



# Success Hill

This unit contains three lessons.

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## CURRICULUM INFORMATION

### PHASE OF DEVELOPMENT

Early childhood	
Middle childhood	✓
Early adolescence	
Late adolescence	

### MAJOR LEARNING AREAS

The Arts	
English	✓
Health & Physical Education	✓
Languages	✓
Mathematics	
Science	
Society & Environment	✓
Technology & Enterprise	

### VALUES

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

### REGION

This lesson was developed by the following district:
<b>Swan</b>

Produced by DUIT Multimedia for the Aboriginal Perspectives across the Curriculum program.





## TOPIC INFORMATION

### PURPOSE

To show students:

- how families of local Noongar people have similarities and differences from students' families;
- different stages of life;
- that over time, families and communities change; and
- the importance of the Success Hill area (a local area in the Swan Region), to Noongar people, its uses and value in the past and today.

To give students a personal experience of learning in the natural environment by providing an insight into traditional life at Success Hill.

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

The student:

- identifies who is in their family;
- recognises stages of life and significant events in their own life;
- moves towards understanding that over time society and communities have both lasting and changing aspects;
- responds to elements in the natural, and the social world;
- participates in an excursion to Success Hill;
- observes and discusses signs and surroundings at Success Hill;
- discusses Noongar key words relating to the visit;
- revises and discusses Noongar key words relating to Success Hill;
- studies information about mia mias similar to those from Success Hill;
- builds a model mia mia;
- moves towards understanding how Aboriginal people built their mia mias; and
- writes an explanation about the way Aboriginal people used nature to provide their needs of shelter and warmth.

### 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.

In Aboriginal communities, family is as important as the land. Family groups are strongly linked and members are dependent on each other. Contrary to what early white settlers in Australia originally believed, Aboriginal people lived in families just like other peoples around the world.

Considering family in the context of Success Hill, students see how similar to themselves Noongar people are today. Success Hill offers students an opportunity to view images of families from early times in the area, which they can discuss and compare to their families today.

### 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; and
- 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 Environment and Conservation	<i>Exploring the Woodlands with Noongars</i> (resource for teachers)	<a href="http://www.dec.wa.gov.au/component/option,com_docman/task,doc_details/gid,293/Itemid,711/">http://www.dec.wa.gov.au/component/option,com_docman/task,doc_details/gid,293/Itemid,711/</a>
CD-ROM	DUIT Multimedia	<i>Moorditj</i>	Centre for Learning Technology, The University of Western Australia

## TEACHING AND LEARNING STRATEGIES

The following lessons are simply a broad guide, you may choose to adapt them, develop them further, and/or to break them into more lessons according to the level of your students and your timetabling constraints.

### TEACHING RESOURCES OVERVIEW

Overview for all lessons – particular resources required for individual lessons are listed with their lesson outline.

- **LEARNING GUIDE 1: Noongar men of Success Hill**
- **LEARNING GUIDE 2: what to watch for at Success Hill – home of Noongar people**
- **LEARNING GUIDE 3: Noongar mia mia**
- map of Western Australia showing Aboriginal group names – contact your Aboriginal Education team at your regional education office (REO)
- collection of photos of students' families, and family photos from books and magazines
- digital camera for recording excursion
- computers (or data projector for class viewing) and access to Internet to view *Exploring the Woodlands with Noongars* on the DEC website
- display of images of mia mias (see *Moorditj*)
- Hills Forest Discovery Centre – available for excursions if required

## Lesson 1: Introduction

### TEACHING RESOURCES

- student copies of **LEARNING GUIDE 1: Noongar men of Success Hill**
- map of Western Australia showing Aboriginal group names (contact your Aboriginal Education team at your REO)
- collection of photos of students' families, and family photos from books and magazines
- the book, *Corroboree*

### Preparation

- **Plan** your lessons with your school's AIEO and LOTE teachers, where possible.
- **Consult** Aboriginal students in your school, community or REO to learn correct protocols, pronunciation and spelling of words you are going to teach students, and liaise with them about inviting a Noongar person to speak to your class. 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.
- **Invite** a Noongar person to explain different names of Noongar nations of south-west Western Australia, and to discuss the history of Success Hill, and relevant aspects of Noongar culture.
- **Discuss** with your students how to welcome and thank your visitor and arrange for students to prepare to do this.
- **Organise** someone to take pictures of the activity (with permission from your visitor) for records and use in follow up activities.

As this lesson introduces Success Hill which you may plan to visit in the next lesson, it is a good idea for teachers to visit it prior to taking students, to get an idea what an excursion there offers.

- **Ask** students to bring in photographs of their family groups (include grandparents, aunts, uncles, cousins ...), the photos may be of special occasions when they all get together.
- **Read** the book *Corroboree*, and plan appropriate discussion points for your students. Although the book is not specifically about this area it is about Noongar families, and will help students visualise how those families lived a long time ago.

- Make student copies of **LEARNING GUIDE 1: Noongar men of Success Hill**.

### Implementation

Ideally, this lesson follows a visit to your class by a Noongar person who explains different names of Noongar nations of south-west Western Australia (show these on the map), and discusses the history of Success Hill, and relevant aspects of Noongar culture. However, if you are unable to arrange a visit, begin by explaining the names of Noongar nations of south-west Western Australia and showing them on the map.

#### Whole class

- **Introduce** topic of families by looking at and discussing some of the family photos students have brought to class and others from your collection.
- **Discuss** similarities and differences between the pictures gathered.
- **Talk** about types of things families do together, for example: parties, family gatherings at parks and restaurants, visits to the beach, picnic, barbecue, Mothers day, Christmas, Easter celebrations ...
- **Talk** about the roles of different members of families.
- **Explain** you're planning to take the class on a visit to Success Hill to explore the way traditional Noongar families of this area, lived.
- **Read** to students the book *Corroboree*.
- **Discuss** points you have planned (include family members and their roles), about the book.
- **Distribute** student copies of **LEARNING GUIDE 1: Noongar men of Success Hill**.
- **Explain** that at Success Hill there are many images of traditional Noongar people who may have actually lived there. This is one of them. Students should look for it and others when they visit.

#### Working individually

Ask students to:

- **Complete LEARNING GUIDE 1: Noongar men of Success Hill**.

#### Whole class

- **Discuss** student responses, and encourage students to verify answers on the excursion.

### ASSESSMENT

Observe student participation in class discussions, and completion of the learning guide.

## Lesson 2: Excursion

### TEACHING RESOURCES

- student (and adult helpers') copies of **LEARNING GUIDE 2: what to watch for at Success Hill – home of Noongar people**
- digital camera for recording excursion
- pencils and clipboards
- paper for notes and sketches

### Preparation

- **Plan** your lessons with your school's AIEO and LOTE teachers, where possible.
- **Organise** someone to take pictures of the activity for records and use in follow up activities.
- **Consult** Aboriginal students in your school, community or REO to learn correct protocols, pronunciation and spelling of words you are going to teach students, and liaise with them about inviting Noongar people to accompany your class. Ideally invite enough to have one adult person per group. Also discuss protocols for your visit.
- **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.
- **Discuss** with your students how to welcome and thank your visitors and arrange for students to prepare to do this.
- **Visit** Success Hill prior to taking your students, to get an idea what an excursion offers.
- **Plan** and prepare for your excursion following your school guidelines.
- **Prepare** students for your excursion by discussing what is expected when visiting Success Hill: remember to respect the area through observing cultural protocol (as provided).
- **Make** student copies of **LEARNING GUIDE 2: what to watch for at Success Hill – home of Noongar people**.
- **Prepare** a chart of Noongar and English words that include animals' and birds' names from which to choose group names; and words relevant to your excursion to Success Hill:
  - yonga – kangaroo
  - watch – emu
  - karda – lizard
  - koolbardi – magpie

- wardung – crow
- bardi – edible grub
- goorbeet – kookaburra
- Success Hill – traditional meeting and camping place for Noongar people, on the Swan River
- Noongar – Aboriginal people from the south-west of Western Australia
- nanuk – bend on the Swan River where Success Hill is located
- family – group of related people including mother, father, children and extended family members like: uncles, aunties, grandparents and cousins
- corroboree – when Aboriginal people meet together for occasions such as: marriage, births, deaths, law times, trading of goods, to hear Dreaming stories, and gatherings of tribal groups
- meeting place – an outside, mutually accepted area where Aboriginal people gather for meetings
- waugal – Creation spirit of the Swan River
- Derbal Yerrigan – the Swan River
- mia mia – traditional home/house of Noongar families
- mar – wind
- karla – camp fire
- kia – smoke

### Implementation

#### Whole class – prior to leaving for your excursion

- **Explain** the purpose for your excursion to Success Hill (see under that heading above – adding whatever other purposes you wish to achieve with your students).
- **Explain** that during the visit students should:
  - **focus** on what they see and hear when they first arrive;
  - **explore** the different images on signs in the area;
  - **discuss** types of people in the images – Are they young, old, how many are there? Are there people with different skin colour? Do they wear different clothes to the students?
- **Discuss** key words on your class chart to help understanding of the excursion.
- **Divide** class into groups and allocate an adult to each group (if possible a Noongar person).
- **Ask** students to choose their group names from the Noongar animal and bird names on the chart – this helps to give the students a sense of belonging. The names help to create an atmosphere of fun, cultural understanding and teamwork.



### Working in groups – while at Success Hill

- **Begin** by asking students to **describe** what they see and feel when they first arrive.
- **Distribute** copies of **LEARNING GUIDE 2: what to watch for at Success Hill – home of Noongar people**.
- **Read** it in groups, discussing the 'Please note' section, prior to walking around following the signs and exploring pictures and stories.
- **Encourage** students to take notes (or draw sketches) about things they see, discuss them, and to examine information/pictures about the homes of the Aboriginal people, mia mias, as they will have a chance to make a model mia mia back at school.
- **Remind** students that it is important not to remove anything from the site, however an excellent way to record the visit is to photograph the activities and site – ensure that this happens.
- **Finish** up with a walk down to the river, discussing relevant points on the learning guide.

### In follow-up lessons:

- **Ask** students to share retellings with partners about aspects of the excursion that made a strong impression on them.
- **Ask** students to draw the river as it may have looked when Noongar people lived there long ago, before the arrival of non-Aboriginal settlers.
- **Ask** students to draw some of the signs they saw and to describe what each shows – you may do this as a group activity, allocating different signs to each group, and creating a class display.
- Students may also write a short story or recount of their visit to Success Hill.
- **Encourage** students to use digital images taken on the visit to develop a power point presentation, writing descriptions/explanations about each image, and labelling them.

### ASSESSMENT

- Involvement and discussion during the excursion.
- Sharing ideas and retellings during and after the excursion.
- Activities in follow-up lessons.

## LESSON 3: Mia mia

### TEACHING RESOURCES

- student copies of **LEARNING GUIDE 3: Noongar mia mia**
- learning guides and notes from lessons 1 and 2.
- computers (or data projector for class viewing) and access to internet to view *Exploring the Woodlands with Noongars* on the DEC 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

### 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 REO 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 3: Noongar mia mia**.
- **Use** class chart of Noongar and English.



## Implementation

### Whole class

- **Introduce** topic by showing images of mia mias on the *Moorditj* CD, and show the DEC website, discussing the information.
- **Display** and **discuss** the Noongar key words and their meanings (chart from previous lesson).
- **Distribute** student copies of **LEARNING GUIDE 3: Noongar mia mia**.
- **Discuss** the drawing and notes on it.

### Working in groups

- **Ask** students to discuss focus questions, using their learning guides, notes 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 the entrance of the mia mia face 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 3: 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 of the procedure with explanation of how Aboriginal people used nature to provide their needs of shelter and warmth.



## LEARNING GUIDE 1: Noongar men of Success Hill

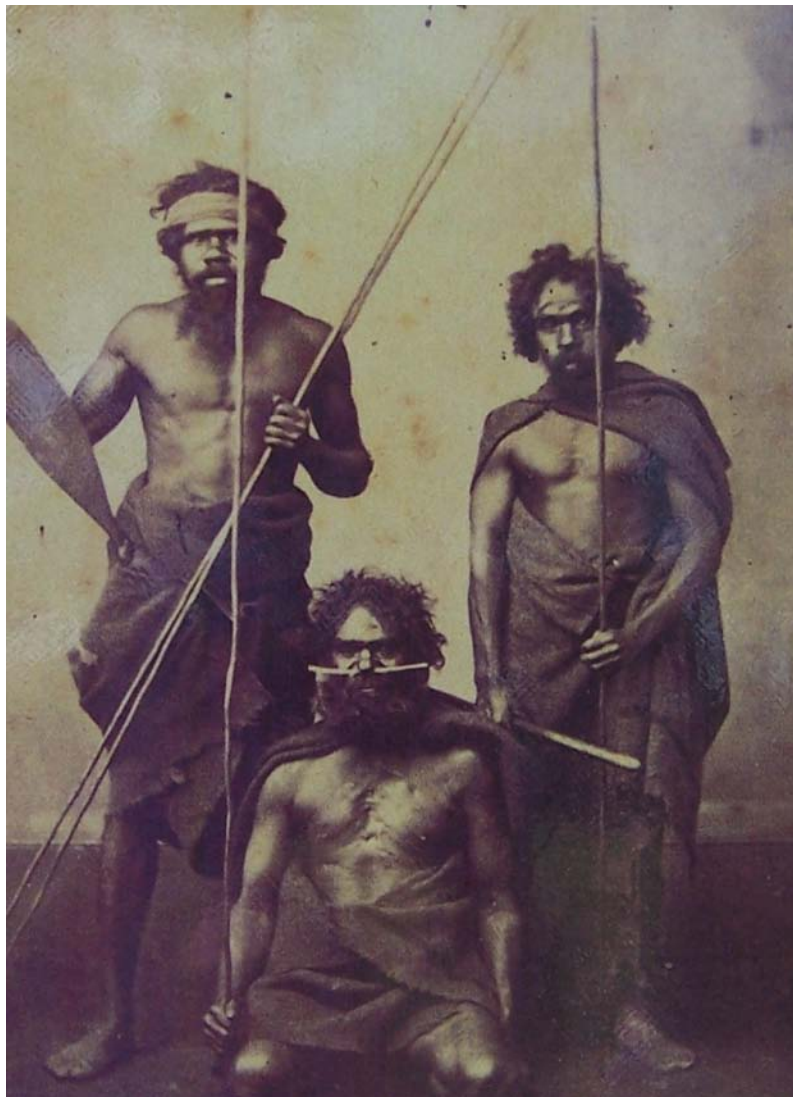
Student's name: \_\_\_\_\_ Date: \_\_\_\_\_

How many people are in this old photo? \_\_\_\_\_


Describe what they are wearing. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

What are they holding in their hands? \_\_\_\_\_

Describe what else you see, and what you think the men are preparing to do.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_







## LEARNING GUIDE 2: what to watch for at Success Hill – home of Noongar people

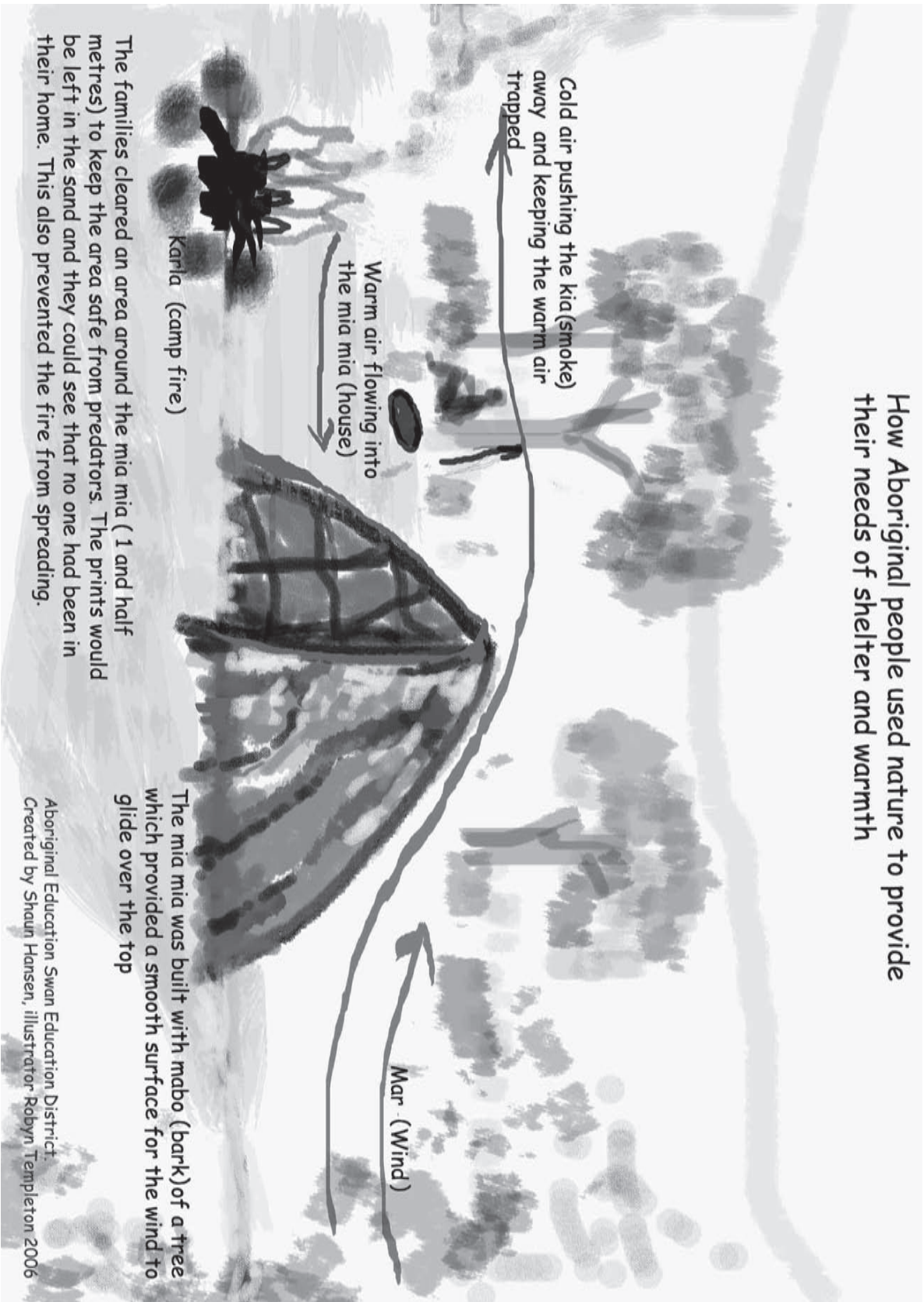
**Please note:** This sheet assists you to create a strong connection during your walk around Success Hill. Take time to discuss all the points and share your own questions too. Traditionally, Aboriginal people learned by taking their children into the 'country classroom'. Here Elders shared knowledge that was passed on through generations. Using this model helps not only to learn more about Aboriginal culture, but also to value the importance of listening and respect. Traditional Aboriginal knowledge was not written down. It is recorded through art, dance and storytelling. This way of learning is different from learning about culture and country in a classroom environment.

**The signs** help people learn about Noongar people who used to live in this area and how important it is to them.

**During your walk** following the signs ask the students to share their thoughts and feelings with the group.

- **Look** around at the trees, river, ground ... and **imagine** what it would have been like to live here a long time ago.
- **Discuss** how Aboriginal children would have played here just as you can today. What are some games they might have played?
- **Think about** what would have been different living here a long time ago. Would playground equipment have been there? Would there have been grass?
- **Look for** Aboriginal people in the photos. What are they doing? Are they sitting, posing for a photo? What type of clothes are they wearing? Why do you think they're dressed like this for the royal visit?
- Think of a time when you have had to dress up for something important.
- Can you **identify** photos with Aboriginal people in traditional clothes? *Booka* (a coat made from kangaroo fur) is the Noongar name for clothes they wore.
- **Study** signs with all the bush tucker. Have you seen any of these plants before?
- Aboriginal people found lots of food in the bush and knew which plants were safe to eat. They liked delicious, healthy food. Men hunted for foods such as: kangaroo, emu, possum and fish. This was part of men's business. The women's role was to gather berries and other foods from plants. The boys helped the men and the girls helped the women.
- Certain bush plants and parts of animals were used as medicines. What happens when you are sick? Who gives you medicine? Do you go to the doctor? Traditional Aboriginal people's doctors were called medicine men. Their mum, dad or auntie also took care of them when they were sick.
- Everyone in the group shared the responsibilities of caring for young ones, and Elders. The women cared for children until they reached 11 to 13 years of age. Then, boys would learn from the men and girls would learn from the women.
- Traditionally boys and girls then went through an initiation process. Today there are still many remote communities that continue to teach their young people this way.
- **Discuss** how the pictures change as you walk around. What can you see that's different? Can you see changes that have occurred in the landscape? **Discuss** features of the landscape that would have made this a good place to live. How would these changes have made life different for the traditional Noongar people?

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



The families cleared an area around the mia mia ( 1 and half metres) to keep the area safe from predators. The prints would be left in the sand and they could see that no one had been in their home. This also prevented the fire from spreading.

Karla (camp fire)

Warm air flowing into the mia mia (house)

Cold air pushing the kia (smoke) away and keeping the warm air trapped

Mar (Wind)

The mia mia was built with mabo (bark) of a tree which provided a smooth surface for the wind to glide over the top

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