Example Ethics Application for a Sketch Acquisition Project
Wiru Documentation and Child Language Acquisition (Papua New Guinea)

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- **Description of project: Describe the project in terms easily understood by a lay reader, using simple and non-technical language**

Wiru is a Papuan language of the Trans-New Guinea family. It is spoken in the Wiru Rural local-level government of the Ialibu-Pangia District of Southern Highlands Province, Papua New Guinea; an area consisting of 34 villages. Wiru is an isolate within the Trans-New Guinea language family, meaning that there are no known languages to which it is closely related or mutually intelligible. The current size of the Wiru speaking population is not known. At last estimate in the 1980s it was 15,300 people (Wurm & Hattori, 1981), and it may now be as high as 40,000 people (Hendy & Daniels, 2021). Typically, Wiru speakers speak Wiru and Tok Pisin, a national lingua franca, from birth, and learn English through formal education from the time they first enrol in school.

This project aims to expand the existing documentation and description of the Wiru language, with a particular focus on children's language and child-directed speech. Wiru is a relatively under-described language; there has been one major analysis of Wiru grammatical structures by Kerr (1967), and there is ongoing work to create a 'grammar sketch' of the language, in which I am involved. A grammar sketch is a work that describes and analyses a variety of structures in a language, including aspects such as the sound system, the word order, and the ways that words are formed. The key focus of the proposed project will be to write an 'acquisition sketch'. This is similar to a grammar sketch, but whilst a grammar sketch focuses on the language as produced by adult speakers, an acquisition sketch describes how children learn to speak the language. There has been no work to date on children's speech in Wiru.

This project will follow the state-of-the-art methodology laid out by Defina et al. (2023), which provides detailed information and recommendations regarding participant selection, community involvement, data collection, and data analysis in the creation of an acquisition sketch. The methodology explicitly considers aspects of ethical and meaningful engagement with community members. The bulk of the data collection work involves audio-visually recording 10-20 young children (aged ~1.5 years to ~5 years) and their families for several hours at a time as they go about their everyday activities. In addition, adults will be interviewed about their beliefs and practices surrounding child speech. Adults will also be interviewed and audio-visually recorded speaking and performing Wiru, as more adult language data than currently exists may be required to elucidate the patterns in children's speech. Adult Wiru speakers will also be closely involved in the translation of recorded materials.

All recorded materials that are created through this project will be archived with a well-established language archive, subject to participant consent. This archive is likely to be the Pacific and Regional Archive for Digital Sources in Endangered Cultures (PARADISEC), of which the ANU is a partner. The existing recordings of Wiru are also housed at PARADISEC.

Defina, R., Allen, S. E. M., Davidson, L., Hellwig, B., Kelly, B. F., & Kidd, E. (2023). Sketch acquisition manual (SAM), part 1: The sketch corpus. *Language Documentation and Conservation, SP28*, 5-38.

Hendy, C. & Daniels, D. (2021). The Wiru noun-modifying clause construction. *Oceanic Linguistics, 60*(1), 72-102.

Kerr, H. (1967). *A preliminary statement of Witu grammar: The syntactic role and structure of the verb* [M.A. Dissertation]. University of Hawai'i.

Wurm, S. A. & Hattori, S. (1981). *Language atlas of the Pacific area*. Australian Academy of the Humanities.

- **Background Literature**
  - **Give a brief overview of the background literature for the project, including literature on relevant ethical issues.**

The aim of my project is to create the first corpus and description of young children's Wiru, as well as child-directed and child-surrounding Wiru as spoken by older children and adults. This work will contribute to a major gap in linguistics research: the lack of information on child language acquisition of languages outside the Indo-European family. Kidd and Garcia (2022) have shown that the four leading child language journals had published work on just 1.5% of the world's languages by the end of 2020. Furthermore, just 16% of articles in these journals investigated the acquisition of a language outside the Indo-European family.

Reducing this gap is important for many reasons. Firstly, without language-specific information on what 'typical' development looks like for a community, no truly informed medical or support services can be provided to families with children who have hearing or speech difficulties or who could otherwise benefit from professional intervention. Secondly, policy makers and educators around the world strive for early interventions that are cross-culturally effective at improving long-term outcomes of literacy and other language-based skills, but at present they can only base their interventions on data from a tiny subset of mostly related languages. If genuinely effective cross-cultural interventions are even possible, they can surely only be arrived at through analysis of children's development in a diverse array of linguistic and cultural settings. Finally, reducing the gap will broaden the evidence from which linguists can draw on when building and evaluation theories of how language is acquired. As Kidd and Garcia (2022) eloquently put it, "the graveyard of child language theory past is populated by the handiwork of crosslinguistic assassins" (p.4); that is to say, cross-linguistic comparisons of child language acquisition have already proven decisive in adjudicating the validity of several linguistic theories. Thus, widening the scope of child language acquisition research is crucial to linguistics; as a field that serves communities, as a field that informs best practices for learning and teaching language skills, and as a field concerned with understanding language as a human capacity.

In addition to the motivations above, there are several characteristics of Wiru that make its acquisition of interest. For example, Wiru appears to have both lexical and grammatical tone, raising questions about the developmental pathways that children follow to acquire these. For example, do Wiru children go through a phase in which they use the lexical tone instead of the grammatical tone, which in adult speech would normally override lexical tone? When do Wiru children master the grammatical tone associated with a given construction in relation to the other features of the construction, such as the grammar and word structure? As another example, there is existing child language work on two other Papuan languages, Ku Waru (Rumsey et al., 2020) and Nungon (Sarvasy, 2020), which has identified quite different ages of acquisition of different-subject clause chains – roughly, these are parts of sentences which are marked to show that the following part within the same sentence has a different subject. Whilst Nungon children are attested to use them by age 2 years and 10 months, Ku Waru children are first attested using them at age 4 years and 7 months. Since Wiru also has this construction, my work could help to provide further insight into the reasons behind this large discrepancy.

Best practice in early childhood research involves obtaining children's assent to participate, even though they lack the autonomy to consent (Coady, 2020). To this end, Skånfors (2009) demonstrates that understanding how children 'show no' - that is, express dissent through their behaviours rather than their words – is crucial to ethical research involving children. In Skånfors' research, children would show no by not responding to or rejecting bids for engagement by the researcher. I plan to communicate closely with the Wiru families I work with about the ways that their children show no. After having this discussion, I will monitor children for these signs whenever I am present (particularly during equipment set-up) and will request from caregivers that if children begin showing any of these signs with respect to the recording setup or situation that they end the session early.

Coady, M. (2020). Ethics in early childhood research. In G. Mac Naughton, S. A. Rolfe, & I. Siraj-Blatchford (Eds.), *Doing Early Childhood Research: International Perspectives on Theory and Practice* (2nd ed., pp. 73–84). Routledge.

Defina, R., Allen, S. E. M., Davidson, L., Hellwig, B., Kelly, B. F., & Kidd, E. (2023a). Sketch acquisition manual (SAM), part 1: The sketch corpus. *Language Documentation and Conservation, SP28*, 5-38.

Defina, R., Allen, S. E. M., Davidson, L., Hellwig, B., Kelly, B. F., & Kidd, E. (2023b). Sketch acquisition manual (SAM), part 1I: The acquisition sketch. *Language Documentation and Conservation, SP28*, 39-86.

Rumsey, A., Reed, L. W., & Merlan, F. (2020). Ku Waru Clause Chaining and the Acquisition of Complex Syntax. *Frontiers in Communication*, *5*, 1–30. https://doi.org/10.3389/fcomm.2020.00019

Sarvasy, H. S. (2020). The Acquisition of Clause Chaining in Nungon. *Frontiers in Psychology*, *11*, 1456. https://doi.org/10.3389/fpsyg.2020.01456

Skånfors, L. (2009). Ethics in child research: Children's agency and researchers' "ethical radar." *Childhoods Today*, *3*(1), 1–22. http://urn.kb.se/resolve?urn=urn:nbn:se:kau:diva-11326

Stoll, S. (2016). Studying language acquisition in different linguistic and cultural settings. In N. Bonvillain (Ed.), *The Routledge Handbook of Linguistic Anthropology*, Routledge. 140-158

- **Provide country/area where data collection will be conducted**

Data will be collected in the villages where Wiru is spoken and nearby townships. The villages are situated in the Wiru Rural local-level government of the Ialibu-Pangia District of Southern Highlands Province, Papua New Guinea. Data may also be collected with Wiru speakers in the township of Ialibu, which is the district capital, and from those living in Port Moresby, the national capital.

- **Aims of the project: List the hypothesis and objectives of your research project.**

This project has three key aims with respect to data creation and collection, and four additional key aims with respect to research outputs.

Data Collection Aims
Aim 1:
To create, transcribe, and translate audio-visual recordings of Wiru-speaking families involved in their everyday activities, in order to document naturalistic child speech and child-directed speech in Wiru. The transcription and translation work will be done in conjunction with Wiru-speaking adults, whose role in the transcription work is agreed to by the families who participated in the recordings. The transcription process may also be audio-visually recorded and subsequently archived, subject to participant consent. This would allow for future review of the transcription process.

Aim 2:
To interview adult speakers of Wiru about their beliefs with respect to child language and development. These interviews will be semi-structured and will be audio-visually recorded. Such interviews are recommended by Defina et al. (2023), in order to culturally contextualise the analysis of the child language data collected as part of Aim 1.

Aim 3:
To create and transcribe audio-visual recordings of adult Wiru. Such recordings may be of linguistic performances such as story telling and speech giving, conversations between multiple adults. Alternatively, these recordings may be of a meta-linguistic nature, such as recordings of elicitation sessions in which I ask participants directly about the contexts and meaning of their language use.

Research Output Aims
Aim 4:
To create an archive corpus of the audio-visual recordings created as part of Aims 1-3. All recorded materials that are created through this project will be archived with a well-established language archive, likely PARADISEC, subject to participant consent and in consultation with the broader Wiru-speaking community.

Aim 5:
To create an acquisition sketch of Wiru. This will be a description and analysis of the patterns in the child language data created for Aim 1, with consideration of the broader cultural and linguistic context as provided by the data collected for Aims 3 and 4. This will make up the bulk of my PhD thesis.

Aim 6:
To add to the existing literature on adult Wiru. The data collected with respect to Aim 3 in particular will be used to add additional context both to the analysis of children's Wiru as part of the acquisition sketch, and to the ongoing work on the Wiru grammar sketch.

Aim 7:
To create research outputs that will be useful to the community. Some possibilities include children's books, videos either in Wiru or for teaching Wiru, and small Wiru dictionaries. Such outputs will be discussed with members of the community to understand their needs and preferences.

Methodology:
- **In language appropriate for a lay reader, explain why the methodological approach minimises the risk to participants.**

Members of the community, and particularly authority figures within the village or villages in which I end up working, will be consulted with respect to the most appropriate families and children to work with. Through these discussions, I aim to identify families that have a child of the appropriate age range, families that have good social standing within the community, children that are developing normally according to Wiru conceptions of child development, and children that are talkative and outgoing, or are known to like being recorded. These discussions and groundwork will minimise any social risk that families could incur through being seen to participant in this research.

Families will be asked for their consent to participate in recordings and to consent on behalf of their child. Before recording, I will discuss the child with their parents or caregivers. This discussion is both to identify the suitability of the child and family for the project, and to obtain demographic details about the child, such as age and number of siblings. During this discussion, I will also ask the parent about the ways that their child indicates that they do not want to participate in an activity – what Skånfors (2009) refers to as 'showing no'. I will ask caregivers to monitor these signs, and request that if the child displays such signs strongly or continually during a recording session with

respect to the recording activity, then the session ceases early. In such circumstances, I will communicate with the family about whether this was a one-off incident, or whether the child's participation in the project should be ceased entirely.

Often, caregivers will have multiple children or will be looking after other people's children. In such cases, I will request consent for these children's participation from their caregivers before recording. For older children, I will additionally request their assent to participate, and affirm to them and their caregivers that I do not expect or require them to be involved in the recording.

Since the recordings of children will be of their everyday activities, there is no unusual risk to them with respect to making the recordings. However, because everyday activities are likely to involve child-surrounding conversations about sensitive topics (e.g., social conflicts in the community, private family matters), it is important that transcribers have the approval of the participating families before watching the recordings. Defina et al. (2023) recommend family members, especially those involved in the recording, as the best people to involve in the transcription process. Not only does this minimise issues of privacy, but people who know the child well are best placed to interpret and contextualise the child's speech. As such, my aim will be to hire family members as transcribers. However, if this is not possible, then a transcriber will be hired only with the family's approval, and families will have the opportunity to identify any sensitive parts of the recordings that they would like removed before the transcription process. As I will also be closely involved in all parts of the project, families will need to agree to my involvement with the transcription as well. If this is not acceptable to the family, I will need to arrange either for the recordings (or parts thereof) to be deleted or copies given to the family without me viewing them, and I will discuss with the family if they wish to discontinue their involvement in the study.

With respect to interviews with and recording of adults, informed consent will be sought before every recording. Participants will additionally have the opportunity at the end of each recording to consent to having the recording archived and included in research work, and to specify any access restrictions. I will keep detailed metadata on the files and participants and will ensure that any requests for confidentiality are adhered to.

Skånfors, L. (2009). Ethics in child research: Children's agency and researchers' "ethical radar." *Childhoods Today*, *3*(1).

- **Provide the survey method, a list of the questions to be asked or an indicative sample of questions. These should give a good sense of the most intrusive/sensitive areas of questioning.**

Some demographic questions will be asked of all adult participants. These include:
- How old are you?
- Where did you grow up?
- Where else have you lived?
- What languages do you speak?
- Did you go to school?
    - How much school did you do?
- What is your job/role in the community?

For the interviews with adults about child language and development (see Aim 2), a semi-structured interview approach will be taken. Some planned questions are:
- Do you have any children in your life?
    - Whose children are they?
    - How old/big are they?
- Do you have any much younger siblings?
    - How old/big were you when they were born?

- How old/big are children when they first start talking?
- What kind of words do children say first?
- Can small children understand more than what they can say?
- Can small children understand what other people are thinking?
    - How old/big are children when they can, and how can you tell?
- Can adults understand what other people are thinking?
    - How?
- What kind of sounds do small children make when they're trying to talk but can't say words yet?
- Do adults talk to children of different ages differently? How so?
    - How would you talk to a baby?
        - Are there different ways that other people talk to babies?
        - Is there a best way to talk to babies?
    - Is there are difference between how women talk to babies and how men talk to babies?
- What differences are there between the ways boys and girls think and behave?
- Do small children have their own kind of language?
    - What is it like?
- Do children need help to learn to talk?
    - What kind of things do they need help with?
    - What are some ways to help children to learn to talk?
        - Is there a best way to help children to learn to talk?
- What kind of mistakes do children make when learning to talk?
- Do small children have minds?
    - If not, at what age do they start to develop them and how can you tell?
- Do small children understand the difference between fantasy and reality?
    - At what age do they start to develop and how can you tell?
- Do small children understand what it is to tell a lie?
    - At what age do they start and how can you tell?
- Do people tell stories to children?
    - What kind?
    - Is it important for you to do so?
- How do children learn to tell stories?
    - Do they tell stories differently from adults?
- Are there certain games that people play with small children?
    - Are there certain songs that people sing to small children?
- Do people use certain gestures/hand signs with small children?
- Where and when do children talk the most?
- Who do children talk the most to?
- Where and when do children talk Wiru?
    - Where and when do children talk Tok Pisin?
    - Where and when do children talk English?
- Do small children learn Wiru and Tok Pisin at the same time?
    - Is one language easier for children than the other?
- Do you know or know of any children who are deaf?
    - Can deaf children learn Wiru?
    - How do you/people communicate with deaf children?
    - How do deaf children communicate?

For translation sessions with adults, questions will focus on the content of the recordings to be transcribed and translated. Some expected questions include:
- What is this person saying?
    - How would you say that in Tok Pisin?
    - How would you say that in English?
    - Is there another way to say that in Wiru?

- Why did this person say that?
- What might that person have been thinking when they said that?
- What was that person trying to get the other person to do when they said that?
- [Of child speech] What was the child trying to say?
    - Would other children the same age say it that way too?
    - How would an adult say it?

For elicitation sessions with adults (see Aim 3), questions will focus on different ways of saying things in different contexts. Some expected questions include:
- How do you say X [English phrase] in Wiru?
- Could you say X another way?
- Can I say Y [Wiru phrase]?
- If I say Y, what does that mean?
- When could I say Y?
- What would you say in Wiru if Z [scenario]?
    - E.g. What would you say if someone offered you food but you weren't hungry?

For other adult speech recordings related to Aim 3, the participants will have the option to choose what they want to talk about. If needed, some prompts include:
- Tell me about a normal day for you
- Tell me about your family
- Tell me how to make a favourite dish of yours
- Tell me about a game you played when you were growing up

- **What mechanisms do the researchers intend to implement to monitor the conduct and progress of the research project? For example: How often will the researcher to be in touch with the supervisor? Is data collection going as expected? If not, what will the researcher do? Is the recruitment process effective? How will the researcher monitor participants willingness to continue participation in the research project, particularly when the research is ongoing?**

I will keep in regular contact with my supervisor via email while in the field. I will send weekly updates on my progress regarding data collection and transcription and raising any questions that I need advice on.

Defina et al. (2023) recommend collecting data from 10 focus children. I will be using a cross-lagged method, in which the same children representing a variety of ages are recorded twice or three times. I will attempt to recruit more than this number initially – up to 20 families and focus children. This is to guard against the likelihood that some families will drop out over time. Existing research on child language acquisition in other Papuan languages analyses data from as few as four (e.g., Rumsey et al., 2020) or five (e.g., Sarvasy, 2020) children, so even if many families drop out I should still have the opportunity to collect enough data to make an academic contribution.

I will check with all adults regarding their willingness to continue participating before every recording session. Similarly, I will continually seek the assent of participating children. Coady (2020) also recommends that someone outside of the research team, e.g. a parent or carer, should have continual access to the research process in order to advocate for the child participant's best interests. Since the recorded day-to-day interactions of the focus children include their caregivers, the caregivers should have full awareness of how the recordings are being conducted. They can thus monitor their children and the recording situation, and they can withdraw consent or identify children's dissent as needed. Ideally, if I have the resources and participating families have the time to learn how to use the equipment, data collection will be largely initiated and performed by members of the participating families. This will allow for extra flexibility in data collection, so that recording can take place at short notice if a child is particularly sociable or outgoing on a given day; or conversely, can be easily delayed if a child is sick or has not slept well.

Coady, M. (2020). Ethics in early childhood research. In G. Mac Naughton, S. A. Rolfe, & I. Siraj-Blatchford (Eds.), *Doing Early Childhood Research: International Perspectives on Theory and Practice* (2nd ed., pp. 73–84). Routledge.

Sarvasy, H. S. (2020). The Acquisition of Clause Chaining in Nungon. *Frontiers in Psychology*, *11*, 1456. https://doi.org/10.3389/fpsyg.2020.01456

Rumsey, A., Reed, L. W., & Merlan, F. (2020). Ku Waru Clause Chaining and the Acquisition of Complex Syntax. *Frontiers in Communication*, *5*, 19. https://doi.org/10.3389/fcomm.2020.00019

Participants
- **Provide details in relation to the potential participant pool, including:**
    - **focus participant group**
    - **identification of potential participants**
    - **initial contact method, and**
    - **recruitment method**

Lola [name changed], who is a Wiru woman and with whom I have worked for several years, will accompany me on my first scoping trip to Papua New Guinea. We will travel to her village and its surroundings, and she will introduce me to people in her network and key respected figures within the community. Through discussions with these people, I will identify suitable participants and families to contact. If these participants are interested in participating, they will be recruited.

All Wiru speaking adults are acceptable potential participants with respect to the language elicitation and naturalistic adult speech recordings.

With regards to the families, they will be selected with the aim to have an even distribution of children across the ages from 1-4 years at the time of first recording. Additionally, as best as possible there should be an even number of male and female focus children spread across these ages. Ideally, focus children should be those perceived as talkative and outgoing. The focus children should also be typically developing, according to Wiru conceptions of child development. These characteristics will be identified in consultation with Wiru community members and potential participating families.

All Wiru speaking adults are in-principle eligible to assist with data transcription. However, members of the focus children's immediate family will be given preference as transcribers. With the consent of their parents and their own assent, older siblings of the focus child may be asked to interpret the speech of the focus child, as often they are the best-placed people to do so (Defina et al., 2023). This would only be for very short periods (several minutes at most). If no family members of the focus child are available, a suitable transcriber will be sought in collaboration with each participating family.

- **Proposed number of participants:** 10-20 focus children, ~100 others
- **Provide details as to why these participants have been chosen:**

The child participants should be talkative and outgoing, as these are the children most likely to engage well with the recording process and to produce a large amount of data (Defina et al., 2023).

The choice of families such that there is a relatively even split of children by age is to ensure as best as possible that the different developmental stages of Wiru language acquisition are captured in the data. The relatively even split of children by gender is to allow for identifying and accounting for differences in language acquisition by gender. There may be differences in how male and female children are interacted with, for example, that influence the trajectory of their language acquisition.

The requirement for transcribers to be either part of the participating families or agreed to by the families is to ensure that the families' privacy is protected. Additionally, the more familiar the transcriber is with the focus child, the more accurate the transcriptions are likely to be.

Cultural and Social Considerations/Sensitivities
- **What cultural and/or social considerations/sensitivities are relevant to the participants in this research project?**

As I am an outsider to the community, it is important to seek broader community consent to my work. As there are many thousands of Wiru speakers, community consultation will likely to be limited to the village level. Which village(s) I will work in is not yet determined, although there are several possibilities, including Lola's home village, her husband's village, and her sister-in-law's village. I will particularly seek out elders and authority figures within the village or villages that I work in, in order to get their advice about which families would be appropriate for me to recruit, and to get feedback about desired research outputs. I will also seek advice regarding how best to make archived recordings accessible to the community. I will also seek advice regarding appropriate compensation for participation in this research. I will continue asking for updated advice during the course of the whole project.

In addition to their caregiver's consent, I will seek children's assent to be recorded. I will show them the recording equipment and do short practice sessions so that they have some understanding of what to expect. As a community outsider, I may not necessarily recognise the signs that a child dissents to an activity, as these may be culturally specific. I will consult with the child's caregivers before recording commences in order to better identify these signs. If I notice strong or continuous signs of dissent to the recording activity, I will cease recording and consult the family about how best to proceed. I will also request of family members that they similarly monitor their child for these signs. In collaboration with the participating family, I will then determine whether the child's dissent is momentary, and recording can recommence on another day, or whether the child should be taken out of the participant pool altogether.

It may or may not be culturally appropriate to give participants a pseudonym; this will be determined upon consultation with families and community members. One of my panel members, who has done child language research in another Papuan community, has generally found that people insist on being identified by their names in archived recordings and written publications. This insistence extends to the use of their children's real names. All families will be given the option for how they would like their names to be recorded, or if they would like no name to be recorded.

Subject to participant consent, all recorded materials will be archived, and hard-drive copies will be provided to participants.

Participants will receive appropriate and proper compensation for their time. This will be conveyed either monetarily or through the provision of goods of equal value. Participation in the project will be available to any adult speaker that is interested and available. For families that are interested in participating but their child does not meet the desired participant characteristics, alternative methods of participation will be offered. For example, parents will be given the opportunity to be interviewed about their beliefs about child language and development.

Incentives
- **Will participants be paid or any incentives offered? If so, provide justification and details.**

Participants will be reimbursed for their time. A typical schoolteacher salary in Papua New Guinea is around 3,000 PGK per month, which is approximately 20 PGK per hour (around $8.50 AUD). For adults who participate individually, either as transcribers or interviewees, I expect to reimburse them for their time according to this hourly rate. I expect to reimburse families at a rate of 40 PGK per

hour, which is double the hourly rate, on the assumption that multiple family members will be involved. Additionally, though not requiring families to do anything out of the ordinary, recordings will require that at least one guardian and the focus child remain in the same general location for several hours at a time, which is potentially inconvenient, further motivating the higher compensation for families over individuals. I will discuss these rates with community members during my scoping trip to determine if they should be adjusted before commencing data collection.

In some communities of PNG, goods are generally preferred over cash. If this turns out to be the case, products requested by participants will be provided to the equivalent value of the pay listed above. The goods will be purchased at the nearby town of Ialibu to this value and given to participants as soon as possible after their participation. Some examples of products that other linguists have had requested include fishing hooks and wire, cloth, and construction materials such as rope.

During my scoping trip, I will ascertain the most culturally appropriate way to approach giving this compensation; for example, in some areas of PNG it is most appropriate to frame reimbursement as a gift of gratitude, rather than a payment.

Benefits
- **What are the anticipated benefits of the research?**

A benefit to the community will be the record of the Wiru language archived in an accessible location for community members to view and access. Should the language change substantially or become endangered, this record could prove invaluable to future generations.

A benefit for the participating families will be the high-quality video recordings of their child's early development and everyday activities that they can treasure and return to.

The Wiru community and families will also benefit from the community-centred research outputs that I will produce in collaboration with them. These could be, for example, children's books, short videos, or learner's guides to Wiru, depending on community needs and desires.

A benefit to the academic community will be a record of children's development in a linguistic context that has not previously been documented. Child language data from previously undescribed contexts can be crucial in adjudicating the validity of linguistic theories (Kidd & Garcia, 2022).

Kidd, E. & Garcia, R. (2022). How diverse is child language acquisition research? *First Language, 42*(6), 703-735. doi: 10.1177/01427237211066405

- **To whom will the benefits flow?**

As detailed above, the benefits will flow to Wiru community members, participating families, and to the academic community.

Informed consent
- **Indicate how informed consent will be obtained from participants. At least one of the following boxes MUST be ticked 'yes'.**
  - **In writing: Yes**
  - **Return of survey or questionnaire: No**
  - **Orally: Yes**
  - **Other: No**
  - **If Oral Consent or Other, provide details.**

Consent will be obtained in writing in the first instance. Oral consent will also be used for participants who have lower literacy levels. Oral assent will be obtained from children, wherever possible.

Confidentiality

- **Describe the procedures that will be adopted to ensure confidentiality during the collection phase and in the publication of results.**

Data will not be confidential unless requested by participants. One of my panel members, who has done child language research in another Papuan community, has generally found that people insist on being identified by their names in archived recordings and written publications. This insistence extends to the use of their children's real names. I will discuss closely with Wiru community and family members to determine their wishes with respect to confidentiality. If desired, I will assign agreed-upon pseudonyms to participants, and will delete parts of recordings and transcripts as requested.

Data Storage Procedures
- **Provide an overview of the data storage procedures for the research. Include security measures and duration of storage.**

To ensure the safety of all video and audio recordings, they will be duplicated onto SD cards and computer and external hard drives at the first available opportunity. The physical SD cards and external hard drives duplicates will be kept in an airtight container to shield them from humidity-related harm. Recordings on the computer will be stored on ANU OneDrive. The data will only be accessible to the research team, including the people who are transcribing and/or translating the recordings. Following that, the recordings will be stored in an online language archive – likely PARADISEC. Prior to archiving, individuals will be given the option to consent to the recordings being saved and given several options for who can access the recordings. Any handwritten notes will be scanned and uploaded to PARADISEC as well.

Feedback
- **Provide details of how the results of the research will be reported/disseminated, including the appropriate provision of results to participants. If appropriate, provide details of any planned debriefing of participants.**

The linguistic findings from my work will be reported in my PhD thesis and in other academic venues such as conferences, posters, and papers.

During the last field trip of my PhD, I will give community-centred research outputs to the community members and families that I have worked with up to that point. I will also provide written copies of any stories that community members have shared (subject to participant consent), and details about how to access the online archived materials.

Selected further questions from the Ethics Committee

3. While the proposed questions relating to language are relatively benign, the mode of the research (immersive participant observation) might be considered somewhat intrusive, particularly for very long recording sessions. For families with many children, it is likely that the recordings will incidentally include others, and so negotiating consent and assent is likely to be complex even for a recording of only moderate length. As you indicate, there may be children present from other families, or interactions that might normally be considered private, so negotiating a recording session may be difficult. Will families have control of the camera - i.e. can they turn it on or off as they wish so that any private matters can be dealt with outside the recording? What measures will you take to ensure that any matters that could be considered embarrassing or awkward will not be kept in the recording, particularly prior to transcription by a third party who may be known to the participant?

The families will have some autonomy over the recording process and will be able to turn the recording equipment off and on as necessary. Initially, I will do trial recordings of a few minutes at a time to demonstrate how the set up and equipment will work. For actual recordings, I will set up the camera and the recording equipment, remind participants how to turn them off and on, and then leave the recording space/house to wait at a nearby location (such as the village centre or my own accommodation) where the family can reach me during the recording period if needed.

As Defina et al. (2023) write, it can also be very helpful to ask for a family member of the focus child to volunteer to be in charge of the recording equipment. They could then reposition the equipment as needed, as well as turn it off and on. This has the advantage that the family has more autonomy over the recording, and the advantage that if the child needs to change location, they can do so while they continue to be recorded (as appropriate). If any family members show willingness to take on such a role, I will train them more specifically about moving the equipment around and making sure that the child and their immediate contexts are in frame. If no-one in the family has such an inclination, then their involvement with the technology will extend only to switching the equipment off and on.

Immediately after each recording session, I will go through the questions in my archival permissions document, which include asking whether there is anything in the recording that the family would like to have removed. I will note down any such incidents, and delete them at the first available opportunity, ideally in the presence of the family to make sure that I have removed the correct part. I will also go through each recording on my own before transcribing/transcription work on it begins, mainly to identify the parts of the recording with the most child speech. Although I will not be able to pick up on any subtleties in what the participants are saying, if I notice anything that may be sensitive (for example, if a child appears naked in the recording at some point), I will consult the family as to keeping or removing these parts of the recording before continuing to the transcription stage.

Additionally, transcribers will be family members of focus children if possible, or if not possible then they will be someone that has been agreed to by the family whose recordings they work on (see my response to question 9 for elaboration).

Defina, R., Allen, S. E. M., Davidson, L., Hellwig, B., Kelly, B. F., & Kidd, E. (2023a). Sketch acquisition manual (SAM), part 1: The sketch corpus. *Language Documentation and Conservation, SP28*, 5-38.

4. The recordings may also capture interactions that could cause social harm, and people may be unaware that these interactions have been captured (e.g. sound from another room) or may miss them in reviewing materials (particularly in long recordings). How will you monitor your research materials to minimise the risks associated with such material? You may also capture more serious material - e.g. evidence of family abuse or violence, family conflict and disagreement, and so on, and these materials may have serious social and legal implications for the families involved. How will such materials be handled within the research should they be captured? Note that retaining recordings in perpetuity may also have unintended consequences - e.g. the recording could include children misbehaving or acting out, and if these were to be viewed years later they may cause embarrassment or awkwardness for the older version of that person - participant observation can be messy and include a lot besides the language material you are seeking to acquire.

During the initial community consulting, I will ask people what I should do if I see anything concerning. I will repeat these discussions multiple times with community members over the course of the project when both I and the participants have a clearer idea of the kind of material that is being recorded. If it becomes clear that many of the recordings contain material that could be embarrassing or socially harmful to participants, the archived materials will be made 'closed' (i.e. not accessible to anyone without specific access permissions) by default, with only select segments that are approved in whole by participants made publicly available.

During the consent process, I will ask the caregivers to stop the recording early if the child becomes upset or starts misbehaving. I will tell them where I will be (in a nearby house or the village centre) if they would like me to come take the equipment away early. After the recording, when I go through the archival approvals checklist, I will ask the caregivers if there are any parts of the recording that they would like deleted. If they identify something, I will make a note and delete that section at the first available opportunity, before anyone else sees the recording; this may involve returning to the family to clarify the section that should be deleted. When asking the question about parts to delete, I will phrase it several ways, such as "Are there any parts of the recording that you think should be deleted? Did anything happen during the recording that you don't want anyone else to see? Did anyone say something during the recording that you don't want anyone else to hear?" Additionally, during data processing before transcription/translation, if I see anything in recordings that appears sensitive, or if I see that the child has become upset or seems to be misbehaving, I will return to the family to check whether they would like me to remove this part of the recording. If checking prior to long-term storage is not an option – for example, if an issue is only identified after I have returned to Australia – I will make the archived versions closed until I can check the content with the family.

In addition, family members of focus children will be given first priority for the role of transcriber/translator (please see my response to Question 9 for more details about transcribers/translators). I will brief the translators and transcribers that if they see anything sensitive, they should let me know to delete it or raise it with the family, as appropriate with respect to their role in the family and the recording process.

The focus children, like all participants, will have the opportunity to request at any time that they wish to have archived recordings removed or access to them made more restricted. They can make these requests directly or indirectly through Lola and any other village contacts that become established, or through email or other internet messaging to me or to the archive. I will leave details about who to contact at the archive when the archiving location is confirmed.

5. You may receive disclosures or make observations within the research regarding family abuse or violence, both for adult partners and children. What are the mandatory reporting requirements that apply to this research? How do you plan to handle such disclosures should they occur within the research?

Approaches to dealing with family violence vary in the local and regional justice systems in PNG, and there are very different laws and expectations of parenting in different communities. Throughout my fieldwork, I will consult and discuss in general terms with local Wiru people about what they feel I should do in such instances, and should I witness or be told of any incidents I will decide what to do on a case by case basis. I will also seek support, again in general terms, from my supervisor and Australian family violence resources and hotlines. There appear to be no institutional supports for family violence victim-survivors in Southern Highlands Province. However, there are safe houses and in-person supports available in Port Moresby (the national capital), and I will keep this in mind when planning my responses. There are no mandatory reporting requirements that apply to this research.

6. What requirements will be in place regarding supervision of children in this participation time. For example, if observing a mother and her 4 year old and the mother asks the researcher to just keep an eye on the child while she goes to the toilet, or answers the phone etc [a potentially reasonable request given the time being asked of the family], is there sufficient safeguarding protections in place for the one-on-one observation of a child? A scenario which ideally would be avoided as much as is possible to protect both parties.

I will ideally avoid being alone with children. In the experience of my panel member who does similar work in a nearby area of PNG, there are always multiple family members and/or friends present, and he has never had a circumstance where a researcher has been alone with a participating child. In terms of the safety of the child should this unlikely scenario arise, I am well-equipped to look after a young child for several minutes; I have experience minding children from 1-5 years of age. I have also completed Wilderness First Aid Training and will carry a first aid kit in my day pack, and in exceptional and emergency circumstances I would seek immediate help.

I plan to work with between 10 and 20 families. Ten is the number of focus children suggested by Defina et al. (2023), and the high aim of 20 is to allow for families who drop out between the first and second year of participation.

The average household size in Southern Highlands Province is 5.9 people. Assuming the household sizes of the families who take part in my study are of this same size on average, and assuming that all family members appear in at least some of the recordings for each focus child, this puts the number of participants at somewhere between 60-120, before adding in translators/transcribers and adult interviewees. Additionally, I hope to recruit ~20 adult interviewees, and I may need to recruit one transcriber per family (for a total of 10-20 transcribers; please see my response to Question 9 below). I expect there to be some overlap between the focus families, the interviewed adults, and the transcribers/translators.

As Defina et al. (2023) recommend, I will prioritise family members of focus children for filling the roles of transcriber/translator. Not only will this assist in mitigating social risk, but family members are most likely to be able to interpret what a young child says or is trying to say. If no family members are available for these roles, I will obtain the agreement of each focus child's family with respect to the transcribers/translators who will work on their recordings. It is likely that the family would know any person helping me with translation/transcription, but if not, I will introduce them so that the family can ask them questions and make a decision about their involvement.

I will negotiate feedback delivery with participants throughout the project. Some possibilities include: giving a speech in the village meeting area; creating short videos about what I have been doing and summarising my findings; creating short books based on the stories that people share.

The information sheet content will be discussed orally, and a hard copy of the information sheet will also be given to participants. Part of the length of the information sheet comes from the fact that I have the one information sheet for three roles which may or may not overlap (family of focus child, adult interviewee, and transcriber/translator). Some of the information will not be relevant to people who are only participating in one or two of the three roles, and I will cover it only briefly (or skip it entirely, if appropriate) during the discussions.

The research experience of my supervisor and my panellist in separate parts of PNG suggests that very few, if any, people will elect to choose to be identified by anything other than their full names.

However, I have included a statement in the information sheet that says "If you choose to use a different name or no name for yourself or your child, people may still know that it is you because of how you look, the sound of your voice, or the things you say. Please tell me if you are worried about this. I can delete the recording or keep the recording private, depending on what you want." I will highlight this when going through the information sheet with the participants, and again if they do choose to use a pseudonym. I will recommend to people who choose this option to restrict the access to their archived recordings. To improve confidentiality in such instances, I will ensure not to show video or play audio recordings of the participant at conference presentations and similar, but only show written transcripts of short parts of their speech, subject to participant agreement.

19. Thank you for providing the consent instruments and the archive permission form. Can you please describe the child assent process in more detail (especially for children at the youngest ages)? At what age would assent processes be reasonable? Can you also please describe how you will manage ongoing consent (given that some of the recordings may be lengthy) given that children may become restless, uncooperative or may misbehave?

For very young children (those less than about 3 years old), the assent process will mainly consist of establishing that the child is interested in or unbothered by me and the recording equipment. I will greet the family and say hello to the child. After a few minutes of conversation, and with the caregivers' consent, I will take out the recording equipment (camera, microphone) and show it to the child (without letting them touch the sensitive areas of the equipment, as appropriate). If them seem either interested or unbothered, I will make a short recording and play it back to them (which I will then delete). If they continue to be interested or unbothered, I will begin the consent protocols with the caregivers and initiate the recording session. I will then leave the recording space. If the child shows distress, actively ignores me, or continually 'shows no' (Skånfors, 2009; see my response to Question 13) after a few minutes of interaction, I will discuss with the caregivers about coming back another day. If distress or showing no continues at the next attempt, I will suggest that the adults in the family participate in my research in some other way instead (e.g. as interviewees).

For older children (3+ years), I will introduce myself and tell them (in Tok Pisin) "I want to record you and your family. You can do your normal activities while I record. Then people can watch your videos and see the things that you do everyday. Your mummy/daddy/[whoever is giving consent] will tell me who can see your video. Is that okay?" I will demonstrate what I mean by 'record' if the child has not come across this before, showing the child the recording equipment as above. If their parents have smartphones, which are common amongst younger Wiru people, I will say something like "You know how mummy/daddy/[caregiver who has phone] makes videos of you on their phone? Do you like making videos?" to help them better understand the process and to establish their willingness to participate. When showing the equipment, I will also say something like "I want to make a video of you and your mummy/daddy/[caregiver(s)] with my camera. Mummy/daddy/[caregiver(s)] will be with you the whole time. I'm going to start making the videos and then I'm going to leave and you can play and do your normal activities. Is that okay?"

The child (of any age) will also be present for the discussion of the consent form with their caregivers, and invited to participate if they are interested and able. If the child has learned to hold a pen or pencil, I will ask them to 'sign' (e.g. scribble, draw an X) beside their name on the consent form. As per my response to Question 4, after each session I will ask caregivers if anything happened during the recording that they would like to have deleted. Additionally, during data processing before transcription/translation, if I see that the child has become upset or seems to be misbehaving during the recording, I will return to the family to check whether they would like me to remove this part of the recording.

Researcher:

My name is Caroline Hendy. I am a PhD student at the Australian National University in Canberra, Australia. I am studying in the School of Culture, History and Language in the College of Asian and the Pacific. I am interested in language and finding out about Wiru language. I am also interested in children and finding out about Wiru children and how they learn to talk.

Project Title: Wiru Documentation and Child Language Acquisition

General Outline of the Project:

- **Description and Methodology:** I want to learn about Wiru language. I am interested in how adults speak Wiru, and I am very interested in how children learn to speak Wiru, too. I want to record videos of adults and children speaking Wiru. We will then write down what people say in these videos and translate them into Tok Pisin and English. I want to put these videos on the internet so that you, your children, and other people can learn about Wiru and life in Papua New Guinea.

  I will look at the videos to find patterns in the way that people speak Wiru. I will also look at the ways that small children learn Wiru. I want to know what kind of things small children say and do when they are learning Wiru. I will also look at the ways that adults talk to small children. I will also talk to adults to find out about children and the ways that people help small children to learn Wiru.

  I will talk to other linguists to find out the ways that Wiru is different or similar to other languages in the world. I will also talk to other linguists to find out how the ways that children learn Wiru are different or similar to the ways that children learn other languages. I will also talk to other linguists about how the ways that Wiru adults talk to small children and help them to learn Wiru is similar or different to the ways that adults talk to and help small children in other languages. All of this is for people at universities and other places to learn about Wiru. Nothing will be sold and no one other than Wiru people will get any money from your work. We want to learn more about language and children.

- **Participants:**
  I need help from 10-20 families who have children between 1 and 5 years of age. These families talk in Wiru at home. It is okay if you also talk in Tok Pisin or other languages sometimes. I need help from the adults and the children in these families so that I can find out how children learn Wiru.

  I need help from 5-20 men and women who like to tell stories in Wiru.

I also need help from 10-20 men and women who like to talk about children. You can talk about children in Wiru, Tok Pisin, or English.

I also need help from people who know how to use a computer. I will teach you how to use special software called ELAN. With ELAN you can hear language in short sentences and then write it down and translate it into Tok Pisin or English.

- **Use of Data and Feedback:** I will use a computer software called ELAN to transcribe and translate the recordings. This software lets us read the spoken words alongside the videos. By doing so, I will see how Wiru works and find out differences or similarities in the ways that people in the community speak. I will also see if these ways are different or similar to the ways that people in other places speak. I will write about the things that I find out in my PhD thesis and in papers that other linguists and academics will read. This writing will be publicly available online.

  I will also give presentations at conferences, where I will tell other academics about Wiru. I will also share what I find out with the Wiru community during public meetings. If you agree, I might play small parts of your recordings during these presentations so that people can hear Wiru and understand the things that I find out.

  If you agree, your recordings will be put on the internet for future generations, researchers, and members of the Wiru community to listen to and watch. You can decide who can watch your recordings. Future researchers might use these recordings to find out more about Wiru language and how it is similar to or different from other languages. They might also use the recordings to find out about Wiru culture and some of the things that Wiru people do.

Participant Involvement:

- **Voluntary Participation & Withdrawal:** You can choose to take part or not in this project. If you have a small child, you can choose if they take part or not, too. If your child does not want to take part, that is OK. They do not have to take part, even if you tell me that it is OK for them to. If they want to take part but then they change their mind, that is OK. Please tell me if you think your child wants to stop.

  If you don't want to be a part of this project anymore, you can say no before we start or even after we've started. You can stop answering any question and you can stop telling a story. That is OK. You can also tell me that you want to talk about something else instead, and we will do that. If you change your mind about making a recording or answering some questions, just tell me and I will delete the recording or not use it, depending on what you want. You don't have to explain why you've changed your mind.

You can change your mind about letting me use recordings of you up until I finish my work and show it to other people.

- **What does participation in the research entail?**
  I want to make recordings of Wiru families talking to their small children when they do their normal activities. If you have a small child, I will record your family in your home or somewhere that you and your child feel comfortable. You will do your normal activities. You do not have to do anything special for the recording. You can leave the recording area and come back if you need to do something private. I will also show you how to turn the recording off and on again so that you can do this if you need to do something private and cannot leave the area.

  I want to make recordings of Wiru people telling their stories or playing language games with friends and family. If you want to do this, you can talk and play for as little or as long as you want. We will make sound and video recordings of this.

  I want to make recordings of Wiru people talking about children. If you want to do this, I will ask you some questions about children and how people help children to learn Wiru. You can also tell me anything you want to about children and Wiru.

  I also need help from some Wiru people to write down other people's conversations. We will use a special computer software called ELAN to do this. I will train you how to use ELAN. You will listen to short parts of someone's recording, write it down in Wiru, and then translate it into Tok Pisin or English. You can stop whenever you want or ask someone else to help. If you need help from a friend or family member, we can give them credit in books and papers. We can give them some payment for thanks, too. Just tell me their name.

  If you want to help record people, I will train you to use a video camera and audio recorder. You can then choose who and what you would like to record, if the people you want to record agree.

- **Location and Duration:**
  If we are recording your family with small children, we can do this at your house or anywhere that you and your family are comfortable. If you agree, I want to record your family at least four times. The recordings will be 1-6 hours long. If you decide you want to stop earlier, that is OK. You can just tell me, and we will stop the recording.

  If I am recording you telling a story, answering questions, or helping me to translate, we can do this work in the village, either at your house or mine. We will work together for about 30 to 90 minutes, but you can stop whenever you want to. Just tell me if you would like to take breaks or finish earlier. You can work with me as many times as you want.

Remuneration: To say thank you for your work and help, I will give you a small payment. I am very grateful for your help.

- **Risks:** I do not think that there are any big risks, discomforts, or hazards from this project. I hope that you will enjoy the recordings. You can choose what you talk about, but you should be careful not to say or do anything that could hurt yourself or others. Remember that other people in the village, in Australia and in other parts of the world may hear what you have to say. If you are worried about this, please tell me. If you say something on the recording that you think is not safe, please tell me. I can delete the recording or keep the recording private, depending on what you want. You can also stop recording at any time.

  If you choose to use a different name or no name for yourself or your child, people may still know that it is you because of how you look, the sound of your voice, or the things you say. Please tell me if you are worried about this. I can delete the recording or keep the recording private, depending on what you want.

- **Benefits:** After recording, you can choose whether I leave a copy of your recording in the village or not. If you don't want a copy left in the village, I will take it with me and not leave a copy. I will also put copies of your recording in an online archive. That way, you can see your recording for a long time and your friends, children, and grandchildren can also see it, if you want.

  Your recording will help me and other linguists find out what is the same and what is special about Wiru and other languages. It will also help us find out what is special and what is the same about how children learn to speak Wiru and other languages. I will let you know what I find out, and I will also tell you some more about Wiru and other languages too.

Exclusion criteria:

- **Participant Limitation:** If you would like me to record your family but your children are older than five years old, I might have to say no. This is because I need to record families that have small children first, so that I can find out how children learn Wiru from very young ages. If I have time, I will record your family as well.

  If you would like me to record your family but your children are small babies, less than 8 months old, I might have to say no. This is because I need to record families that have children that can talk or are almost ready to talk first, so that I can find out how children talk when they are learning Wiru. If I have time, I will record your family as well.

  If you would like me to record your family but your child is very shy or does not like to talk, I might have to say no. This is because I first need to record children that like to talk or make noises a lot so that I have lots of information about how children learn to talk. If I have time, I will record your family as well.

Confidentiality:

- **Confidentiality:** If you agree, I will put your recording in an online archive and it will be made available to Wiru people and others around the world. If you're not comfortable with this, you can decide that I will not upload your recording to the archive or I will use a password so that only some people that you agree to can see your recordings. If I quote you in any of my work, I'll include your name and picture only if you say it's okay. If I record your family, I'll include your family's names and pictures in my work only if you say it's okay. If you prefer, I can use made-up names or no names at all. Remember that if I use a different name or no name, people that you know might still be able to tell that it is you because of what you say.

    If you don't want anyone from the village to hear your recording, I won't let them. I will need some help to translate your recording into Tok Pisin and English. Some Wiru people will help me with this. Please let me know if you want to help me or if anyone else in your family wants to help me. If no-one in your family can help me translate, I will ask you about people who would like to help me translate your recording. You can say no if you don't want someone to help me with your recording. You do not have to tell me why you don't want that person to help me.

    If you ask me to, I will keep your information private (confidential) unless I am required by Australian or PNG law to tell someone.

Privacy Notice:

Australian privacy rules require me to tell you how my University handles your private information, and you can ask me to give you more details of that or how you can find out what information we have about you and to fix it if it is wrong.

Data Storage:

- While I am in PNG and working on your recordings in Australia, I will store your recordings on my computer and on back-up hard drives. I will keep these things safe and password protected so that no-one can see them if they are not supposed to. I will also upload a temporary copy to a website on the internet that keeps data safe and is also password protected. I will also keep detailed notes on my computer about your recordings, including who was involved, when and where the recording took place, what happened.

    If you agree, I will also store your recording in an online archive to keep it say for a long time, so that future generations can listen to and watch it. It will be kept safe in a central archive in Canberra, Australia called PARADISEC. People from all over the world who are interested in your language and culture can also watch and listen to the recordings, if you agree. If you or your family members want to access the recordings in the future, they will be kept safe and available for you there. If you want to make a recording so that future generations of your family or of other Wiru people can access it but other people around the world can't, please let me know. We can discuss ways that we could do this, such as using a

password so that only people that you want can access your recording. I will also discuss with you and other Wiru people about how to keep a copy of your recordings in PNG so that they are safe and you can see them easily.

Once I have finished working on your recordings, I will delete them from my computer and hard-drives and I will delete the temporary online copy. Your recordings will still be in the online archive and the places that you have told me you would like them to be so that they are safe for the future.

Queries and Concerns:

- **Contact Details for More Information:**
  XXX

Ethics Committee Clearance:

The ethical aspects of this research have been approved by the ANU Human Research Ethics Committee (Protocol 2023/289). If you have any concerns or complaints about how this research has been conducted, please contact:

Ethics Manager
The ANU Human Research Ethics Committee
The Australian National University
Telephone: +61 2 6125 3427
Email: Human.Ethics.Officer@anu.edu.au

CONSENT FORM for research participants

Wiru Documentation and Child Language Acquisition

I have read and understood the Information Sheet you have given me about the research project, and I have had any questions and concerns about the project (listed here

_____

_____)

addressed to my satisfaction.

I agree to participate in the project. YES ☐ NO ☐

I agree to my story/interview/daily activities being audio-recorded. YES ☐ NO ☐

I agree to my story/interview/daily activities being video-recorded. YES ☐ NO ☐

If your child/children will be participating:

I agree to my child/children being audio-recorded. YES ☐ NO ☐

I agree to my child/children being video-recorded. YES ☐ NO ☐

I agree to be identified in the following way within research outputs:

☐ _____

OR

☐ No name

If your child/children will be participating:
I agree for my child/children to be identified in the following way within research outputs:

☐ _____
OR
☐ No name(s)

☐ I am happy for these recordings to be put in an archive to be made available to other people, here in Southern Highlands Province and in other parts of the world, to listen to and watch.

☐ I understand that if I change my mind and want to close off the recordings, I can tell Caroline Hendy before she goes back to Australia so she can delete them and not put them in the archive, or she can make a password so that only some people that I choose can see the recordings.

Signature:……………………………………………… 	Date:…………………………

ORAL CONSENT SCRIPT for research participants

Wiru Documentation and Child Language Acquisition

I have read to you the Information Sheet about the research project.

Was this information clear? Do you have any questions about the project?

Do you agree to participate in this project? (Record the answer as Yes/No)

- Do you agree for your story/interview/daily activities to be audio-recorded? (Circle as relevant and record the answer as Yes/No)
- Do you agree for your story/interview/daily activities to be video-recorded? (Circle as relevant and record the answer as Yes/No)

If participating with child/children:

- Do you agree for your child/children to be audio-recorded? (Record the answer as Yes/No)
- Do you agree for your child/children to be video-recorded? (Record the answer as Yes/No)

When I prepare the research outputs, I can talk or write about you [and your child/children] with a name that you can choose or with no name.

- Would you like me to use a name? (Record Yes/No, record name)
    o What name would you like me to use? (Record name)
- Would you like me to use no name? (Record Yes/No)

If participating with child/children:

- Would you like me to use a name for your child/children? (Record Yes/No, record name)
    o What name(s) would you like me to use? (Record name)
- Would you like me to use no name for your child/children? (Record Yes/No)

Do you agree for your recordings to be put in an archive so that they are available to other people, here in Southern Highlands Province and in other parts of the world, to listen to and watch? (Record Yes/No)

If you change your mind and want to close off the recordings, you can tell me, Caroline Hendy, before I go back to Australia so I can delete them and not put them in the archive, or I can make a password so that only some people that you choose can see the recordings. Is that information clear? (Record Yes/No)

May we start the recording now?

Date of script being read:………….……………….……….

ARCHIVING PERMISSIONS SCRIPT

Wiru Documentation and Child Language Acquisition
This script is to be gone through orally at the end of every recording session.

Before we finish, I have a few more questions I need to ask.

Are there any parts of the recording that you would like me to delete? (Record Yes/No, details if yes)

Do you agree for your recording to be put in an archive so that it is kept safe for people to listen to and watch in the future? (Record Yes/No)

Apart from you, who can listen to and watch your recording? (Note any variations to the below categories)

☐ Everyone, including people in PNG and other parts of the world

☐ The research team, including Caroline Hendy and her PhD advisors

☐ Any other researchers who are interested in Wiru language and culture

☐ All other Wiru people

    ☐ Only Wiru people from your village

    ☐ Only Wiru people from other villages

☐ Your family

If you change your mind and want to close off the recordings, you can tell me, Caroline Hendy, before I go back to Australia so I can delete them and not put them in the archive, or I can make a password so that only some people that you choose can see the recordings. Is that information clear? (Record Yes/No)

Thank you for participating in this recording today.