



Success Hill 3: mia mia



Lesson one in a series of three lessons:

- Success Hill 1: introduction
- Success Hill 2: excursion
- **Success Hill 3: mia mia**

CURRICULUM INFORMATION

PHASE OF DEVELOPMENT

Early Childhood	Middle Childhood	Early Adolescence	Late Adolescence
	✓	✓	

MAJOR LEARNING AREAS

The Arts	English	H & PE	LOTE	Mathematics	Science	S & E	T & E
✓	✓		✓		✓ ✓	✓	✓

VALUES

Pursuit of knowledge & commitment to achievement of potential	Self acceptance & respect of self	Respect & concern for others & their rights	Social & civic responsibility	Environmental responsibility
		✓	✓	✓

DISTRICT

This lesson has been developed by teachers in the following district:
Swan

TOPIC INFORMATION

PURPOSE

To enable students to understand how Aboriginal people used the natural environment and its forces/elements to provide for their needs of shelter, comfort and warmth.

STUDENT OUTCOMES

Students:

- revise and discuss Noongar key words relating to Success Hill;
- study information about mia mias similar to those from success Hill;
- build a model mia mia;
- move towards understanding how Aboriginal people built their mia mias; and
- write an explanation about the way Aboriginal people used nature to provide their needs of shelter and warmth.





OVERARCHING OUTCOMES

1	2	3	4	5	6	7	8	9	10	11	12	13
	✓			✓	✓	✓	✓	✓		✓		

SCIENCE LEARNING OUTCOMES

1	2	3	4	5	6	7	8	9
							✓(L1)	

KEY BACKGROUND POINTS

The Noongar people are known to have inhabited the land known as Whadjuk, in the south-west region of WA, for over 40 000 years. Scientists have recently found evidence suggesting this may 60 000 years. The Noongar culture is part of the oldest living and evolving culture in the world today.

Local Noongar people have always taken care of the land, Mother Earth. They have a strong spiritual and cultural link with Nidga Boodja (land). Traditionally, Aboriginal people only took what they needed and moved around so they could live off the land continually, without harming its resources. They were an integral part of their environment.

Success Hill is situated right on a bend (known as Nanuk by Noongar people) of the Swan River, giving Noongar people a great vantage point looking up and down the river. Traditionally Success Hill was an important meeting and camping place for local and visiting Aboriginal people. There was an abundance of fish and bush tucker for families to share and enjoy. As quoted on a sign at Success Hill: *In the summer time the tribes for sixty miles around assemble ... they entertain each other with dances and chants of the corroboree.* (Armstrong, Perth Gazette, 1836)

A fresh water spring provided a constant water supply. In 1831 Guildford residents began to use this water supply. In 1960 Success Hill became a sand pit for construction work. Aboriginal Elders' concern about the destruction of their land was disregarded as the Aboriginal Heritage Act had not come into action at this time. It was not until 2001 that a project grant, supported by the Commonwealth of Australia, recognised and acknowledged the Noongar people, and Success Hill became a public park. In it, signs show the history of the area, its value and importance to traditional owners of the land.

Success Hill is an excellent place to visit with your school. At the site there are: parking facilities, public toilets, a footpath, lawn and a playground. There is safe access to view the river and enjoy the natural environment. This visit offers students a window into the past and an experience that cannot be appreciated to the same level in a classroom.

CULTURAL & PROTOCOL CONSIDERATIONS

We advise teacher and students to:

- demonstrate respect for the Aboriginal community by involving in/inviting into the classroom, local Indigenous people who can provide culturally appropriate information and help with pronunciation of the Noongar language.
- be aware that when approaching a parent/AEIO/student to help you with this lesson you need to be sensitive. Approach people individually, and understand that although they may have expertise in this area, they might not like to be 'shamed' in front of their peers.
- acknowledge specific Aboriginal terms used in this lesson are from the Noongar language.
- demonstrate respect for the environment – at all times.

Please note the following points:

- Traditionally, Aboriginal students achieve better results by working co-operatively, rather than individually.
- Aboriginal English is an integral part of an Indigenous student's identity and needs to be valued as such.
- If using any unpublished resources you require permission from the local Aboriginal community.





RESOURCES

Medium	Author, producer, developer etc	Title	Source
book	Angus Wallam and Suzanne Kelly	<i>Corroboree</i>	most book shops, and the publisher: Cygnet Books
PDF document	Department of Conservation and Land Management	<i>Exploring the Woodlands with Noongars (Resource for teachers)</i>	http://www.naturebase.net/schools/edu_products.html#expl_wood_nyoongars
CD-ROM	DUIT Multimedia	<i>Moorditj</i>	DUIT Multimedia, University of WA

TEACHING AND LEARNING STRATEGIES

TEACHING RESOURCES

- student copies of **Learning Guide 1: Noongar Mia Mia**
- computers (or data projector for class viewing) and access to internet to view *Exploring the Woodlands with Noongars* on the CALM website
- coloured pencils or oil pastels
- writing and drawing paper
- display of images of mia mias (see *Moorditj*)
- Hills Forest Discovery Centre – available for excursions if required

LESSON STEPS

Preparation

- **Plan** your lesson with your school's AIEO and LOTE teachers, and where possible include Aboriginal staff members, parents or community members in your lessons.
- **Consult** Aboriginal students in your school, community or DEO to learn correct protocols, pronunciation and spelling of words you are going to teach students. The degree to which you do this will impact on the effectiveness of your lesson.
- **Consider** background knowledge your students may/may not have about the local Aboriginal population. This will vary from school to school, class to class, and student to student.
- **Create** a supportive learning environment, remind students that everyone is a valued member of your class, and that all answers are accepted and valued. Where possible, if there are indigenous students in your class and they are willing, use them as 'experts' in your lesson.
- **Organise** and read resources, plan how to share them with students (computers, data projector ...).
- **Check** website information and how best to use this with your students.
- **Make** student copies of **Learning Guide 1: Noongar Mia Mia**.
- **Use** class chart of Noongar and English).

Implementation

Whole class

- **Introduce** topic by showing images of mia mias, and the CALM website, and discussing the information.
- **Display and discuss** the Noongar key words and their meanings (chart from previous lesson).
- **Distribute** student copies of **Learning Guide 1: Noongar Mia Mia**.
- **Discuss** the drawing and notes on it.





Working in groups

- **Ask** students to discuss focus questions, using their Learning Guides and other information from the excursion to help them, and to record their responses on another page.
- **Write** the following focus questions on board, one at a time, allowing time between each for discussion.
 - Why is a clearing around the mia mia? **Answer:** Families cleared an area around the mia mia to keep it safe from predators (prints would be left in the sand) and they so they could see that no one had been in their home. This also prevented their fires from spreading.
 - Why is the mia mia shaped the way it is? Compare it to aerodynamics in planes and cars.
 - Why is the fire placed in the position it is?
 - Why would is the entrance of the mia mia facing away from the wind?
 - How do you think Aboriginal people would leave an area when they moved on to the next camp? (Connect answers to students' experiences of protecting the environment and leaving things as we find them.)
 - What methods were used to help the mia mia stand up?
 - Discuss materials used to build a mia mia. Compare these materials to those used to build houses today. Consider the use of environmentally friendly building materials (such as rammed earth, mud) and recycled materials.
- **Ask** students to experiment with sticks and twigs to construct a mini mia mia, noting what works.

Whole class

- **Ask** groups to report findings back to the class, and to add further labels to explain **Learning Guide 1: Noongar Mia Mia**. Students may also colour the drawing to show real colours.
- **Use** the information collected and brainstorm how Aboriginal people used nature to provide their needs of shelter and warmth.

Working individually or in pairs

- **Ask** students to write a procedure to show how Aboriginal people built their mia mias, and to add an explanation showing how they used nature to provide their needs of shelter and warmth (include Noongar words where possible).

ASSESSMENT

Observe students in the following aspects of the activity:

- involvement in brainstorming and discussions;
- sharing ideas and retelling to each other in pair-share activity;
- labelling diagrams independently, or following teacher's instructions, such as, colour the mia mia red, and using Noongar key words from the class chart (this allows for students' different learning needs, and is culturally appropriate); and
- working in teams effectively to create their mia mia.

Assess students' writing:

- procedure with explanation of how Aboriginal people used nature to provide their needs of shelter and warmth.

Acknowledgements / Thanks to contributors.

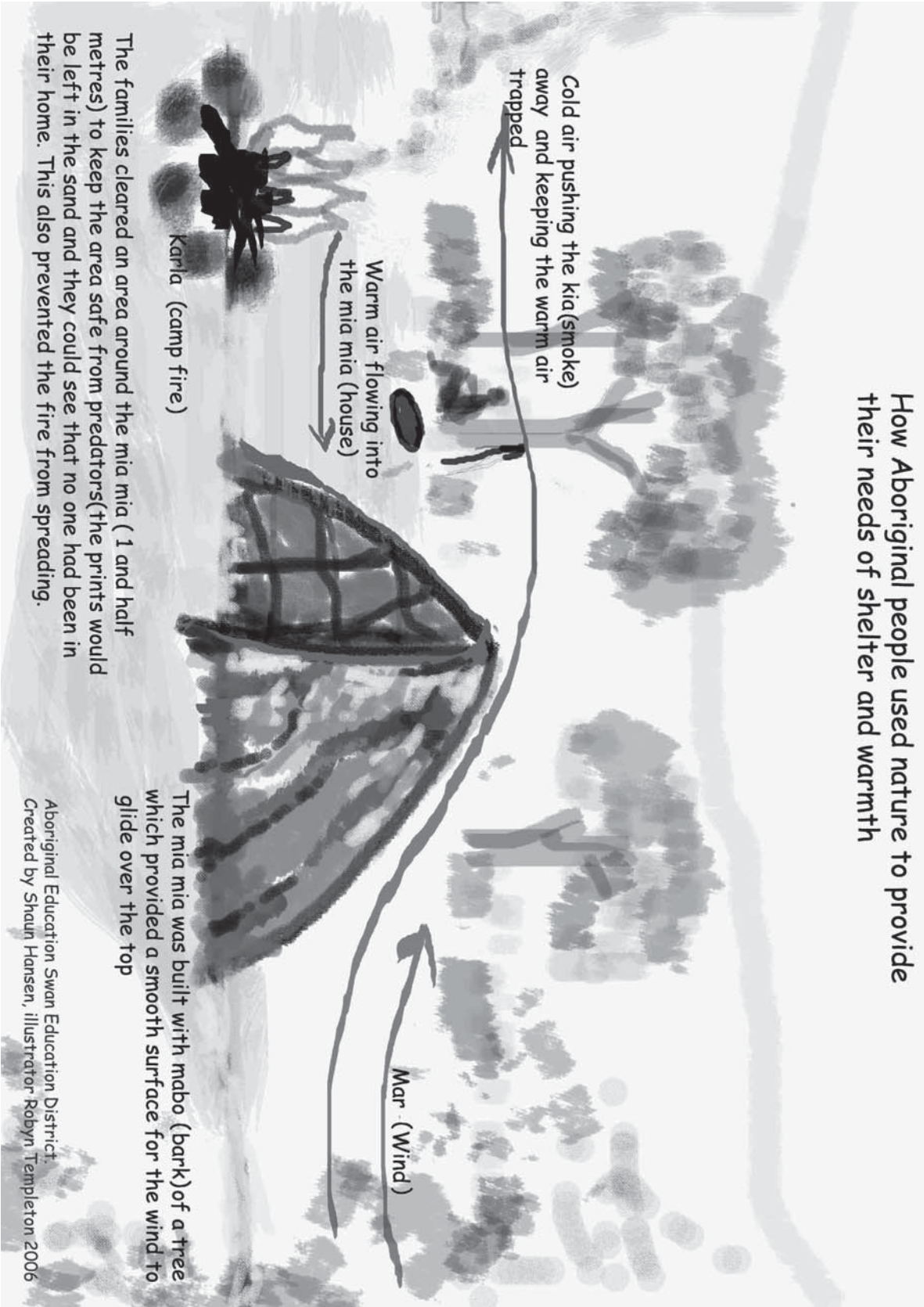
Robyn Templeton & Tracey Cullen (writers), , Alwyn Evans (editor)

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LEARNING GUIDE 1: Noongar Mia Mia

How Aboriginal people used nature to provide their needs of shelter and warmth



Aboriginal Education Swan Education District
Created by Shaun Hansen, illustrator Robyn Templeton 2006