

Rationale

The overall rationale for learning Aboriginal languages and Torres Strait Islander languages in Australian schools is that they are the original languages of this country. Through learning them, all students gain access to knowledge and understanding of Australia that can only come from an Aboriginal or Torres Strait Islander perspective. The languages by their nature embed this perspective. Learning to use these unique languages can play an important part in the development of a strong sense of identity, pride and self-esteem for all Australian students.

Each Aboriginal and Torres Strait Islander language is unique to the Country/Place on which it arose. It gives voice to the landscapes, thoughts and ways of seeing and interpreting the world. When the language of the land is spoken, it brings together all of the elements of the landscape and its people. It encompasses the relationships of these people with one another and with the landscape, past, present and future. The learning of an Aboriginal or Torres Strait Islander language incorporates the realities of its people and facilitates students' deep engagement with knowledge, ways of being and ways of knowing. It develops in students an understanding of historical, current and ongoing connection to Country/Place and culture.

Aboriginal languages and Torres Strait Islander languages are fundamental to the identity of Aboriginal and Torres Strait Islander peoples and this is recognised throughout the Framework. It is also the right of Aboriginal and Torres Strait Islander peoples to have access to education in and about their own languages, as enshrined in the United Nations Declaration on the Rights of Indigenous Peoples. Education systems can play a vital role in facilitating access to language learning and supporting community language revival and maintenance and revitalisation of these languages also contribute to reconciliation.

Learning Aboriginal languages and Torres Strait Islander languages meets the needs and rights of young people to learn their own languages and recognises the significance of these languages in the language ecology of Australia. For Aboriginal and Torres Strait Islander students, learning their own language is crucial to their overall learning and achievements. It enables them to develop a wider recognition and understanding of their language, culture, Country and Place, land, water, sea and sky, and this contributes to their wellbeing. For all students, learning Aboriginal languages and Torres Strait Islander languages provides a distinctive means of understanding the Country/Place in which they live, including the relationship between land, the environment and people. The ongoing and necessary revival, maintenance and development of these languages also contribute to reconciliation.

Aboriginal languages and Torres Strait Islander languages are complex and diverse. Engaging with the study of an Aboriginal or Torres Strait Islander language will develop communication skills in the language studied and will also contribute to the intellectual enrichment of students. For non-Indigenous students, the study of an Aboriginal language or Torres Strait Islander language will provide intellectual challenge and development while also giving them insight into and understanding of Indigenous Australian cultures and knowledge. In some cases it will provide these students with the opportunity to communicate with Indigenous Australians in their own language. In other cases, in addition to communication skills, it will give insight into language change and language revival within its historical context.

The government report 'Our Land Our Languages: Language Learning in Indigenous Communities' (House of Representatives Standing Committee on Aboriginal and Torres Strait Islander Affairs, Commonwealth of Australia, September 2012), found that there is an ongoing and close relationship between the work of communities to maintain and revive their languages and that of schools as vehicles for language instruction. The study 'Indigenous Languages Programs in Australian Schools: A Way Forward' (Purdie et al., 2008,) found that over 16 000 Indigenous students and 13 000 non-Indigenous students located in 260 Australian schools were involved in Aboriginal and Torres Strait Islander languages programs.

The opportunity to learn an Aboriginal language and/or a Torres Strait Islander language is becoming available in an increasing number of Australian schools, and an aim of this Framework is to make that option available for all students. In this way, all students will have the opportunity to benefit from the social and intellectual development that results from this learning.

Year 3 to 6 Achievement Standard

The achievement standards for the Framework for Aboriginal Languages and Torres Strait Islander Languages LR pathway are generalised in order to cater for the wide range of languages which may be learnt as an LR within the school context. The achievement standards will need to be adapted for use for specific Aboriginal and Torres Strait Islander languages. The Achievement Standards in the Language Revival Learner Pathway will be shaped by the current progress of language revival for a particular language and the amount of vocabulary and variety of language structures available for teaching and learning.

By the end of Year 6, students use familiar language and modelled sentence patterns to share information about aspects of their personal worlds, such as their family and friends, interests, everyday routines and activities. They interact appropriately with Elders and community speakers and apply principles and protocols of cultural safety when interacting with Country/Place and engaging with cultural material such as artefacts, works of art, texts and performances. Students ask and respond to simple questions, request help, repetition or clarification, and respond to questions and requests using rehearsed phrases and sentences. Whenever possible they use the language to interact and collaborate in games and other activities, including the use of hand signs as appropriate. They interact with Country/Place to gather information and knowledge and demonstrate their understanding of Country/Place, for example, by explaining the origins and meanings of Aboriginal and Torres Strait Islander names of streets, parks, public institutions and social programs. They label, order and classify natural objects, animals and plants, by making simple statements about key features. They identify features of landforms, infrastructure and built environment, identifying places which have special significance to community. Students listen to, read and view a range of resources in the language, such as historical documents, stories, photos, images and art works, and demonstrate understanding of content by locating, recording and interpreting key words and phrases, and locating key points of information. They present information they have obtained that relates to language, culture, environment and community personalities, using short sentence structures, familiar vocabulary, photos and concrete materials. They demonstrate understanding of stories, songs, visual design and performance, for example by mapping sites, landforms and features through which a travelling story or songline passes, or by selecting and writing simple modelled statements to describe main characters and events. They create their own texts and works of art to tell a story, incorporating illustrations and visual props, significant symbols and techniques appropriate to Country/Place.

Students use simple, formulaic language to retell excerpts from stories and to create new songs and stories, understanding their role in helping to build a community of learner-speakers who use the language. They apply their knowledge of grammar and vocabulary to translate short texts, such as word lists, labels, songs and historical texts, explaining culture-specific concepts and expressions that do not translate easily into English. They create bilingual texts for the classroom and school community that explain words and associated cultural ideas. Students identify markers of identity across cultures, and recognise the importance of language, Country/Place and culture to the identity of Aboriginal and Torres Strait Islander peoples. They reflect on their own cultural identity in light of their experience of learning the language, considering how their ideas and ways of communicating are influenced by their own cultural backgrounds. Students know that the language has its own pronunciation, spelling and grammar. They apply this knowledge to predict the sound, spelling and meaning of new words. They use metalanguage for language explanation, for making comparisons with English forms and other known languages, for reflecting on the experience of learning the language and culture, and for explaining the purpose and techniques of language building. They describe different ways of communicating in Aboriginal and Torres Strait Islander languages, for example, through story, song, sign language and artistic expression. Students know that language use varies according to age, relationships and situation, and they identify and explain kin terms in particular Aboriginal or Torres Strait Islander languages where it is appropriate. They provide examples of how languages change over time. They recognise that Aboriginal and Torres Strait Islander languages are in various states of maintenance, development and revival and can give some historical reasons for this. They explain the current situation of the language they are learning, including details about what is known about it, its current usage, generational differences and revival plans. They explain the importance of maintaining, strengthening and reviving Aboriginal and Torres Strait Islander languages for specific communities and for the broader Australian community. They demonstrate their understanding of the link between language, culture, Country and Place by working with the community language groups to develop a short 'Welcome to Country/Place' and/or 'Acknowledgement of Country/Place' to present at formal school functions or community events. Students describe language building efforts in their community. They explain protocols for language building, such as consulting and involving language owners. They identify contemporary and historical language materials that may assist communities with language building efforts and the challenges involved in using these. They understand their own role in helping to build a community of language-learner speakers and in the development of new language resources. They explain how the language was recorded in the past, by whom and for what purpose, and can give reasons for some different spellings of words within the language. Students know that the language is primarily oral and explain the importance of story and story-telling in transmitting language and culture. They recognise that ownership of songs, stories, dances and designs is determined by traditional kinship and other social groupings, place, History and Journey. They know that language in its various forms carries Indigenous knowledge in the context of Country/Place.

Aims

The Australian Curriculum: Framework for Aboriginal Languages and Torres Strait Islander Languages aims to develop the knowledge, understanding and skills necessary to ensure that students:

- communicate in the language
- understand language, culture, and learning and their relationship, and thereby develop an intercultural capability in communication
- understand themselves as communicators
- understand the process of language building as a means to extend the potential of the language (in vocabulary, expression and discourse) and to develop knowledge of linguistic techniques (such as, collecting, describing and recording language), including processes of language revival.

These four aims are interrelated and provide the basis for the two organising strands: Communicating and Understanding.

<p>Structure Pathways To cater for differences between the ecologies of languages and the communities who are owners and custodians of those languages, and to cater for students who come from a variety of learner backgrounds, the Framework has three pathways: •First Language Learner Pathway (L1) •Second Language Learner Pathway (L2) •Language Revival Learner Pathway (LR).</p> <p>This approach recognises that the two key variables are 'the learner' and 'the nature of the language'.</p> <p>The Framework is designed to be flexible in use for developing language-specific curricula and programs. Aspects of the content and achievement standards from the various learner pathways can be selected, adapted and modified in ways that best suit a particular language, to ensure that the curriculum and subsequent programs are appropriately pitched and to recognise the nature of the language, the nature of the learners and the context of learning.</p>	<p>First Language Learner Pathway (L1) Languages studied in the First Language Learner Pathway (L1) are typically used in spoken form as the language of everyday communication by whole communities across all generations. Typically, but not exclusively, L1 programs will occur on Country/Place and will have constant involvement from a variety of speakers from the community. A key expectation in the L1 pathway is that of students having opportunities to interact with Elders and particular places on Country/Place. Learners are typically Aboriginal or Torres Strait Islander children who have learnt the language from their families as a first language and continue to use it naturally at home and play. Students may have varying skills in other languages, including varieties of English. The First Language Learner Pathway provides students with an opportunity to study a first language at school. For these students, having the opportunity to learn their own language at school supports their cognitive development and signals recognition of the value and status of their language and ways of using and understanding language. Learning and using one's own language at school also meets a widely held community aim to strengthen students' identity and their connection between their families, community and Country/Place. Students develop language skills to expand the domains of use in the language. This includes developing skills in registers and genres not normally encountered in their family and home community; in effect, this may involve the students in the creative development of new registers/genres, vocabulary and expressions in the language. As well as continuing to develop, extend and strengthen oracy, a key feature of the First Language Learner pathway is the development of written literacy. The curriculum content and achievement standards in the First Language Learner Pathway are generalised in order to cater for the range of Aboriginal or Torres Strait Islander languages that may be learnt as a first language. The curriculum content and achievement standards will need to be adapted when developing language-specific curricula, and will need to be modified if the program occurs off-Country.</p>	<p>Second Language Learner Pathway (L2) Languages studied in the Second Language Learner Pathway (L2) are typically languages used in spoken form as the language of everyday communication by whole communities across all generations. The second language learner pathway has been written on the assumption that learning will occur off-Country, involving students who are typically not from the language community and having little or no experience of the language and culture. They are introduced to learning the language at school as an additional, new language. The language chosen for curriculum development should have a sizeable set of resources in a variety of media, such as local documentaries, bilingual narrative and descriptive texts, and educational materials in print and digital form. Learning is enriched and authenticated by interaction with visiting Elders and community speakers, and where possible visits to Country/Place. Information and communications technologies provide additional resources to support a range of language and culture experiences. The Second Language Learning Pathway provides students with an opportunity to study a language that is structurally very different from English and one from a culture quite distant from the English-speaking mainstream. This develops a deeper appreciation of the nature and diversity of languages and cultures, and supports the acquisition of knowledge and skills necessary to learn and understand an Aboriginal or Torres Strait Islander language and its cultural context. For students who are from the language community but who did not grow up speaking the language, it is an opportunity to reaffirm their cultural identity through learning the language of their community. The curriculum content and achievement standards in the Second Language Learner Pathway are generalised in order to cater for the range of Aboriginal or Torres Strait Islander languages that may be learnt as a second language. The content descriptions, content elaborations and achievement standards for the Second Language Learner Pathway will need to be adapted for use with the particular language being taught and will need to be modified if the program occurs on-Country or if the learners are from the language community.</p>	<p>Language Revival Learner Pathway (LR) The Language Revival Learner Pathway (LR) provides opportunities for students to study Aboriginal or Torres Strait Islander languages that are being revived by their owners or custodians and are in various stages of revitalisation, renewal and reclamation. LR covers a much broader range of language types and ecologies than either L1 or L2, and the vast majority of Aboriginal languages and Torres Strait Islander Languages are included in the LR category.</p> <p>Schools teaching the Language Revival Learner Pathway (LR) will most likely be located broadly within the geographical region of the language and culture, sometimes in towns and cities and other times in rural and remote regions. Classes will likely include students who relate closely to the language and culture as well as students with varying degrees of affiliation with the language and culture, including some with no connections to the language and culture. A key expectation in the LR pathway is that students have opportunities to interact with Elders and particular places on Country/Place. The Language Revival Learner Pathway draws on the Australian Indigenous Languages Framework (AILF) and takes into account key variables such as: how much is known about and documented for the language; the extent to which languages are used or remembered, ranging from languages no longer spoken (owners often use the term 'sleeping') to those spoken fluently by members of the older generations; and the extent to which languages have been reintroduced into the community of owners and custodians. These variables give rise to the following broad categories of language revival:</p> <ul style="list-style-type: none"> • Language Revitalisation: where there are fluent L1 speakers (typically members of the older generation) but intergenerational transmission of the language has been interrupted. In this case, younger generations may understand some of the language and may use some words and phrases but they do not speak it as their first language. Examples of revitalisation languages include: Walmajarri in the Kimberley, Yindjibarndi in the Pilbara, Meriam in the Torres Strait, Dyirbal in north-eastern Queensland, Wubuy (Nunggubuyu) in Arnhem Land, and Adnyamathanha (Yura Ngawarla) in the Flinders Ranges. . • Language Renewal: where there are a number of adult speakers who use the language to varying degrees in the community, but not 'right through', and where other language resources are drawn upon. Examples of languages being renewed include: Noongar in south-west Western Australia, Gumbaynggirr on the north coast of New South Wales, Ngarrindjeri on the Lower Murray Lakes in South Australia, Djabugay in the Atherton Tablelands in northern Queensland and Yugambeh in southern Queensland. . • Language Reclamation: where language revival by necessity relies primarily on historical documentation of the language in the absence of active community knowledge of it. Examples of reclamation languages include: Kaurna from Adelaide, Narungga from the Yorke Peninsula, Dharuk or Eora (Iyora) from Sydney, Yuwibara from central Queensland, Wemba-Wemba and Woiwurrung from Victoria, and Awabakal from the Newcastle area in New South Wales.
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<p>Year 3 to 6 Level Description The nature of the learner, the pathway and particular language The Language Revival Learner Pathway (LR) provides opportunities for students to study Aboriginal or Torres Strait Islander languages being revived by their owners or custodians and which are in various stages of revitalisation, renewal and reclamation. LR covers a much broader range of language types and ecologies than either L1 or L2, and the vast majority of Aboriginal languages and Torres Strait Islander Languages are included in the LR category. Schools teaching the Language Revival Learner Pathway (LR) will most likely be located broadly within the geographical region of the language and culture, sometimes in towns and cities, at other times in rural and remote regions. Classes will likely include students who relate closely to the language and culture, students with varying degrees of affiliation with the language and culture, and students who have no connections to either the language or culture. A key expectation in the LR pathway is that of students having opportunities to interact with Elders and particular places on Country/Place. The Language Revival Learner Pathway draws on the Australian Indigenous Languages Framework (AILF) and takes into account key variables such as: how much is known about and documented for the language; the extent to which it is used or remembered, ranging from no longer being spoken (owners often use the term 'sleeping') to being spoken fluently by members of the older generations; and the extent to which the language has been reintroduced into the community of owners and custodians. These variables give rise to the following broad categories of language revival:</p> <p>Language Revitalisation: where there are fluent L1 speakers (typically members of the older generation) but the intergenerational transmission of the language has been interrupted. Younger generations may understand some of the language and may use some words and phrases but do not speak it as their first language. Examples of revitalisation languages include Walmajarri in the Kimberley, Yindjibarndi in the Pilbara, Meriam in the Torres Strait, Dyirbal in north-eastern Queensland, Wubuy (Nunggubuyu) in Arnhem Land, and Adnyamathanha (Yura Ngawarla) in the Flinders Ranges.</p> <p>Language Renewal: where there are a number of adult speakers who use the language to varying degrees in the community, but not 'right through', and where other language resources are drawn upon. Examples of languages being renewed include Noongar in south-west Western Australia, Gumbaynggirr on the north coast of New South Wales, Ngarrindjeri on the Lower Murray Lakes in South Australia, Djabugay in the Atherton Tablelands in northern Queensland, and Yugambeh in southern Queensland.</p> <p>Language Reclamation: where language revival, by necessity, relies primarily on historical documentation of the language in the absence of active community knowledge of it. Examples of reclamation languages include Kaurna from Adelaide, Narungga from the Yorke Peninsula, Dharuk or Eora (Iyora) from Sydney, Yuwibara from central Queensland, Wemba-Wemba and Woiwurrung from Victoria, and Awabakal from the Newcastle area in New South Wales.</p> <p>A number of factors and variables will need to be considered when planning for a language revival curriculum or program, and further information on these is presented in the context statement for this pathway and in the section Using the Framework.</p> <p>At this level children are developing awareness of their social worlds and of their membership of various groups. They are widening their social networks, experiences, and communicative repertoires, and gaining greater awareness of the world around them. They benefit from varied activity-based learning that builds on their interests and capabilities and makes connections with other learning areas.</p> <p>Language learning and use Learners interact with peers, the teaching team, Elders and community members in a variety of learning experiences and activities, using as much language as possible and incorporating sign language as appropriate. Learners use formulaic phrases to participate in classroom routines, presentations and structured conversations. They respond to teacher-generated questions about texts, participate in games, and follow instructions and procedures. They focus on aspects of their personal worlds and are introduced to content related to the Country/Place and language community. The development of oral proficiency relies on rich language input. Learners engage in a lot of listening, developing active-listening and comprehension skills by using contextual, grammatical, phonic and non-verbal cues. They extend their oral fluency by focusing on sentence-level intonation and stress, including elements of sign language as appropriate.</p> <p>Learners participate in shared and guided reading and learn to apply their knowledge of key words and textual features to predict the meaning of unfamiliar language. They use modelled language to create new texts. They require opportunities to extend their language use, for example, by connecting sentences and expanding vocabulary, to the extent made possible by the resources available in the revival language. Learners are expanding their knowledge of vocabulary and sentence construction. They develop metalanguage for describing additional aspects of the target language and exploring how it works.</p> <p>Contexts of interaction Learning occurs largely through interaction with peers and the teaching team, with additional enrichment and authentication of the learning experience provided through access to Elders and other speakers living in the same community. Interacting with Country/Place to explore the environment and learn about Country/Place with Elders and other community members is essential to learning the language. Students may also have access to community centres, such as interpretative museums or art and language centres.</p> <p>Texts and resources Country/Place and the community are the most important resources for learning and are the origin of most of the texts children engage with. Learners interact with a growing range of spoken, visual, written and digital texts that use as much language as possible. These include historical documents, photographs, maps, songs, raps, performance, stories, local environmental and social programs, painting and visual design. Additional teacher-generated materials include games and items from the community and local environment. Some texts will include the use of English or another community language in a complementary role, for example by filling in for items or expressions that have not yet been reconstituted in the language. Other texts will be bilingual, without mixing languages.</p> <p>Level of support The primary source of support for learners is the teaching team, who provide instruction, explanation, examples, modelled language use, repetition, reinforcement, and feedback on student work. Tasks and activities are carefully scaffolded and resourced, with sufficient time allowed for experimentation, drafting and redrafting. Learners are provided with opportunities for practice and with guidance in using dictionaries, word charts, vocabulary lists and historical documents.</p> <p>The role of languages Learners are encouraged to use the language whenever and to the extent possible in class interactions and daily routines with the teaching team, Elders and community members. Maximal use of the language will increase learners' development of language proficiency and enhance the process of language revival. English and other known languages are used for explanation and discussion, allowing learners to talk about differences and similarities they notice between the language and their first language(s) and culture(s), to ask questions about language and culture, to consider how they feel when they hear or use the language, and to talk about how they view different languages and the people who speak them. This introduction to the 'meta' dimension of intercultural learning develops the ability to consider different perspectives and ways of being as mediated by language. For those revival languages that are at the 'beginning' end of the revival spectrum, English or another community language might be used in a complementary fashion, for example, to fill in for missing words or expressions. Alternatively, language owners and the community in general may decide to side-step these gaps altogether, thus avoiding the need to use other languages.</p>

Year 3 to 6 Content Descriptions

Communicating

Socialising

Interact with peers, the teaching team and visiting Elders/community members about aspects of personal worlds, such as experiences at school, home, everyday routines, interests and activities.

[Key concepts: relationship, kinship, family, experience; Key Processes: describing, sharing, responding, recounting]

Participate in guided tasks that involve following instructions, making things, cooperating with peers, planning for and conducting shared events, activities or school performances.

[Key concepts: collaboration, planning, performance; Key processes: compiling, planning, rehearsing, making]

Participate in everyday classroom activities and routines, such as responding to questions and requests, asking permission, requesting help.

[Key concepts: routine, interaction; Key processes: responding, contributing, enquiring]

Informing

Gather, record and classify information from a range of sources from Country/Place, historical documents and contemporary resources.

[Key concepts: community life, leisure, environment, Indigenous knowledge, health, well-being; Key processes: identifying researching, compiling, presenting, tabulating, categorising, giving directions]

Convey information on specific topics using formats such as oral or digital presentations, displays, diagrams.

[Key concepts: Country/Place, community life; Key processes: creating, presenting, profiling]

Creating

Listen to, read and view different real and imaginative texts, identifying and making simple statements about key elements, characters and events, and interpreting cultural expressions and behaviours.

[Key concepts: visual design, representation, journey; Key processes: participating, describing, predicting, recalling, responding, listening, shared/guided reading; Key text types: songs, dances, stories, paintings and visual design, video clips]

Create and present real and imaginative texts suitable for a particular audience, using familiar expressions and modelled language.

[Key concepts: imagination, entertainment, audience; Key processes: imagining, creating, experimenting, performing, storytelling; Key text types: raps, songs, dramatic performances, digital texts, video clips, skits, paintings and visual design]

Translating

Translate simple texts from the language to English and vice versa, identifying elements which require interpretation rather than translation and involve cultural references.

[Key concepts: equivalence, meaning, translation; Key processes: translating, predicting, selecting, comparing]

Create bilingual texts for the classroom and the school community, such as songs, picture dictionaries, captions for images and displays, photo stories.

[Key concepts: bilingualism, expression; Key processes: performing, describing, code-mixing, captioning]

Identity

Explore their own sense of identity, including elements such as family, friends, interests, membership of groups, and consider markers of identity that may be important across all cultures.

[Key concepts: identity (individual and group), kinship, community, membership; Key processes: creating, representing, discussing, comparing]

Reflecting

Notice and describe ways in which the language and associated communicative behaviours are similar or different to other known languages and cultures.

[Key concepts: language, culture, values, similarity, difference, communication; Key processes: noticing, comparing, describing, explaining, questioning, reflecting]

Understanding

Systems of Language

Distinguish and produce the speech sounds of the language, understanding how these are represented in writing.

[Key concepts: punctuation, upper and lower case letters, diacritics, intonation, spelling; Key processes: identifying, discriminating, noticing, listening, reading]

Expand vocabulary in the language through word-formation processes and recognise and use simple language structures.

[Key concepts: word formation, word class, grammatical person and number, negation, metalanguage; Key processes: noticing, comparing, applying, understanding, modifying meaning]

Understand that texts such as stories, paintings, songs and dances have distinct purposes and particular language features.

[Key concepts: text, features, purpose; Key processes: recognising, identifying, distinguishing, applying, linking]

Recognise how kin relationships link people, Place and story.

[Key concepts: kinship system, ways of talking, human relationships, interrelatedness; Key processes: recognising, interpreting, discussing]

Language variation and change

Understand that speakers vary language forms and styles according to kin relationship and context.

[Key concepts: kinship, respect, register, silence, taboo; Key processes: observing, examining, explaining, investigating, noticing, recognising]

Recognise that languages change over time.

[Key concepts: regional languages, language shift, language loss, borrowing, relatedness; Key processes: identifying, recognising, comparing]

Language awareness

Explore the language situation of language communities and the diversity of language contexts in Australia.

[Key concepts: change, sign, context; Key processes: recognising, discussing, investigating]

Understand that the use of stories and names in Aboriginal and Torres Strait Islander languages is culturally determined.

[Key concepts: ownership, custodianship, cultural safety; Key processes: recognising, observing, discussing]

Role of language and culture

Explore connections between identity and cultural values and beliefs and the expression of these connections in Aboriginal and Torres Strait Islander languages.

[Key concepts: Country/Place, cultural expression and transmission, values, beliefs, spirituality; Key processes: observing, making connections, discussing, investigating]

Role of language and building

Identify available resources and protocols to be followed when building language.

[Key concept: language revival, language building, language resources, keeping places, protocols; Key processes: identifying, locating, discussing]

Understand how the language has been recorded in the past, and how this affects language building processes.

[Key concepts: language revival, language resources, linguistic techniques, documentation, keeping places, protocols; Key processes: identifying, discussing, language building]