



GRANVILLE EAST PUBLIC SCHOOL

Our Children

TERM 4 - WEEK 10

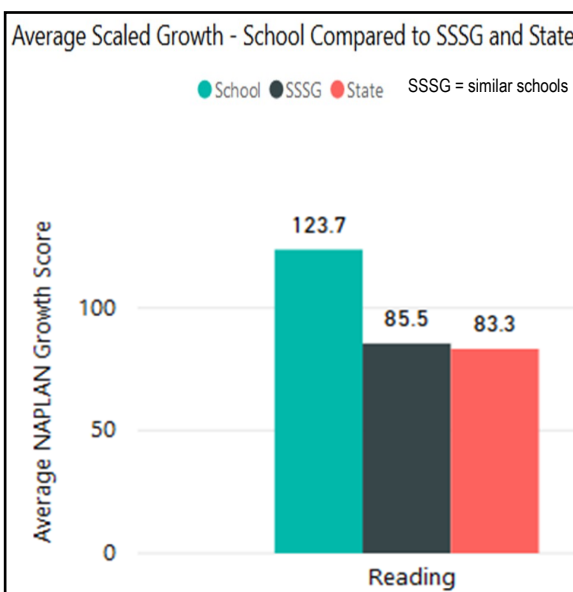
MONDAY 16TH DECEMBER 2019

Warrami Mittiga!

What a wonderful year 2019 has been—full of passion, purpose and prosperity! As I reflected on the year for my address at Presentation Day, I was overwhelmed by our achievements this year and the causes for celebration. Here are my 3 key thoughts:

1. **GEPS is a school of excellence.** Our academic results are good—in fact, our value-added (which means how much we stretch children to grow in English and Maths) is better than the state average and better than lots of schools like ours!

Our teachers are high-quality professionals—who are very knowledgeable about research, learning theories and putting cutting-edge research into practice in classrooms. Our learning programs are state-of-the-art and we expect every child to learn, grow and flourish. We have developed a reputation for leadership and great results and we've hosted over 104 visitors to our school this year—all coming to learn about our approach and to take ideas back to improve their schools. I am very proud of our efforts.



GEPS growth in the green!

2. **GEPS is a school of opportunity.** We have had opportunities to hear Christine Anu; work with actors from the Sydney Theatre Company; debate other schools in the district; sing at the Opera House; engage in chess, PSSA, yoga, contribute to charity, grow food in our garden to eat at home; and work at the Museum of Contemporary Art. All of these opportunities build student confidence, skills and leadership. We provide opportunities for students to become active citizens in our school as well as the wider community.



2019 Student Leadership Team supporting our whole school SRC to be leaders

Term 4 ends:

Wednesday 18th December

Term 1 2020 starts:

Wednesday 29th January

TERM 4 CALENDAR

Gold Badge Recipients Treat	Tuesday 17th December
GEPS Idol	Wednesday 18th December 11:30
Farewell to Year 6 - Last day of Term 4	Wednesday 18th December 2:45
School Re-sumes for all students	Wednesday 29th January 2020



Christine Anu In Conversation and Song, April 2 2019, GEPS hall



Students get their hands dirty for Plant a Tree Day.

3. **GEPS is a school about belonging.** We work hard to build strong relationships across our school and to support students in knowing how to make friends, keep friends, forgive and talk about friendships. Time and time again our students tell us that they feel like GEPS is a family and that no matter what upsets we have, we can work it out to move on together.



When every Year 6 student was interviewed and asked what they like most about GEPS—they responded: the teachers, our friends, a sense of community and diversity and the learning here.

Thank you to the students for their efforts, persistence and willingness to think hard and learn well this year!

Thank you to our staff—both teaching and non-teaching—for your absolute commitment to student learning and whole school constant improvement.

And to our **parents and community—thank you** for standing beside us; for engaging with your children around learning; and for supporting your child and our school. Together we have made this a great place to learn.

Enjoy the summer break. Take time to rest and recharge. **School will officially start** for everyone (*new Kindies as well as all students Years 1–6*) on

Wednesday 29 January 2020 at 9am.

See you then,



**Louise Reynolds,
Principal**



We're going to miss these 2 next yr!



Jnr netball CHAMPIONS!!



Stage 1 boys enjoying the outdoor learning spaces



Mothers Day Stall helpers



A little bit about our 2019 Class Names...

5/6 Bennelong

Bennelong was an Aboriginal man who lived more than 200 years ago in Australia. He was one of the first Indigenous Australians to connect with the early British settlers there. The settlers brought Bennelong to England to meet King George III. Bennelong was born in about 1765.

He had 4 names in his spoken languages Wool Larawane, Boinba, Bunde-Bunda and Wog-ul-trowe.

He was a member of a group called the Wangaratta Clan and he lived near the water between the present day Sydney and Parramatta. Bennelong created a canoe from bark and had the ability to mimic the movements and voices of those around him so he quickly gained a reputation as a real character.

Bennelong was a very famous Aboriginal person of Eora who tried to bring the British colony and aboriginals together to have equal rights. In 1792 Bennelong and an Aboriginal youth, Yemmerrawanie, travelled with Governor Arthur Phillip to England.



2 Anita Heiss

Anita Heiss is an Australian author and poet. Her Aboriginal culture has encouraged her to be a very active activist and social analyst. Her inspiring work covers areas of both historical fiction and non-fiction. It also supports and celebrates women. Her stories portray women as lead protagonists who are strong and independent. Furthermore, her work accurately portrays just representations of Australian society.

Anita Heiss discusses the themes of culture, identity, difference and belonging within her work. Such themes were echoed within our classroom to not only foster respect and understanding but appreciation of difference and acceptance. Having Dr Heiss as our class name inspired us to reflect on Aboriginal culture and appreciate such culturally rich heritage and tradition.

As a result, our class celebrated Mabo day with film and discussions around its significance. We have also celebrated Indigenous art works by practicing and creating dot art. Furthermore, we have explored and appreciated significant Indigenous Australians. We explored Vincent Lingari through biographies and autobiographies. We also listened to his beautiful music.



5/6 Arrernte

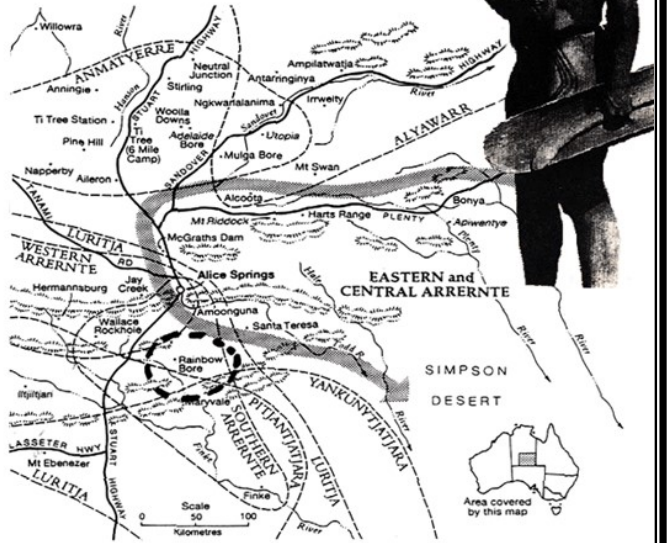
This year, 5/6 A have been learning about the traditional populace of the land at the centre of Alice Springs; Arrernte. The Arrernte people are the original, indigenous inhabitants of the land possessing community, language and a family environment.

At the time of European contact, there were about 126 “tribal” groups, with an estimated total population of 35,000 people. As well as a large amount of residents, there is also a wide range of tribal languages spoken from various sub-divisions. The ancestors of Arrernte all spoke one or more of the many dialects of the sundry languages. Today, many of these languages are nearly or completely extinct however some are still widely spoken and taught at schools. To the Arrernte people, their language is more than just a form of communicating, it goes to the core of who they really are. Rather than speaking it, they are it.

- Jenna Lim

On behalf of 5/6 Arrernte

OUR COMMUNITY
The Arrernte Region



Community

Aboriginal Yin-kyric

GANDANGARA

travellers Dreamtime

Traditional Gundungurra stories

SOUTH WEST OF SYDNEY

LANGUAGE GROUP

journey takers

Luritja

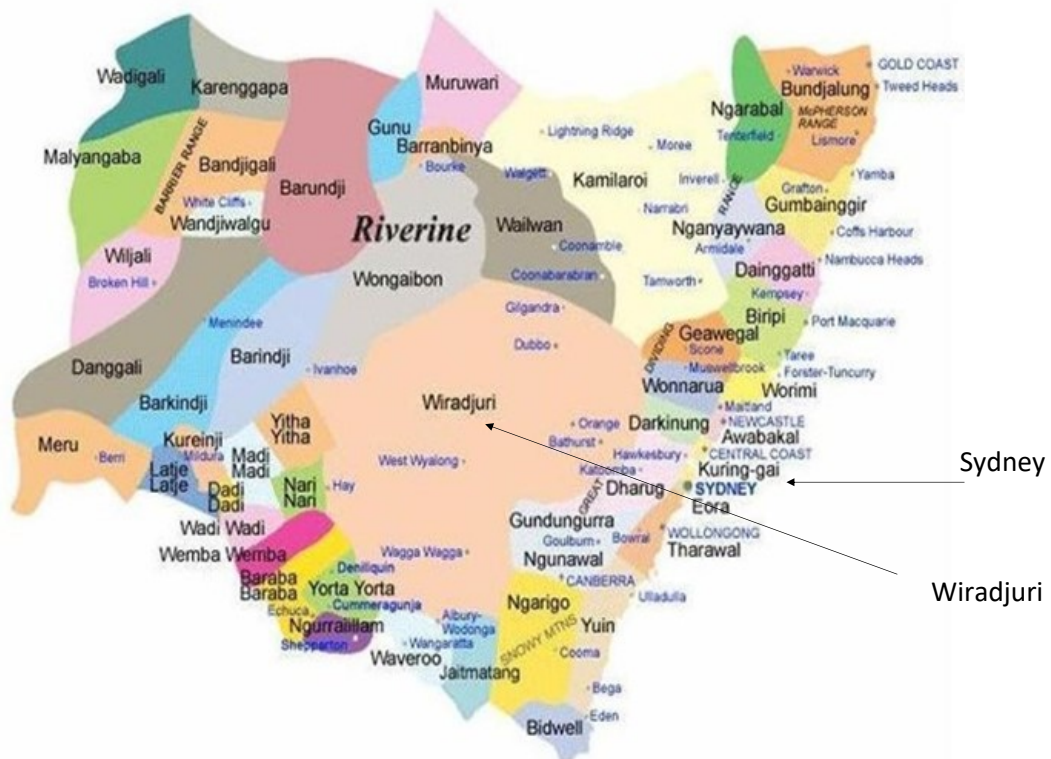
The **Luritja dialect** is the language of the **Luritja people**, an **Aboriginal Australian** group indigenous to parts of the **Northern Territory** and **Western Australia**. It is one of several dialects in the **Western Desert language group**.

The name *luritja* is thought to derive from the **Arrernte** word *lurinya* which means 'foreigner'. It appears to have originally been applied by Arrernte speakers to people of the Western Desert Language group who had relocated onto Arrernte lands in the process of moving from remote desert areas to the region closer to **Alice Springs**. The Luritja lands include areas to the west and south of Alice Springs, extending around the edge of **Arrernte** country. The area surrounding **Papunya**, including **Mount Liebig** is often referred to as Papunya Luritja, both in land and language.



2 Wiradjuri

Aboriginal Language Map



The Wiradjuri are the largest Aboriginal group in New South Wales. It is known as the land of the three rivers, the Macquarie, Lachlan and Murrumbidgee rivers. The Wiradjuri people ate fish mostly, fished from the three rivers on their land. The Wiradjuri people lived on the islands along the three rivers for over 40,000 years.

To say welcome in Wiradjuri is "ngadhu nginyal gawaymbanhadhu".

Eora *means 'here' or 'from this place.'*



Eora is the name given by the earliest settlers to a group of indigenous Australian people.

Children in K Eora are constantly buzzing with creative energy and respect for their school and community. Throughout the year KE has shown their immense love for nature, creativity and teamwork. We have developed our learning through engaging in play, which has given us many opportunities to explore, observe, experiment, solve problems and learn from our mistakes.



Children have discovered that nature can provide countless opportunities to discover, think, question and make hypotheses. We used recycle material in our learning and created beautiful frames, artwork and used natural material in learning Maths and Science. We celebrated many cultural events and celebrations and learned the skills to live in harmony. This year we learned the magic of indulging ourselves in making our group, community and team strong with the aim of educating our new generation.

Miss Patole KE 2019



1 Yorta Yorta

This Year, my class and I had the pleasure of learning about some of the history behind the Yorta Yorta Nation and understand their history and culture.

The Yorta Yorta are an Indigenous Australian people who have traditionally inhabited the area surrounding the link of the Goulburn and Murray Rivers in north-eastern Victoria and southern New South Wales. The Yorta Yorta Nation Aboriginal Corporation (YYNAC) is comprised of peoples with undeniable bloodlines to the Original Ancestors of the Land of the Yorta Yorta Nation. These bloodlines link Yorta Yorta peoples' past, present and future to one another, with traditional laws, customs and beliefs intact. The YYNAC was created to ensure that the Yorta Yorta culture and language remains alive and is shared and celebrated with the rest of Australia today.



3 /4 Samantha Harris

GEPS this year have had a theme focus on Indigenous Languages.

3/ 4 S have recognised and explored indigenous languages through a well-known indigenous ambassador Samantha Harris.



Students in 3/ 4S have had a great year of learning! Extending their knowledge, sharing their ideas and being the best that they can be!



"Samantha reminds me of how special she is, and how she is a respectful member of our land!"

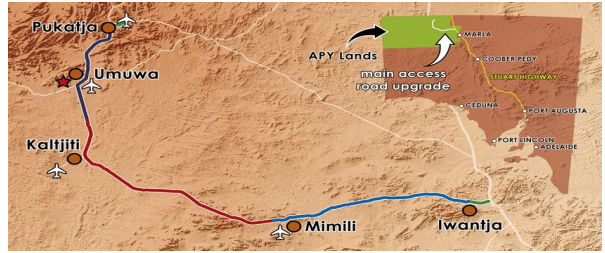
She reminds me of how to look after our land, respecting one another and taking pride. We did this by looking after our class, our school, being respectful, proud and courageous learners. We even named our artwork Samantha Harris Bay!

Miss Singh and 3/ 4S- 2019

5/6 Iwantja's

class name was named after an Indigenous community.

The Iwantja community is an indigenous community that is located in the far north east of South Australia.



IWANTJA

Also known as (Indulkana)

The community started to grow as many people from other Indigenous tribes came and joined the Iwantja community during the 1960's and 1970's.

The first settlement was close to the Iwantja Creek and slowly a town was formed.

Today the Iwantja community is known for their amazing artworks.



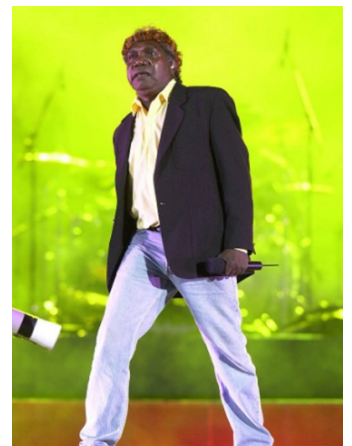
3/4 Mandawuy

Mandawuy was an Aboriginal leader, a singer and a teacher. He was a great inspiration to Aboriginal students across Australia.

Stage 2 had an excursion to the Sydney Museum where they experienced the culture of the original owners of this great land.



The students enjoyed learning about the traditional owners, how they lived and the impact of the arrival of the First Fleet.



1 Dharug

Dharug also can be spelt "Darug", *Dharukk*, *Dharoog*, *Dharrag*, and *Dararrug*, is the traditional language of the Darug and Eora peoples. It comes from the word yam: *midyini*. Dharug is the root, or the midyini, of the languages of the Sydney basin.

Worimi. Ngaya Miss Mohamed.



Here are some words and phrases from the Dharug language that you can learn to use:

Word or Phrase	Meaning
Ngaya	I am/My name is
Worimi/Warami	Hello/Where have you been? (referring to 'wara wara' far away)
Worimi ngani (pronounced 'wor-ri-mi ing-ga-ni')	Hello, how are you?
Budaryi/Budjari	Good
Wiri	Bad
Budyari Mullainawul/Budjari Mulinawal	Good Morning
Budyari Gumara/Budjari Gumarruwa	Good Afternoon/Good day
Budyari ngutti/Budjari nguwing/Budjari Ngugaty	Goodnight
Didjurigur/Didgurigura	No, I've had enough/Thank you
Gai	Please/Why?
Yanu/Yuin	Goodbye/To go/ I am walking away (referring to 'yanna' to walk)
Yanu didjurigura yanu	Thanks were out of here
Butbut	Heart
Yellowmundi/Yarramundi	Storyteller
Walu	Where are you going? /Let's go over there/Chin
Iyora	People
Dura	Has no water/Thirsty
Coogee	Place smelling of rotten seaweed
Bugi and Bagi	Bugi – Bark (skin of the tree)/Bagi – Skin (skin of a human)
Gurrundurrung (pronounced 'kurrung-durrung')	Paperbark
Guwayana	Wind
Birrong	Stars
Yuin	Yes
Biyal	No
Wara Wara	Go away!
Guwi	Come here!

3/4 GADIGAL

The Gadigal are a clan of the Eora Nation. These Traditional Custodians used the land for hunting, the harbour for fishing and the foreshore as a place of congregation.

When reciting an Acknowledgment of Country, it is important that you know which land you are on and acknowledge the relevant people. The Gadigal people stood on land that we now know as Sydney Harbour. It stretches along the southern side of Port Jackson (Sydney Harbour) from South Head to around what is now known as Petersham.



An example of an Acknowledgement of Country that could be said in Sydney Harbour includes:

"We acknowledge the Traditional Owners of the country on which we meet today, the Gadigal people of the Eora nation, and recognise their continuing connection..."

K Mabo

Our kindergarten class is named after Eddie Mabo, who was an Indigenous Australian activist from the Torres Strait Islands. He became well known for campaigning for indigenous land rights. In particular, he became famous for his role in an historic decision by the High Court of Australia in 1992, which overturned the idea that Australia was *terra nullius*. Terra nullius means - land belonging to nobody.

The Mabo decision was a turning point for the recognition of Aboriginal and Torres Strait Islander peoples' rights, because it acknowledged their unique connection with the land.

Every year on the 3rd of June we remember and acknowledge Eddie Mabo, the man who challenged the Australian legal system and fought for recognition of the rights of Aboriginal and Torres Strait Islander peoples as the traditional owners of their land.

To honour Eddie Mabo, Kindergarten made a special artwork in the form of a tree, that signifies his fight for truth, justice and acknowledgment of the traditional owners of our land. We called it the 'Mabo truth tree'. Every student in our class made a branch with a leaf attached. Students wrote a message about how they feel about telling the truth and acknowledging the Aboriginal people as the traditional (first) custodians of this land. The hands represent all the people working together and uniting as one 'tree' growing in the Australian land to stand up and prove *terra nullius* untruthful.

