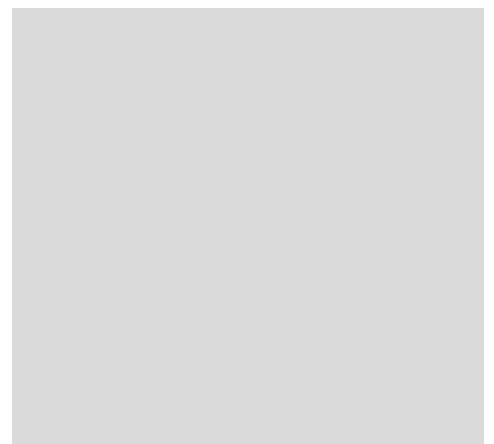
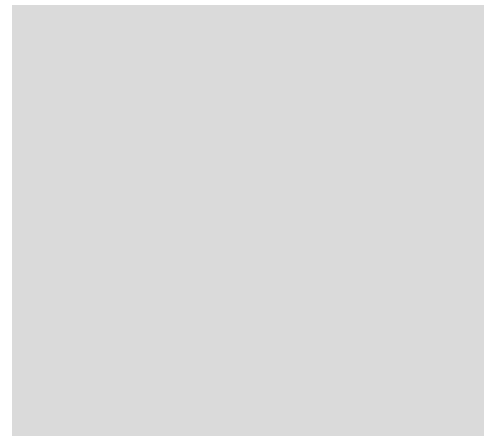
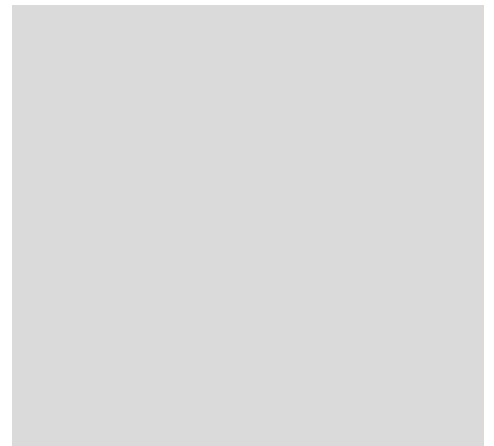


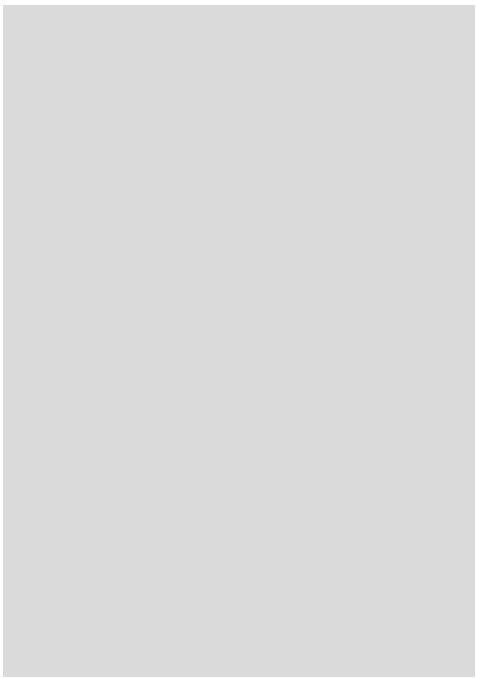
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*The past is behind, learn from it. The future is ahead,
prepare for it. The present is here, live it.*

As we conclude our NAIDOC celebrations with a special K-11 Assembly today we welcome the learning - gaining of knowledge and understanding which has taken place for all of us through time spent with Aboriginal Elders over the past few weeks. I had the privilege of beginning

It only recently occurred to me that almost all of my knowledge and understanding of Aboriginal people had been taught to me by non-Aboriginal people. This seemed a little bit peculiar and made me question the validity of my knowledge. How did I get to the age of 45 and still have very little understanding of what Aboriginal culture

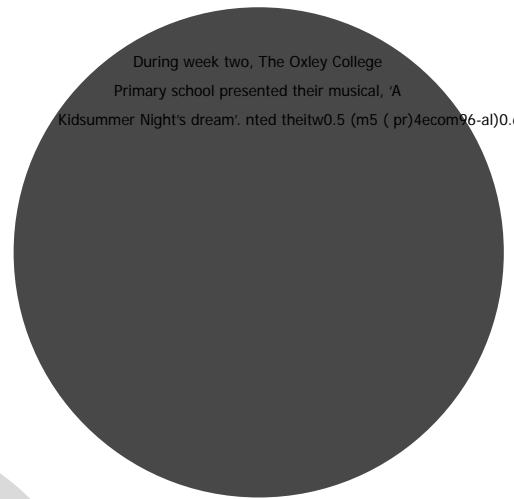
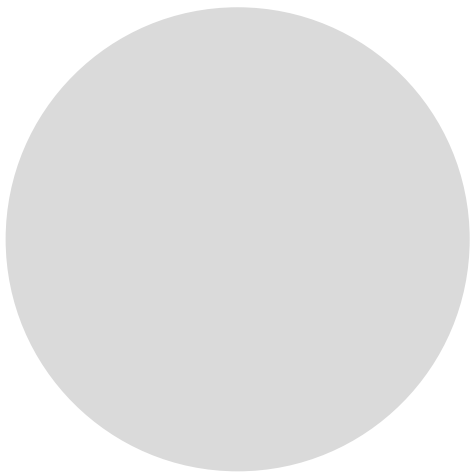
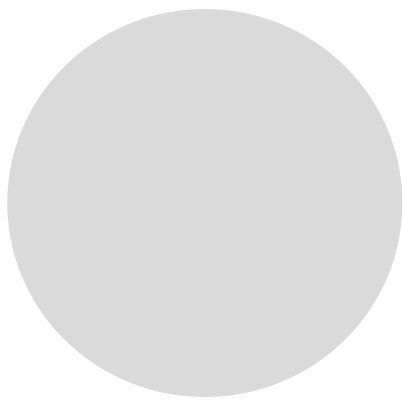
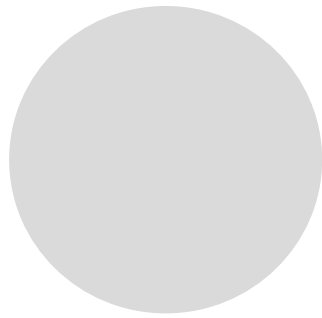




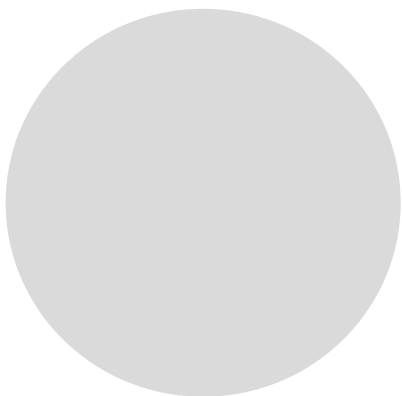
Students of the Week
Learning Journey

Oxley Values
K: Angus Sheer





During week two, The Oxley College
Primary school presented their musical, 'A
Kidsummer Night's dream'. nted theitw0.5 (m5 (pr)4ecom96-a)0.6 (,)2210q



HUMBLE CURIOSITY

My political consciousness arrived in the 90s. As many Oxley parents will remember, that was a time when Eddie Mabo was changing the way Australian land was valued. Ownership of Country was almost a nightly news story. The Tasmania Dams case unfolded; the Native Title Act was passed. And to my newly-alert, undergrad ears, two messages came through:

Aboriginal people were deeply connected to their land.

And I, as a white woman, was not invited to understand it.

The media reported that “secret women’s business” and “secret men’s business” was to be respected – though some commentators cracked sceptical jokes, I remember. What I took away from this time was a

Aboriginal culture. Even when I taught numerous Aboriginal students and worked closely with Aboriginal Education Assistants at Lightning Ridge Central School, my assumption was that if I wanted to be polite, I

Over the years, I keenly spectated the milestones that brought Aboriginal voices forward. I yearned for a National Apology in 2000, I recoiled at the agony of stories of The Stolen Generations, I cheered at Kevin Rudd’s 2008 Sorry Speech. And in my classroom, I enthusiastically taught students about texts by Aboriginal writers.

However, I was at a distance from the life experiences of real

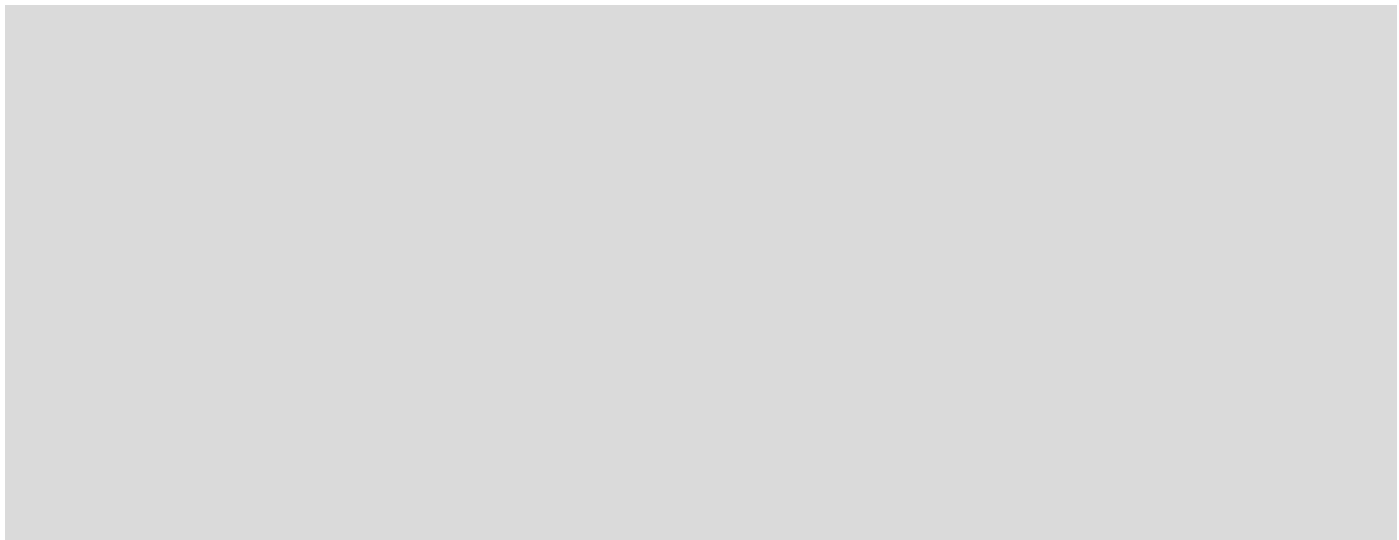
But Jo Albany woke me up in a whole new way. Jo, an Oxley parent, agreed to meet with me in 2018 to speak about how we could connect local Aboriginal dreaming stories with Oxley’s values. What came out of those meetings though, was that Jo helped me discover a much bigger question that I did not even know I had been holding onto.

Jo challenged me: she told me that she had been waiting for years for Oxley to celebrate Aboriginal and Torres Strait Islander culture through NAIDOC. I was taken aback. I was a little embarrassed as I shared

Jo heard me out. She could see that this was coming from a well-intentioned place. But she also explained that the social climate has changed.

Jo told me that, in the two decades since the Native Title Act media coverage had shaped my assumptions, Aboriginal culture has moved on. She said that doors that had seemed locked to me during my university years were now unlocked and ajar. And that if I showed a desire to open them – to ask, to understand, to

“that if I showed a desire to open them – to ask, to understand, to listen – I would share their stories.”



, E H O R Q J W R D W D S H V W U \ , W L V Q R W \ H W ¿ Q L V K H G E X W U D W K H U
constantly evolving and indicative of my experiences
and past. And this tapestry is not woven with
wool, or cotton, but with words. Strong, powerful
words, words like family and belonging. Rich words
embellished with meaning that only I can access.
Words so integral to my identity that without them I
would simply be an empty husk.

This is the case for all of you as well. Your tapestries
are under construction, an evocative arra a20 1 Tf11gem (t34 Tw 0 -62embel)-2.(ou)-0.i(I can rf)yas wel9

I know my experience with Daren has helped me to
UHQH PLGHQWLWRU PWD SHVWU YKURXKRW P\
workshop, as I meticulously selected from the vibrant
array of paints available and embellished my own pair
RI FODSSLOJ VWLFNV ZLWK SDWWHUQV UHAFWLOJ PRZO
creativity, I listened intently as Daren shared his story
of self-discovery with us. Daren was passionate about
ensuring Indigenous children are not disadvantaged
or ashamed simply because of their heritage; as he
once was. He is giving them the power to embrace
those aspects of self, and weave them boldly and
proudly across their tapestry. He is urging them to
be the architects of their futures, and to continue to
discover their identities, regardless of societal stigma.
However, I know Daren's message extends beyond
his target audience. Every student who has been
lucky enough to listen to him, and gain knowledge of
Indigenous culture, has felt irrevocably moved. The
meditative atmosphere of his workshops allowed us
to question who we want to be, and his easy-going
attitude left us feeling unafraid to be curious about
aspects of his culture we wanted to clarify.

Personally, as a non-Indigenous Australian, this year
NAIDOC has certainly caused me to consider the
uncomfortable questions. What makes an Australian?
How can we rectify the wrongs of the past? How
can we learn more about Indigenous culture, and
integrate this into our own identity?

And I think the answers to all these questions lie in
voices, in treaties and, most importantly in truth. For
generations, Aboriginal and Torres Strait Islanders
have desired permanent reform and acknowledgement
of their voices. Empowering both youth and elders
from within the Indigenous community to share their
stories of the creation of their tapestry, and endowing
them to pursue their self-discovery through creative
mediums is certainly a good start. Recognising the
importance of programs – such as Daren's workshops
IRUVW XHQV DORZVSUROL F YRLFHVWRPHQWRUWKRVH
who may only be able to mumble.

Treaty can be interpreted in multiple ways, but I think
in this context it calls for progressive arrangements
with Indigenous minorities to resolve disputes and
unsettlement over sovereignty of land and certainly
fairer representation in decision-making and

democracy. A shared acceptance of our history and
the nature of disputes allows us to mend the broken
threads caused by overbearing and dictatorial words,
and look towards true reconciliation in the future.

However, fundamentally these notions can only
be successful with truth. Australian history is the
history of all of us, and a truthful and thorough
understanding of the true story of colonisation, the
struggle for autonomy and stigmas that persist today
in the Indigenous community must be heard. It is
words that will serve to reconcile, words that come
from a variety of voices, words that negotiate fair and
courageous treaties, and words that speak the truth,
however raw or unpopular.

On behalf of Oxley, I must extend an immense thank-
you to Daren, who has not only aided me in my journey
of self-discovery by empowering me to speak here
today, but also shaping my tapestry by encouraging
honesty and acceptance. You have touched the lives
of so many and it was a true privilege to work with
you.

Oxley, I urge you to seize your words and appreciate
the impact of a couple of seemingly-random
syllables and letters. Language is a powerful tool in

Oodgeroo is a respected member of our community and key advocator of the Aboriginal rights movement. The College has acknowledged her hard work by naming a school House after her. This was because she wrote many poems about political issues that Aboriginals had to deal with on a day to day basis. By naming an Oxley House after Oodgeroo, the school has encouraged a deeper understanding of the Aboriginal culture.

Oodgeroo Noonuccal or formally Kath Walker was an Australian Aboriginal political activist, artist and educator. In 1950 Oodgeroo Noonuccal became interested in writing poetry and by the late 50s she joined the Brisbane arm of the Realist Writer's Group. Her earliest poems appeared in the club's magazine, The Realest. In 1963, Oodgeroo submitted a collection of poems to the British publisher Jacaranda Press. They were published as a collection called, We Are Going. This was a success selling over ten thousand copies and making her Australia's best-selling poet since C. J. Dennis. As her reputation was further developing, she became increasingly involved in political activism in support of Aboriginal rights, social justice and conservation. This led to her being involved in the Queensland Council for the Advancement of Aboriginal and Torres Strait Islanders (QCAATSI). Along with the Federal Council for the Advancement of Aboriginal and Torres Strait Islanders (FCAATSI), the QCAATSI played a leading role in the agitation that led to voting rights (1965) and citizenship (1967) for Aboriginal people. She unsuccessfully

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7KH *RQVNL UHSRUW PDGH ¿YH NH\ recommendations for schools. Our daunting role:

- Equipping every student to grow and succeed in a changing world
- Creating, supporting and valuing a profession of expert educators
- Deliver at least one year's growth in learning for every student every year
- Equip every student to be a creative, connected and engaged learner in a rapidly changing world
- Cultivate an adaptive, innovative and continuously improving education system

At Oxley we are dedicated to doing this as best as ZHFDQ:H ZDQW WR QG ZDY WREHDW WKH FROVWUDLOWV FDYHG ELOA[ELOLWLO FULFØR GHOLYHU UHSRUWLQJ and assessment regimes, and tools focussed on periodic judgements of performance. We explicitly embed research-based evidence on what works best in education as part of our daily teaching and learning.

What does this look like in practice in 2019? Our learning lens continues to focus on pedagogy, distinctives and projects that move learning forward:

Feedback for growth

Lara Sheils, Learning Leader and Junior School teacher recently shared her project on Feedback for Growth. In her words:

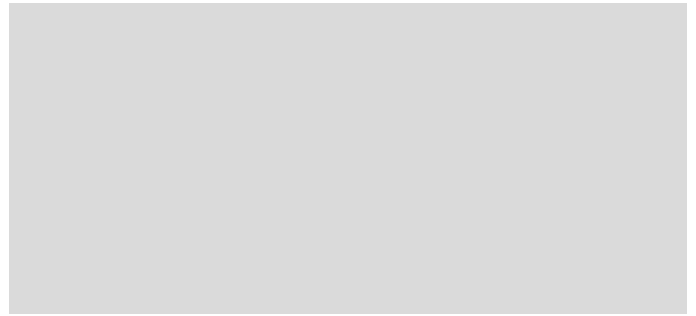
"We want feedback for growth to encompass everything. We want our students to learn that when you engage with feedback, it's a process. We are learni216 0 -1-rn :2th TJ0 Tw T(her n)0.-0.0c0 -1.1 TDy stude7 (of perfnTino2 (v)19 (5

IN OUR ENVIRONMENT

On Thursday 8 August, Barry Arthur, Manager of Environment and Sustainability at Wingecarribee Shire Council came to talk with our Year 8 Geographers as part of our 'Water in the World' unit.

Here Ellanora O'Connor explains what she took away from his talk.

The World Health Organisation states that the minimum amount of water needed per person, per day, to perform basic hygiene practices is 15-20 litres. In the Southern Highlands every day, each person uses on average 306 litres of water. We are using 15 times the amount of water. Council dishes out 12 million litres of water per day to the UHVLGHQWVRIWKH6R~~W~~WKHUQ~~E~~JKODQGV:HFDQQRWD~~B~~UGWR keep living like this. If we keep emptying our rivers without substantial rainfall to steady the water levels, we won't have anything left. Whether we realise it or not, we are in drought! We need to be looking after our water supplies not wasting them, and the only way we can change our wasteful habits is if we all chip in and concentrate on the things that we can do to save water. It's the little WKLOJVWKDWFR~~O~~W(YHQW~~X~~QLOJWKHZDWHUR~~Z~~KLOHR~~R~~H cleaning your teeth or washing your face, taking shorter showers, fully loading the dishwasher before you put it on, using a broom or a rake instead of a hose, planting plants that don't require large quantities of water or using mulch around your plants. We need to conserve what water we KDYH OHIW ,I HYHURQH PDNHV DQ H~~R~~UW WR LPSURYH R~~M~~ ZDWHU~~X~~DJHKDELWVWKHOZHFDPDNHDGL~~B~~IUHQFHLOR~~X~~ community.



1RZ WKDW \RX¶UH R ä LQ WKH ELJ ZLGH ZRUOG
what have you made of yourself since
¿QLVKLQJ VFKRRO DW 2[OH\"

GALLERY





NEWSFLASH

U TURN THE WHEEL

During the last holidays
Year 7 students, Sophia
Hamblin, Georgie Morton
and Emily Rodger
competed in the NSW State
Hockey Championships,
held in Parkes across three
days. They were chosen

to