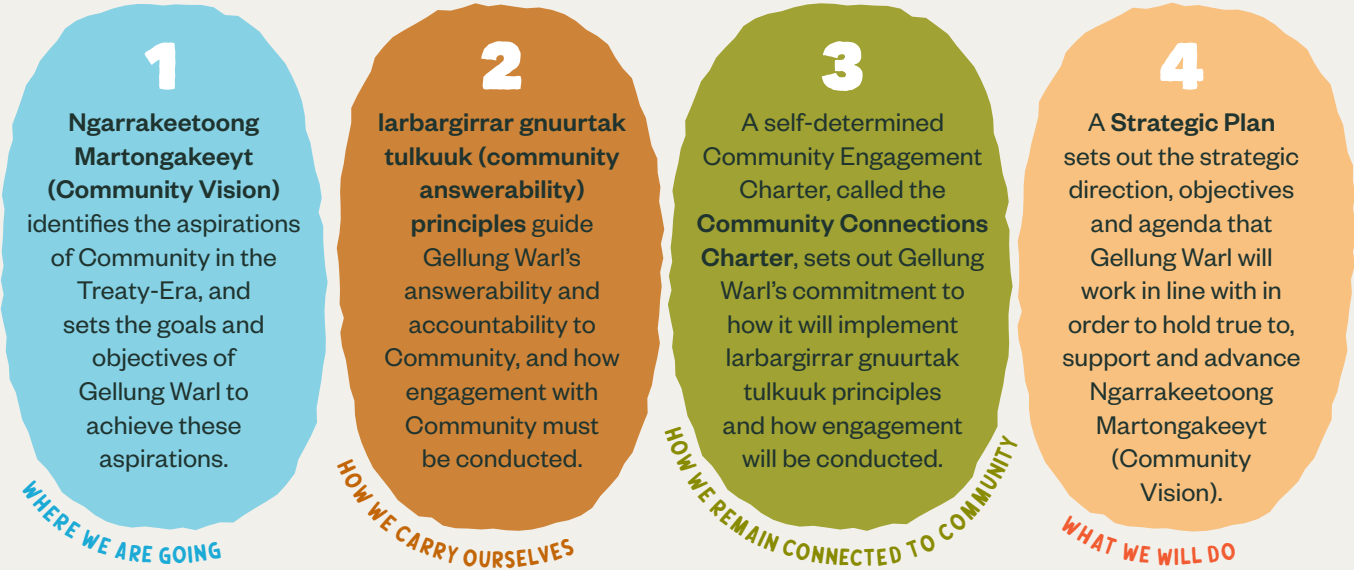


Purpose and Role of Iarbargirrar gnuurtak tulkuuk

Iarbargirrar gnuurtak tulkuuk establishes how Gellung Warl remains connected to, accountable and answerable to Community. It is and must always be grounded in Aboriginal Lore, Law and Cultural Authority.

Being accountable and answerable to Community is about maintaining relationships, listening with Community, carrying Community’s knowledge and aspirations into the work of Gellung Warl, and returning to Community to show the work that has been done.

There are four distinct elements that each come together to form Iarbargirrar gnuurtak tulkuuk:



The principles and practices of respect for Aboriginal Lore, Law and Cultural Authority, deep listening, autonomous regard, and individual and collective responsibility are intrinsic to First Peoples ways of knowing, being and doing. They are reflected here in Iarbargirrar gnuurtak tulkuuk.

Iarbargirrar gnuurtak tulkuuk is required under the *Statewide Treaty Act 2025*, and sets an expectation that is shared and echoed by Community, for mechanisms of answerability and accountability. Assembly Members and Community create this in their own right as self-determined peoples.

Iarbargirrar gnuurtak tulkuuk will operate as a continuous cycle. Together, these elements provide the relationships between where we are going, how we carry ourselves, how we remain connected to Community, and what we will do – guided by Community’s voice.

Returning to Community

We’ve listened and we’ve heard what Community has said about answerability and accountability, and about Iarbargirrar gnuurtak tulkuuk specifically.

The first component of consultation began nearly 10 years ago when Community shared their aspirations and hopes for Treaty, and for future generations that are born into a Treaty-Era. Gellung Warl has reflected on and woven Community’s voice into this Iarbargirrar gnuurtak tulkuuk and then consulted with Community on this. Consultation with Community was central in the development of this version of Iarbargirrar gnuurtak tulkuuk, and there is more consultation to come.



Ngarrakeetoong Martongakeeyt (Community Vision)

Ngarrakeetoong Martongakeeyt is the gifted Keerray Woorroong language name of the Community Vision – it means *big/long see*.

Ngarrakeetoong Martongakeeyt describes the voice and aspirations of Community for Gellung Warl, for Treaty and for future generations. Specifically, this version speaks to what has been heard in returning to Community, and speaks to Community's aspiration over the next 100 years. Ngarrakeetoong Martongakeeyt describes the aspirations of Community in relation to Gellung Warl and Gellung Warl's goals and objectives relating to them. It provides the 100-year vision that will underpin Gellung Warl's strategic direction and decisions.

It recognises that the work of Gellung Warl did not begin with its establishment in 2026. Gellung Warl carries the aspirations, knowledge, strength, and responsibilities passed down from those before us, and seeks to leave strong foundations for those who will come after us.

Community have described their vision for Treaty, for Gellung Warl, and for future generations through six foundations:

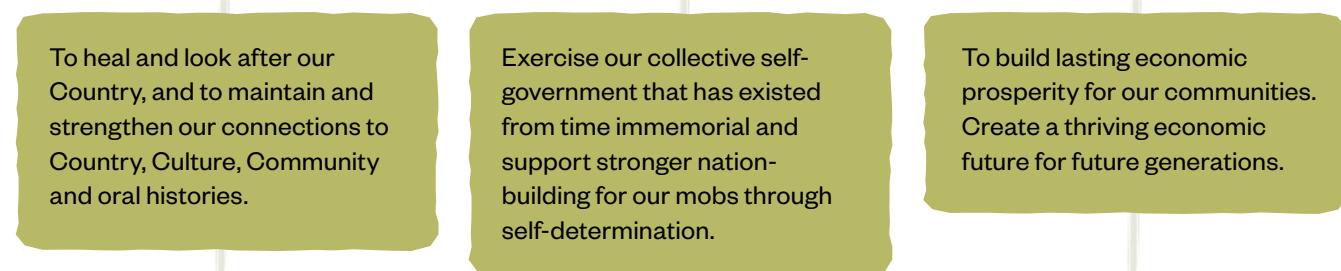


Ngarrakeetoong Martongakeeyt (Community Vision)

Foundations of Community's Vision



Community's Aspiration of the Foundation

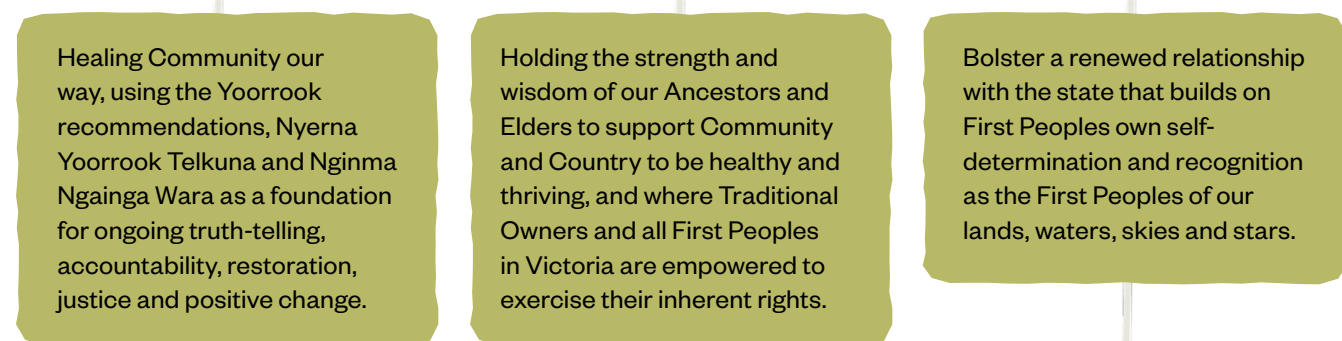


Gellung Warl's Responsibilities in the Vision



Ngarrakeetoong Martongakeeyt is an Ancient Fire

Ngarrakeetoong Martongakeeyt is the fire we carry and is the story of Treaty as a cultural burning. Fire cleanses and renews, representing a **renewed relationship**. As the fire is prepared, we gather around it and yarn, bringing us together as **strong and connected First Peoples**. When fire moves across Country, it clears the path and allows Country to regenerate, **sowing seeds** for those who will come after us. The ceremonial fire holds **truth, healing and justice**, while the ashes remain important and protected, carrying our historical conversations and our Ancestors. The fire speaks to all our communities, its smoke carries messages across Country, and it does not discriminate. Fire must be respected, because if we disrespect fire, it can hurt us. From the fire we can create, building **economic self-determination**. The fire remains **Country, Culture and Language**. Gellung Warl are fire keepers, holding responsibilities to care and carry fire, guided by our Community's voice.



Ngarrakeetoong Martongakeeyt is for a period of 100 years. It will be reviewed within 12 months after a general election of the First Peoples' Assembly.



Larbargirrar gnuurtak tulkuuk (community answerability) principles

The following principles are based on Community’s voice – what has been said about accountability, answerability, and conducting engagements through our ways of connection. The principles incorporate the features in section 161 of the *Statewide Treaty Act 2025* relating to participants in community engagement and Community.

These principles and the way they are expressed in practice guide Gellung Warl’s answerability and accountability in the performance of its functions, powers and duties. It ensures Assembly Members, Nginma Ngainga Wara Members, Nyerna Yoorrook Telkuna Members, and Gellung Warl staff members, are guided by the voice and expectations of First Peoples in how it listens to Community, makes decisions, and shares information.



Aboriginal Lore, Law and Cultural Authority are the foundation of Gellung Warl, and the foundation of Gellung Warl’s connection with Community.

- The inherent rights of Traditional Owners and their authority to speak for their Country, Culture and Community are recognised and respected.
- Gellung Warl is guided by Gitjawil Yurpa in its way of working – including how Gellung Warl makes decisions and conducts its business, including discussions, practices and processes, and Assembly Members’ relationships to each other, Community and the lands, waters, skies and stars.
- There is reciprocity, intention and truth-telling in engagements with Community.
- The practice of our traditional and living culture is explicit, visible and understood.



Collective responsibility to care for one another guides Community connections, creating culturally safe spaces, ways of working and coming together.

- We look after one another, recognising that care and respect is part of our collective responsibility.
- Gellung Warl is accountable to Community and provides safe, accessible and transparent processes for Community to participate in the Statewide Treaty process.
- Community and Gellung Warl share responsibility for creating culturally safe spaces where people are heard, treated with respect and guided by cultural protocols.



MEANINGFUL AND TAILORED

Gellung Warl's work is purposeful, responsive, proactive and informed by the knowledge, aspirations and voices, and cultural knowledge of Community.

- Gellung Warl has a genuine two-way relationship with Community, where Community has a voice and provides direction to shape and drive the work of Gellung Warl.
- Community engagement participants have access to accurate, relevant and timely information in a variety of formats to inform their input to and participation with Gellung Warl.
- Community engagements are clear, accessible, intentional and purpose driven, meeting communities where they're at both independently and aligning with events already happening in Community.
- Gellung Warl tailors how it engages to the places, people and purpose, doing things differently depending on the type of engagement, and what region and Community it is with.
- Gellung Warl is deliberate in learning through doing, with continuous quality improvement, as we continue to walk in the footsteps of the giants that have come before us.



TRANSPARENT

The exercise of Gellung Warl's functions, powers and duties are open, clear, accessible, and able to be informed, understood and questioned by Community.

- Community has the opportunity for informed participation and input, including ways of input that are relevant and appropriate for them.
- Community are informed of and understand how their participation and input will inform the work of Gellung Warl, and what outcomes come from their feedback.
- Community has access to key information that is used by the First Peoples' Assembly, Nyerna Yoorrook Telkuna and Nginma Ngainga Wara to make decisions and is aware of the processes by which decisions are made, subject to any restrictions on information disclosure under the *Statewide Treaty Act 2025*, any other Act or legal obligation, and Gellung Warl's internal rules.
- Gellung Warl proactively communicates, advocates for and is responsive and accountable to Community – Community understands what Gellung Warl can and cannot do, and the actions Gellung Warl takes to achieve Ngarrakeetoong Martongakeeyt.



REPRESENTATIVE

The diversity of First Peoples, coming from all intersections that make up our Community, is recognised and reflected in the work of Gellung Warl.

- Representation includes being representative of the diversity of First Peoples affected by the matter.
- Community representation and connections are diverse, inclusive and reflective of all affected First Peoples in Victoria. They involve Elders, knowledge holders, those with lived experience, experts and future leaders actively contributing to Treaty. They are inclusive of all intersections of our Community, recognising the diversity of nations, diversity of communities, of all abilities, ages and backgrounds.



INCLUSIVE

First Peoples have meaningful opportunities to participate in the work of Gellung Warl, in ways that recognise and respect different circumstances, connections to Community and Country, and ways of participating.

- Caring for Country, kinship and Community is about inclusivity – Aboriginal Lore, Law and Cultural Authority has been practiced from time immemorial.
- Information is provided to Community in self-determined ways that are appropriate, respectful and accessible for that Community and region.
- Engagements varied and tailored to different cultural obligations and needs across regions and Communities.
- Gellung Warl recognises the role and importance of multi-yarning – multi-yarning is to hold space for ongoing conversations with Community, the time needed to sit with information, and the opportunity to listen to different perspectives.
- Feedback from Community is sought and valued – it is provided and used by Community to continuously improve Gellung Warl and work achieved through Treaty.



Community Connections Charter

The Community Connections Charter sets out how Gellung Warl will come together with Community, the different ways it may do so, how those processes will be undertaken, how it will report back to Community, and how Community will access information about the work and decisions of Gellung Warl.

The Community Connections Charter is the Community Engagement Charter referred to in the *Statewide Treaty Act 2025*. Gellung Warl understands Community engagement as connections – this highlights the relationship Gellung Warl has with Community to whom it is answerable and accountable. Gellung Warl’s connections with Community are ongoing and grounded in relationality and Aboriginal Lore, Law and Cultural Authority. The *larbargirrar gnuurtak tulkuuk* principles guide this connection with Community in time and in place.

Connecting with Community puts *larbargirrar gnuurtak tulkuuk* (community answerability) principles into practice

Community connections must be designed and carried out in a way that aligns with and puts the *larbargirrar gnuurtak tulkuuk* principles of answerability and accountability into practice – it does this through the overarching theme of **many nations one mob**.

Foundations of Connection

Larbargirrar gnuurtak tulkuuk Principle

A Living Principle in Connections



CULTURALLY GROUNDED

Aboriginal Lore, Law and Cultural Authority are the foundation of Gellung Warl, and the foundation of Gellung Warl’s connection with Community.

Engagements are grounded in Aboriginal Lore, Law and Cultural Authority. Understanding cultural authority, using cultural protocols such as those in Gitjawil Yurpa and those identified by Community, and ensuring space for connection and intention is essential in our practices and ways of working.



COLLECTIVE CARE AND CULTURAL SAFETY

Collective responsibility to care for one another guides Community connections, creating culturally safe spaces, ways of working and coming together.

Engagements are guided by the understanding that all of Community matters and everyone is important. Respect and care are an expectation that is shown to everyone.

Foundations of Connection

Larbargirrar gnuurtak tulkuuk Principle

A Living Principle in Connections



MEANINGFUL
AND
TAILORED

Gellung Warl's work is purposeful, responsive, proactive and informed by the knowledge, aspirations and voices, and cultural knowledge of Community.

Engagements are purposeful, timely and adapted to Community. What is being engaged on is intentional, and there is thought on the sensitivities of an engagement and the participants.



REPRESENTATIVE

The diversity of First Peoples, coming from all intersections that make up Community, is recognised and reflected in the work of Gellung Warl.

Engagements involve the diversity of affected First Peoples and consider the intersections of all First Peoples in Victoria – such as Elders, young people, non-Victorian mob, members of the Stolen Generations, mob in custody, LGBTQIA+ Rainbow mob, mob with disabilities, mob who are homeless, mob with lived experience, and mob in regional areas.



TRANSPARENT

The exercise of Gellung Warl's functions, powers and duties are open, clear, accessible, and able to be understood and questioned by Community.

Engagements involve open decision-making and there are updates on how Community has shaped Gellung Warl's decisions and processes.



INCLUSIVE

First Peoples have meaningful opportunities to participate in the work of Gellung Warl, in ways that recognise and respect different circumstances, connections to Community and Country, and ways of participating.

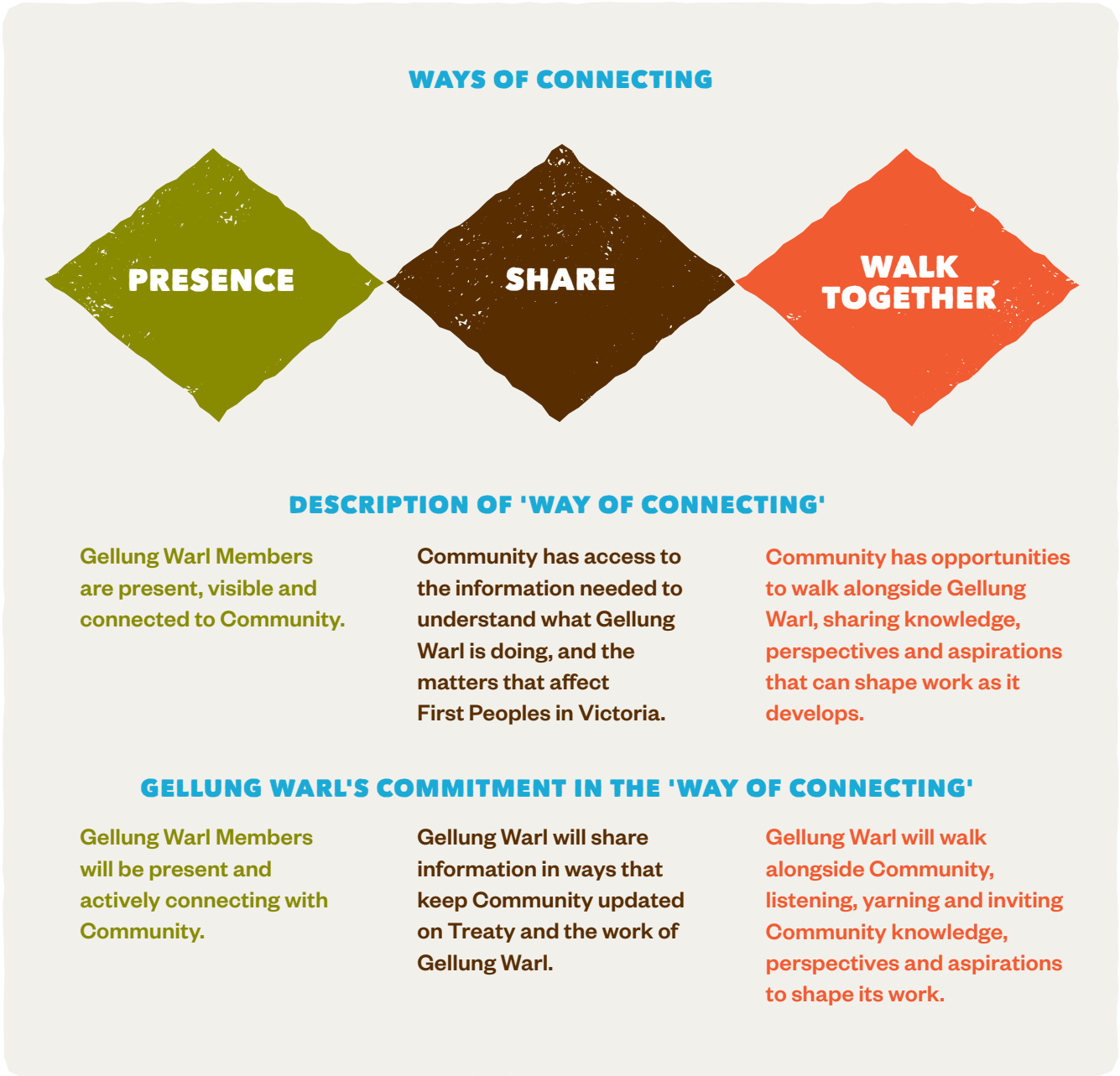
Engagements are accessible, respectful and flexible so everyone who wants to can participate, understand, and contribute, such as supporting the involvement of carers.

Ways and Forms of Community Connection

Gellung Warl may use different ways (or types) and forms of connecting with Community depending on what is being engaged on, the Community and region that is impacted, the purpose of coming together, and the level of Community input needed.

Ways of Connecting

Presence, Share and Walk Together are self-determined 'ways of connecting'. Gellung Warl has developed this culturally informed participation spectrum to show how Community participation can inform the work of Gellung Warl.



Forms of Connecting

Forms of connection will be self-determined and different depending on what is being engaged on, which region and who in Community is participating. Forms may include:



How ways and forms of connection are applied

Where Gellung Warl is exercising a function, power or duty in accordance with this Charter it will consider how the function, power or duty affects Community and appropriate ways of connecting considering the Iarbagirrar gnuurtak tulkuuk principles.

For example:

- When the Assembly makes internal rules about the internal affairs of Gellung Warl, its ways of connecting will depend on the subject matter of the rules it is preparing. At a minimum, the Assembly will **share** with Community – sharing on Gellung Warl’s website information about the internal rules it is preparing, and copies of the internal rules it has made. Community feedback on Gellung Warl’s internal rules is welcome at any time to inform ongoing improvement.
- When the Assembly proposes to make substantive rules, its ways of connecting will depend on the subject matter of the rules it is preparing. The Assembly will **walk together** with Community, listening, yarning and inviting Community knowledge, perspectives and aspirations to inform the Assembly’s preparation on substantive rules.

The *Statewide Treaty Act 2025* also says that the First Peoples’ Assembly must act in accordance with the Iarbagirrar gnuurtak tulkuuk principles and this Charter when taking certain actions.

This includes that the Assembly must:

- have regard to this Charter for all decisions about statutory appointments,
- make internal rules and substantive rules in accordance with this Charter, and
- ensure that any alteration to the Assembly’s structure is in accordance with the Iarbagirrar gnuurtak tulkuuk principles and this Charter.

There will be some matters where focused engagements are not appropriate or possible, such as where matters are confidential. Gellung Warl will communicate this clearly and appropriately with Community where this is the case.



The Gellung Warl spear, the yulwa, and the coolamon used in the Three Fires Ceremony, May 2026.

8 "Munnaroo Mandiepa" is Latji Latji language. It is pronounced "Moo-nar-roo Man-deep-ah". It means *ancient rights*.

Gellung Warl's Processes and Practices in Community Connections

Gellung Warl's processes and practices speak to its commitment and accountability to Community – it is in showing Community the pathway from listening to action through **Before Coming Together**, **While Coming Together** and **After Coming Together**.

Before Coming Together

-  **Understand the intention of the connection** - What is the Community connection about? Why is the specific connection needed? What outcome is being sought?
-  **Identify who needs to be part of it** – Consider the First Peoples, Elders, Traditional Owners, First Peoples organisations, knowledge holders and carriers who are affected by the matter, and the different perspectives and cultural authorities that need to be considered.
-  **Choose the right way of coming together** – Consider where to come together, and the type and form of connection that is appropriate to the matter, including whether the matter requires **presence**, **share** or **walk together**.
-  **Provide information** – Give Community relevant and timely information so that they can participate in an informed way. This includes considering what information Community needs and what information Community already has.
-  **Safety is paramount** – Safety, including cultural safety, of Assembly Members and Community is considered.

While Coming Together

-  **Create a culturally appropriate process** – Connect in ways that respect Country and Aboriginal Lore, Law and Cultural Authority, as well as the cultural protocols as identified by Community. Acknowledging that our mobs may self-determine how they want to be consulted, and that some groups have self-determined protocols on how connections should happen.
-  **Make participation possible** – Provide reasonable opportunities for Community to participate, including, where possible, through different forms, whether they are formal or informal, different ways of sharing knowledge and views, and centring accessibility.
-  **Be clear about the role of Community input** – Describe how Community's participation and input will inform the matter and how Community's knowledge and time will be used.
-  **Understand how Community wants Gellung Warl to report back to Community** – Listen to how Community wants Assembly Members and Gellung Warl to return and report back with information on the process and the outcome.

After Coming Together

-  **Explain how Community input was used** – Let Community know about how their input was used and how it informed Gellung Warl's work and decision-making.
-  **Report back to Community** – Return to Community to explain what was heard and the outcome. This is an essential practice in the ways Assembly Members connect with Community – for there to be consistency in returning to Community and for Community to see where their voice has been used.

Keeping Community informed on the outcome of Community Connections

When Community have given their time and knowledge, it is important that Community understands what was heard, what happened as a result, and what happens next. This is considered as part of **After Coming Together**. Gellung Warl has a responsibility to return to Community, and to help Community to understand when and how this will happen. Gellung Warl will do this as part of its connections.

Gellung Warl will develop a dedicated part of the Gellung Warl website to outline what Gellung Warl is engaging on, specific connection processes of engagement that are underway, and outcomes. This is part of maintaining an ongoing connection with Community, and for Community to see their contribution to Treaty and the work of Gellung Warl.



Community gathering on Yorta Yorta Country, 2024.

Community Access to Information

Gellung Warl will make information available to Community so that First Peoples can understand and participate appropriately in the work of Gellung Warl and understand how Gellung Warl members make decisions.

Information will be made available to Community in a way that is clear, accessible, and timely, having regard to the needs of the Community and the nature of the information.

Consistent with the Iarbagirrar gnuurtak tulkuuk principles, Community will have access to information about the activities and decision-making processes of the Assembly, Nyerna Yoorrook Telkuna and Nginma Ngainga Wara, subject to any legal restrictions relating to disclosure under the *Statewide Treaty Act 2025*, any other Act or legal obligation, or the internal rules.

Information may be made available to access through:

- the Gellung Warl website;
- visiting the Gellung Warl office;
- published reports and documents;
- the forms of connecting on page 20; and
- other culturally appropriate ways of sharing information.

Information that will be available to access includes:

- Larbagirrar gnuurtak tulkuuk (Gellung Warl's Community Governance and Answerability Framework).
- Internal rules made by the Assembly about the internal affairs of Gellung Warl, including their certification and notice of making.
- Substantive rules made by the Assembly, including their certification and notice of making.
- Policies, plans and reports required under the *Statewide Treaty Act 2025*, any other Act or Gellung Warl's internal rules including:
 - Assembly Co-Chair (Roles and Responsibilities) Policy
 - Assembly Member Reimbursement Policy
 - Gellung Warl's Conflicts of Interest Policy
 - Gellung Warl's Executive Employment and Remuneration Policy
 - Gellung Warl's Privacy Policy
 - Gellung Warl's Procurement Policy
 - Gellung Warl's annual report
 - Heritage Council Appointment Policy and Procedure, and
 - Nginma Ngainga Wara's annual forward plan.

- Standards of Conduct for Gellung Warl Members and staff that are required under the *Statewide Treaty Act 2025*, which include gift policies and procedures for managing conflicts of interests and the disclosure of personal interests.
- Public gift registers in relation to Gellung Warl Members and staff.
- A register of delegations the Assembly makes to any committees, subcommittees or the CEO under section 20(7) of the *Statewide Treaty Act 2025*.
- Terms of reference for Assembly committees and subcommittees and which Assembly Members are members of committees.
- The Assembly may publish reports of an inquiry, monitoring report or research report of Nginma Ngainga Wara, subject to the limitations in Part 9 of the *Statewide Treaty Act 2025*.
- Nyerna Yoorrook Telkuna may publish truth-telling information Nyerna Yoorrook Telkuna collects, receives, holds or creates, subject to Part 10 of the *Statewide Treaty Act 2025*.
- In accordance with Part II of the *Freedom of Information Act 1982*, Gellung Warl will publish on its website information about Gellung Warl, its functions, governance, publications and FOI processes, and will make available rules, policies, procedures and guidelines used by Gellung Warl to make decisions or take actions, to assist Community and the public to understand why certain decisions or actions are taken.

Community at First Peoples' Assembly Chamber meetings

Chamber meetings are where Assembly Members come together to make decisions.

The Assembly may have Chamber meetings that are open for Community to attend as observers. The process for this is in the Assembly's internal rules (Assembly Meeting and Decision-Making Rules).



First Peoples' Assembly inaugural Chamber meeting on Dja Dja Wurrung Country, May 2026.

Strategic Plan

The Strategic Plan sets out the strategic focus, directions and objectives that Gellung Warl will pursue as we move into the Treaty-Era. This Strategic Plan is based on the vision for the next 100 years set by Community in Ngarrakeetoong Martongakeeyt.

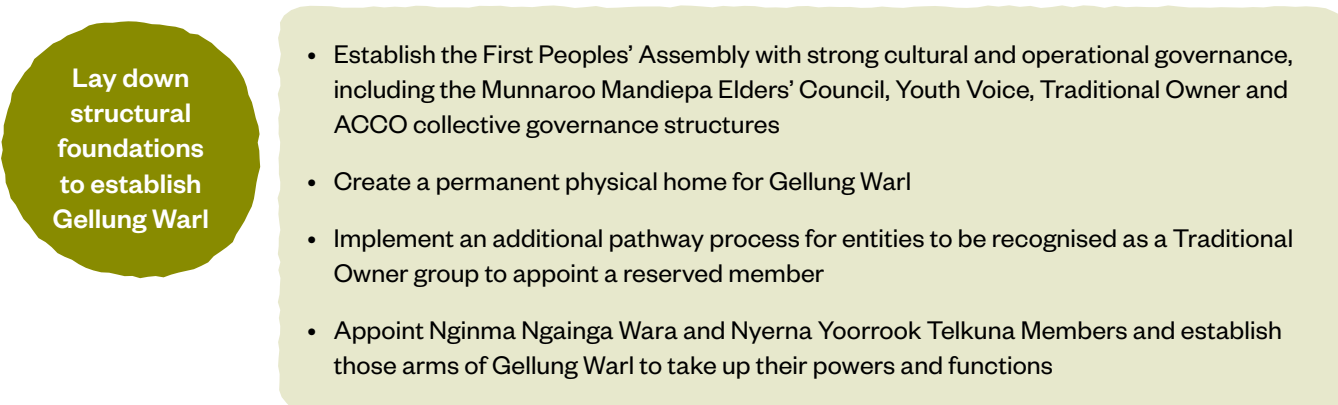
Ngarrakeetoong Martongakeeyt



Gellung Warl's Responsibilities & Objectives for Achieving Ngarrakeetoong Martongakeeyt



Strategic Focus - Meeting Responsibilities & Achieving Objectives over the First Term of the Assembly (2026 - 2030)



Develop and implement Iarbargirrar gnuurtak tulkuuk

- Create and embed Gitjawil Yurpa in collective governance practice
- Develop, publish and implement the first Iarbargirrar gnuurtak tulkuuk, and establish and implement a process to evolve and strengthen it over the first term of the Assembly
- Develop an evaluation framework to monitor the implementation of Ngarrakeetoong Martongakeeyt

Implement Treaty Reforms & Advance Treaty-making

- Implement outstanding Treaty Reforms
- Support Traditional Owner Treaty making
- Advocate for sustainability of the SDF and financial system reforms

Develop and implement First Peoples' Economic Strategy

- Develop and implement the Economic Prosperity Strategy based on a Treaty-Era framework for First Peoples prosperity
- Establish Ngarrang Tyerrang Guli⁹ (a First Peoples' Institute)
- Build foundations for First Peoples Financial Infrastructure (modelled on international best-practice) to drive culturally grounded investment and growth

9 "Ngarrang Tyerrang Guli" is Wergaia/ Wotjabaluk Language. It is pronounced "Ng-arrung Cher-rung Gooli". It means *understand/knowledge, together as a group*.

Indicators for Monitoring the Achievement



- Aboriginal Lore, Law and Cultural Authority are embedded in the practices and structures of Gellung Warl
- Cultural practice, events and activities are celebrated and central to the Treaty-Era
- Traditional Owner responsibilities to care for Country are enhanced
- First Peoples right to self-determination is respected



- Gellung Warl arms are set up and exercising functions and powers
- Gellung Warl governance structures are strong and operating in line with Aboriginal Lore, Law and Cultural Authority
- Increased support available for Traditional Owners in Treaty making
- Traditional Owner Treaties being progressed



- Ngarrang Tyerrang Guli is established
- Economic opportunities for Traditional Owners and First Peoples' Communities grow
- SDF & enabling First Peoples' financial infrastructure expands
- Investment in the SDF grows



- Truth-telling and healing processes are being undertaken
- Community continues to have the opportunity to have their truth heard
- Yoorrook Justice Commission recommendations are being implemented



- Increased understanding by Community of the Treaty landscape
- Increased First Peoples participation in the Treaty process
- Increased Treaty capacity-building for First Peoples
- Ongoing implementation of Treaty Reforms



- Treaty-Era relationship with state, Commonwealth & International bodies established
- Law, policies and practices change as a result of Gellung Warl's influence and direction, and because of Treaty
- Treaty commitments are respected and complied with
- State accountability measures are strengthened

The Iarbargirrar gnuurtak tulkuuk (community answerability) principles surround this Strategic Plan to guide Gellung Warl.

CULTURALLY GROUNDED

COLLECTIVE CARE AND CULTURAL SAFETY

MEANINGFUL AND TAILORED

REPRESENTATIVE

TRANSPARENT

INCLUSIVE



The Strategic Plan is for a period of 5 years.

Photo taken on Budj Bim cultural landscape, on Gunditjmara country.

Glossary

Assembly	means the First Peoples' Assembly, an arm of Gellung Warl.
Assembly Member	means a member of the First Peoples' Assembly.
Aboriginal Lore, Law and Cultural Authority	has the same meaning as described in clause 2 of the Treaty Negotiation Framework and as described in clause 3 of the <i>Statewide Treaty Act 2025</i> .
Chamber	refers to an ordinary or special meeting of the First Peoples' Assembly called under the Assembly Meeting and Decision-Making Rules.
Community	means First Peoples and First Peoples organisations.
Cultural Flow	is a term used in Gitjawil Yurpa and refers to First Peoples being in relationship with one another, Country, Ancestors, Lore and Law, the non-human world – with reciprocal obligations flowing from those relationships. Country is the anchor of our relationality. As such we are aware that our Community business takes place within the cultural flow of Community, both ancient, seasonal changes and movements of our peoples, as well as modern events, gatherings, and happenings across our Countries.
First Peoples	means Traditional Owners and Aboriginal and Torres Strait Islanders who are living in Victoria.
First Peoples organisations	means a Traditional Owner group, or an entity constituted or controlled by Aboriginal or Torres Strait Islander peoples, or a trust incorporated under the <i>Aboriginal Lands Act 1970</i> .
Gellung Warl	means <i>tip of the spear</i> in Gunaikurnai language and refers to Gellung Warl established under section 10 of the <i>Statewide Treaty Act 2025</i> .
Gitjawil Yurpa	means <i>many having to put forth</i> in Dja Dja Wurrung language and refers to the Assembly's guiding cultural governance document.
Internal rule	means a rule made by the First Peoples' Assembly under Part 4 and Schedules 1 and 2 of the <i>Statewide Treaty Act 2025</i> .
Larbargirrar gnuurtak tulkuuk	means Community account, reckon, truth in Djab Wurrung language and refers to the Community Governance and Answerability Framework under Part 14 of the <i>Statewide Treaty Act 2025</i> .

Ngarrakeetoong Martongakeeyt	means <i>big/long see</i> in Keerray Woorroong language and refers to Community Vision under section 163 of the <i>Statewide Treaty Act 2025</i> .
Ngarrang Tyerrang Guli	means <i>understand/knowledge, together as a group</i> in Wergaia knowledge and refers to the First Peoples' Institute.
Nginma Ngainga Wara	means <i>you will do</i> in Wadi Wadi language, an arm of Gellung Warl, and refers to Nginma Ngainga Wara established by section 92 of the <i>Statewide Treaty Act 2025</i> .
Nyerna Yoorrook Telkuna	means <i>to sit, to listen, to hear, to remember</i> in Wamba/Wemba language, an arm of Gellung Warl, and refers to Nyerna Yoorrook Telkuna established by section 118 of the <i>Statewide Treaty Act 2025</i> .
Self-Determination Fund	means the fund referred to in section 35 of the Advancing the Treaty Process with <i>Aboriginal Victorians Act 2018</i> .
Traditional Owner	in relation to an area in Victoria has the same meaning as it has in the <i>Aboriginal Heritage Act 2006</i> , and as applied by the relevant First Peoples having regard to self-determination.
Traditional Owner group	in relation to an area in Victoria means – a) in relation to land within the boundaries of an area in which there has been a determination that native title exists – a registered native title body corporate within the meaning of the <i>Native Title Act 1993</i> of the Commonwealth; or b) in relation to land within the boundaries of an area that is the subject of a recognition and settlement agreement within the meaning of the <i>Traditional Owner Settlement Act 2010</i> – a Traditional Owner group entity within the meaning of that Act that has entered into the recognition and settlement agreement; or c) in relation to an area which is registered under the <i>Aboriginal Heritage Act 2006</i> – a registered Aboriginal party within the meaning of that Act; or d) an entity specified in the electoral rules to be a Traditional Owner group.
Substantive rule	means a rule other than an internal rule made by the First Peoples' Assembly under Part 4 of the <i>Statewide Treaty Act 2025</i> .
Yoorrook Justice Commission	means the Inquiry conducted by the Commissioners appointed under the <i>Inquiries Act 2014</i> by the Letters Patent dated 12 May 2021.



**GELLUNG
WARL**

