A case study of the language ideology within

Armenian families in Kazakhstan

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A CASE STUDY OF THE LANGUAGE IDEOLOGY

Abstracts

A case study of the language ideology within

Armenian families in Kazakhstan

This thesis is a case study which investigates the language ideology, language practices and ethnic identity construction among Armenians who were either deported during the Soviet regime or immigrated for other reasons to Kazakhstan. Armenians are a multilingual speech community in Kazakhstan where the process of the language shifts from the heritage language, Armenian, to the national and dominant languages, Kazakh and Russian are not completed yet. The thesis investigates the connection between two fields of research; language ideology and ethnic identity construction. The thesis presents a case study analysis of two Armenian families using a two level conceptual framework (macro, and micro). The observation, which was non-participatory, occurred in home contexts during a ten days period. During these observation sessions, semi-structured interviews regarding the maintenance of the mother tongue, attitudes and beliefs towards language use and the social, multiliteracy and ethnic practices were conducted. The findings indicate the connection between the macro and the micro level, where the macro is an official language policy, economic and social factors and individual families' language perceptions, and the micro is language practices at a home. The complexity of Kazakhstani language situation and the rapid social, political and economic changes that are taking place in the community make this study particularly valuable in raising awareness of language challenges in immigrant families.

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Аңдатпа

Қазақстандағы армян отбасыларының тілдік идеологиясы: кейс-стади

Берілген жұмыста Қазақстанға кеңестік режимінің салдарынан жер аударған және қоныс аударған армяндардың тілдік идеологиясы, тілдік тәжірибесі және этникалық бірегейлігінің қалыптасу мәселелері зерттеледі. Армяндар Қазақстандағы көптілді қауымдастық, олар үшін туған армян тілінен мемлекеттік қазақ тілі не болмаса қазіргі таңда басым келетін орыс тілге ауысу үрдісі әлі де аяқталмаған. Диссертацияда тілдік идеология және этникалық бірегейлік салалары арасындағы байланыс зерттеледі. Зерттеу макро- және микро- деңгейлерінде құрылған теоретикалық концепция негізінде екі армян отбасында жүргізілді. Зерттеудің негізгі әдісі ретінде сыртқы бақылау пайдаланылды, ол он күн аралығында аталмыш отбасыларының үй жағдайында өтті. Сонымен қатар, осы бақылаулар барысында жартылай құрылымдық сұхбат өткізілді, оның зерттеу аумағы - ана тілін қолдау, мультимәдени және этникалық, әлеуметтік тәжірибелерді зерттеу және тілдерді пайдалануға деген иланушылықтары мен қатынастарын айқындау. Алынған мәліметтер макро- және микро- деңгейлердің арасындағы байланысын көрсетеді, мұнда макро- деңгейі - ресми тіл саясаты, экономикалық және әлеуметтік факторлар, сонымен қатар тіл туралы пікірлер, ал микро- деңгейі - отбасы аумағында пайдаланылатын тілдік тәжірибе. Аталған жұмыстын ерекше құндылығы қоғамда болып жатқан саяси және экономикалық өзгерістер және Қазақстандағы тілдік реформалар негізінде иммигранттар отбасыларындағы тіл проблемаларын шешуге қолайлы әсер тигізуінде.

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Аннотация

Языковая идеология армянских семей

в Казахстане: кейс-стади

Данная работа выполнена в рамках кейс-стади, в котором исследуется языковая идеология, языковая практика и построение этнической идентичности среди армян, депортированных советским режимом и иммигрировавших в Казахстан. Армяне - это полиязычное сообщество в Казахстане, для которого процесс перехода с родного армянского языка на государственный казахский или доминирующий русский еще не завершен. В диссертации исследуется связь между двумя областями: языковой идеологией и этнической идентичностью. Кейс, опираясь на теоретическую концепцию, состоящую из двух уровней: макро и микро, проводился на основе исследования двух армянских семей. В качестве основного метода исследования использовалось внешнее наблюдение, которое происходило в домашних условиях исследуемых семей в течение десяти дней. Во время наблюдений также проводились частично структурированные интервью, касающиеся поддержания родного языка, выявления отношения и убеждений к использованию языков и изучению социальных, мультикультурных и этнических практик. Полученные данные указывают на связь между макро- и микро- уровнями, где макроуровень - это официальная языковая политика, экономические и социальные факторы, а также мнение интервьюируемых о языках, а микроуровень - это языковая практика, используемая в рамках семьи. Социальные, политические и экономические изменения в обществе, а также языковые реформы, проводимые в Казахстане, делают это исследование особенно ценным для повышения осведомленности о языковых проблемах семей иммигрантов.

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Chapter 1. Introduction

Armenian community in Kazakhstan was formed in the second half of the nineteenth century, when the Central Asia became a part of the Russian Empire. The number of Armenians increased in the Soviet era, during the periods of deportation and Kazakhstan industrialization. Armenians settled in Karaganda, Kostanay, Pavlodar and Almaty. Currently, Kazakhstan is a hostland for 25-30 thousand Armenians which are part of 14 Armenian cultural centers. There are about ten Sunday schools where 400 pupils learn their mother tongue and culture (Embassy of Armenian in Kazakhstan, n.d.).

The main characteristic of Kazakhstani society is a multiethnicity. However, in practice there are only few schools with heritage language instruction, despite the fact that around 150 nationalities live here. The dominant languages are Kazakh and Russian. Thus, multiethnicity is a significant characteristic of Kazakhstani society but only in the recent years the government has proclaimed multilingual education. Studying the language practices of families with Armenian as their home language in Kazakhstan can elucidate the processes through which immigrants' families practice, maintain heritage language and construct ethnic identity.

For modern world intercultural communication become a norm (Canagarajah, 2013) and immigrant families are the first institute which provides multilingualism (Wei, 2012). Parents try to raise bi/multilingual children especially in immigration contexts, but even adults require the child to speak in the mother tongue, children usually become passive bilinguals (Gafaranga, 2010; Luykx, 2005). Since they can use heritage language only with family members - family speaking practices is the first and main site for encounter with the mother tongue and for researchers is a reach field for investigation of the language maintenance and shift. Interviewing parents and observations of family

language practices provide a particular analytical focus on the study of language use through which children maintain mother-tongue and construct their ethnic identity.

History of Armenian community

Historically, Armenians have been divided into two language groups: Western and Eastern. The first group was spread in Turkey, Syria, Lebanon, Iraq, Egypt, and Jerusalem; and the second situated in Transcaucasia and Iran (Kouymjian, 2004). Interestingly, approximately half of the Armenian speakers (three million) live outside of the Republic of Armenia. The biggest Armenian community is in the USA (175,000), then Iran (370,000), Syria (299,000), Lebanon (235,000), Egypt (100,000) and in Kazakhstan there are about 30 thousands (Embassy of Armenia in Kazakhstan, n.d.). Armenian is part of the Indo-European language family. The first written form about Armenian was founded in a Persian inscription dating from 530 BCE. In 301 CE Armenian was the first nation where Christianity became as the official state religion and here it separated from orthodoxy and transformed to their own independent Armenian Apostolic Church in 551. The largest part of Armenians developed in Cilicia (central southern Turkey) where they became culturally and religiously closer to Europe and Caucasian Armenians which then felt convergence to Russia (Kouymjian, 2004).

From the seventeenth century until 1915 the most important city for Armenian was Constantinople (modern Istanbul) there were 200,000 Armenians by the end of the nineteenth century. Most of the first printing sources in the Armenian were published in Constantinople, outside modern Armenia (Kouymjian, 2004).

By far the most significant historical events which caused massive emigration were the Turkish genocide against the Armenians, Soviet deportation, and political and economical crisis in the nineties of twenty century in Armenia. Most Armenians who run from Turkey established Armenian communities in Syria, Iran, Iraq, Lebanon, Egypt,

Palestine, and the largest diaspora was formed in the West in the United States and France. In order to strengthening the state border with Iran and Afghanistan Soviet government decided to form limited zone and evict "unreliable elements" (Armenians) from this territory (Karapetian, 2015, p.136). Most Armenians were deported to Kazakhstan and then other families came during the years of industrialization. The next immigration flow from Armenia to Kazakhstan was after the collapse of USSR when there was the economic and political chaos.

Nowadays Armenian diaspora is a part of Kazakhstani multiethnic society. New language policies of Kazakh language revitalization and multilingual education are very challenging for minority families. Family language policy reflects state language policy but through their own perception and beliefs about dominant, official and heritage languages. The third State Program of Development and Function of Languages in the Republic of Kazakhstan in year 2011-2020 was adopted in 2011 (Akorda, 2011). This program has very crucial indicators which illustrate several important aspects that characterized the language policy of Kazakhstan: first of all, despite the demands of the Kazakh nationalist groups, proficiency in Russian is to be preserved and promoted; second, the attention to learning English shows that the government is aware of the difficulty for a language like Kazakh to compete with a global language, and learning English is promoted without harm to the levels of Kazakh and Russian; third, creating the conditions for ethnic minorities to study in their national language will increase the overall cultural and educational level of the society. Thus, Armenian families in Kazakhstan have the conditions to learn Kazakh, Russian and maintain the mother tongue.

It is remarkable to investigate parents' language ideologies in relation to Armenian immigrant families, because there is a gap in the sociolinguistic researches. The Armenian immigrant identity has had little investigation especially in the Post-Soviet context.

Western researchers (Boivin, 2015; Lavoie & Houle 2015; Phinney, Romero, Nava & Huang, 2001) investigate language practices, ideology and ethnic identity among immigrants who had come to country voluntarily. However, there are only a few studies about immigrants who were forced by colonial government to a new home country. Also, there are not any works which examine Kazakhstani minorities in the context of maintaining the mother tongue and constructing ethnic identity in the context where Russian is dominant language and the government proclaims revitalization of Kazakh. Moreover, recent ethnic minorities' studies in Kazakhstan were not conducted among the Armenians (Ahn & Smagulova, 2016).

The research problem is that immigrant families living in Kazakhstan have different attitudes towards language use, some of them have experienced language shift from minority languages to Russian or Kazakh, while others maintain their mother tongue. Limited number of studies was done before to examine Post-Soviet parents' attitudes towards the maintenance of mother tongue and the factors which influence these phenomena. In Kazakhstani context researches on minority language maintenance were done through the point of official language policy or school education, but there are no studies which explore family language ideology and policy.

The Purpose of the Study

This thesis is a sociolinguistic study of the language ideology among deported by Soviet regime Armenians and immigrants Armenians. Armenians is a small multilingual diaspora in Kazakhstan which tries to maintain their mother tongue in society where Russian is dominant and Kazakh is national languages. This study focuses on family language practices, attitudes towards language use and ethnic identity construction in Kazakhstani context. Nowadays, due to the language trilingual policy in Kazakhstan, Russian, English and Kazakh as a means of communication are becoming increasingly

more important for children language development. Thus, the members of Armenian families try to hold a balance between symbolic values of heritage Armenian language, pragmatic values of the Kazakh, Russian and English languages, as well as their own language proficiency.

The present thesis combines the insights gained from family language policy studies (Curdt-Christiansen, 2009; 2016; Fogle, 2013; King, Fogle & Logan-Terry, 2008; Liddicoat & Taylor-Leech, 2015) and identity construction studies (Leah, 2009; Yazedjian, 2008) within the larger field of interactional sociolinguistics. Using detailed analyses of families' everyday interactions, it aims to shed light on the role of family language practices in the processes of maintenance the mother tongue and ethnic identity construction. Researchers (Curdt-Christiansen, 2009; Evans, Shaw & Bell, 2000; Galindo & Sheldon, 2012) emphasis that people learn language not only in the formal classroom set but also there are huge influences from the home environment. Nowadays, new technology rage the concept of home environment which include books, television, radio, music, and other traditional objects as well as everyday Skype interactions with homeland, browsing websites and social network. Therefore, modern children construct their ethnic identity through traditional form of language practices and multiliteracy ethnic and digital practices. Furthermore, new technology influences parents' language ideology which become more open to be/multilingualism.

The case study explores family members' interactions among two Armenian immigrant families in Kazakhstan. The families perceive Armenian, as their mother tongue and Russian and Kazakh are dominant languages. Each of the families has one pre/school-age children who were born in Kazakhstan. The parents have a good knowledge of Russian because Armenia was the part of Russian empire from 19 century and they were under the policy of Russification. The present thesis investigates the families' language practices and policies. Thus far, studies of family language policy, language maintenance and shift have

largely focused on parental views and attitudes towards bi/multilingualism and parental perception to children's language use. However, my purpose is to explore how parents attitudes and beliefs towards language use influences constructing ethnic identity.

The present thesis aim is to contribute to a deeper understanding of identity construction by investigating family language practices, language policies with a particular focus on children's participation and language choices in family interactions. By analyzing data collected through interviews, observations the study examines family language practices and policies as they are constituted, negotiated and established in parent-child encounters in Armenian families in Kazakhstan. Investigation of Armenian families' language practices in their past and present communities, this study expands the perspective on immigrant families' educational practices beyond the local context. This study highlights the variations in immigrant populations in Kazakhstan and yields understandings of their diverse language practices and identities. Such understandings are critical in providing better opportunities for children in Kazakhstani social system, many of whom are increasingly diverse in terms of languages and cultures of origin.

Research questions

This study is guided by the following research question:

What are languages and practices used in Armenian families?

What are families' attitudes towards and beliefs about language use?

How do the language ideology influences construct ethnic identity?

Significance and contribution

Significance of this study is to show the voices of "language users" and it should have been taken into consideration. This is important not only for the local Kazakhstani context but also for the globalised world where immigrants face with many language issues.

Contributions of this study include furthering of the sociolinguistic research on language ideologies, language policy planning and education of minority groups. This work is also significant for the study of Armenian diaspora in Kazakhstan, providing the first sociolinguistic investigation of Armenian's heritage language, language ideology and ethnic identity. The policy makers and educators can use it in developing a program of the maintain heritage language and opening ethnic schools or implementing special educational program for immigrant families.

Thesis outline

The chapters of my study were building according to the requirements of the structure of the Master thesis in Nazarbaev University. The Chapter two is "Literature review" where I present theoretical framework of my study. This chapter I divided for six parts: 1. Introduction; 2. Family Language ideology; 3. Armenian language maintenance; 4. Language practices; 5. Ethnic identity; and 6. Conceptual framework. In the first part I give definition of family language ideology and policy. Then I discus explicit and implicit nature of language ideology, in the next part I review some theoretical and empirical studies related to the field of language maintenance and shift. The fourth part describes the concept of language practices which also include social and multiliteracy practices. The fifth part is reviewing of ethnic identity that has been conducted among Armenian and other minorities groups.

The Chapter three - Methodology, introduces the research background, research design, site, participants, date collection instruments and anonymity and confidentiality procedure. It also delineates the data collection process and the data analysis process in some detail in order to show the empirical basis of my study and the validity of the study. I begin with the discussion of rationality of using case study research design. Then I describe data collection instruments, semi-structured interviews and non-participatory

observations, which I use in research. In the next section, I introduce my data collection procedure, which was done during 10 days according to ethic norms. Then I describe the process of analyzing the data and how findings were coded.

The next Chapter four - Findings presents the results that investigate the language situation among the two Armenian families. In this chapter I answer to my first research question: What are languages and practices used in Armenian family? I describe languages which are presented in families, assessment of parents and children language proficiency and analyze language practices.

The Chapter five - Discussion includes analysis of the findings that deals with the language use in different domains, language attitudes towards mother tongue, Kazakh and Russian and the factors that support the use of these languages. In this chapter I answer for my second and third research questions (What are families' attitudes towards and beliefs about language use? How do language ideology influences construct ethnic identity?), because these questions connected with interpretation and discussion. These findings are discussed in light of the literature reviewed in chapter two.

Finally, I conclude my thesis (Chapter six) with a discussion where I write about the research limitations and future implications.

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Chapter 2. Literature review

Introduction to the fields of research

In this chapter, I present a literature review for a case study, and it is a theoretical platform for the analysis of findings. I first introduce a family language ideology and policy which are employed in the study. This concept was explored from two perspectives: explicit and implicit language ideology. Then I discuss the issues of Armenian language maintenance and language shift. In the next section, I investigate different types of language practices such as social, multiliteracy ethnic and digital practices, and finally I explore ethnic identity among the Armenians. Also, I want to presents several terms connected with language ideology and policy, there are language maintenance and language shift. According to Ferguson, Heath and Hwang (1981) language maintenance is "the preservation of the use of a language by a speech community under conditions where there is a possibility of shift to another language" and language shift is "the change in regular use or mother-tongue status of one language to another in a speech community" (p.530). Therefore, Ferguson's definitions of language maintenance and language shift are used in my analysis of language ideology and policy.

Family Language ideology

While historically, researchers (Creese & Blackledge, 2011; Farr & Song, 2011; Ricento, 2013) explore the concept of language policy and ideology in public or institutional context (school or organizations), there is less attention among the academics on home or family content. According to Fishman (1991), the family has protective function from the outside pressures and even if the role of urban family as a main socialization agent is decreased, it is "the most common and inescapable basis of mother tongue transmission, bonding, use and stabilization" (as cited in Kopeliovich, 2010, p.163).

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In other words, family is a main institute which not only protects children but also teaches them language.

Kayam and Hirsch (2013) write that family language policy is a process whereby family members claim their authority of language practices at home. King, Fogle and Logan-Terry (2008) suggest that family language policy approaches should be used in the investigation of home language maintenance and in the process of encouraging heritage language learners. They claim that family language policy is everyday interaction between community members according to their beliefs and aims to shift language. Traditionally, the theory of language policy was divided into three subtopics: status planning (the functions of language), corpus planning (the forms of language), and acquisition planning (the teaching and learning of language) (Cooper 1989; Kloss 1969 as cited in King, Fogle & Logan-Terry, 2008). The same structure can be used in the family language policy. For instance, parents make a decisions about "when to use" Russian or Armenian with their children (status planning), "which variety" of Armenian and "literacy activities" (corpus planning), and "how and when to formally or informally instruct the language" (acquisition planning) (King, Fogle & Logan-Terry, 2008, p.910).

Explicit language ideology. Woolard (1998) gives a definition where he emphasizes the explicit and implicit nature of language ideology, as "representations, whether explicit or implicit, that construe the intersection of language and human beings in a social world are what we mean by "language ideology" (as cited in Farr & Song, 2011, p.651). Farr and Song (2011) write that language ideology is a wide concept which includes social and cultural characteristics of community, citizenship, morality and traditional value.

Liddicoat and Taylor-Leech (2015) claim that two ideological positions have come to exist in parallel in the last several decades around the world. There were standard

language ideology and ideology of linguistic diversity (multilingual ideology). These conceptions can be simultaneously present in one society, where one engages speakers of minority language and other tries to limit diversity by the promoting ideology of effective communication or creating unified national identity. Wiley and Lukes (1996) described standard language ideology as increasing the position of language which is spoken by the dominant group in society (high status) while other variety of languages have low status (as cited in Ricento, 2013).

The ideology of multilingualism was promoted by UNESCO in 1953 where it declared "it is axiomatic that the best medium for teaching a child is his/her mother tongue". In the policy of language diversification, this argument is favored and as a result of it, multilingual ideology focuses on human capital development rather than national identity (Liddicoat & Taylor-Leech, 2015). In contrast, the standard language ideology is constructed around the point that people can easily integrate into society and they will have equal opportunity in the labor market (Shohamy, 2007). Tuominen (1999) writes that as a result of explicit language ideology children in multilingual family try to teach their parents to "speak the same language as the rest of America" (as cited in King, Fogle & Logan-Terry, 2008, p.913). In this case, the standard language ideology replaces the ideology by maintaining the minority language. Ricento (2013) in his work "Language Policy, Ideology, and Attitudes in English-Dominant Countries" criticizes the ideology of using one language and writes that this ideology works against the social and national interest. He claims that international trade needs flexible multilingual speakers and country's security also demands increase of competent speakers of other languages.

Curdt-Christiansen (2009) illustrates that language ideology has strong connection with language policy and economical, political, socio-cultural and linguistic factors. These factors as well as parental educational experience construct context of family language

policy. She emphasizes that these factors are interdependent and can impact on the individual belief system. Political factors include equal rights and capabilities to education, civil activity and participation (Tollefson, 2006). For example, some families see the promotion of heritage language education as their human rights, others as limit to participate in socio-political life (Pennycook, 2002). Economic factors are connected with a language and an opportunity of earning money or getting high salary. Cultural factors represent the symbolic value of language (Baker, 2006). Social factors are closely connected with economic, and its influence to social mobility (Hornberger, 2003). Parental expectations are beliefs and goals about their children's multilingual development and education. Parents' expectations connect with their social, cultural, historical background and educational beliefs and feelings, there are also their socialization experience and miss opportunities (Curdt-Christiansen, 2008; Gee, 2005). Thus, all these explicit factors (economical, political, socio-cultural and linguistic) formed family language ideology and policy and then language ideology and policy acquire implicit characteristic.

Implicit language ideology. When immigrants arrive in a new country they try to maintain their mother tongue or shift to dominant language and it depends on their attitudes towards the languages and this is implicit characteristic of their language ideology which I want to discuss. Spolsky (2004) shows family language policy from the different perspective. The first is language ideology which include beliefs and attitudes towards language use. The second is language management where family member make a rule about appropriate language use. Finally, he defines language practices as a choice of words, sounds, grammar or language in each conversation. In family this is a way of communication among parents and children. According to Shohamy (2006) language policy is the part of ideology and practice. Language ideology includes both explicit and

implicit characteristic which are created by both official policies and practices. Thus, the implicit nature of language ideology is families' beliefs and practices.

Schiffman (1996) emphasizes the importance of beliefs that people have about language and it becomes the root for their language policy. Language beliefs are the perception about value of language and its status in the community as well as attitudes of the culture which is associated with this language. Thus, if parents have positive thoughts about own language they try to promote it with their children.

Curdt-Christiansen (2009) explains language ideology is a brick to construct family language policy. She divides language policy for two levels: macro and micro, where the first includes political ideology and economic involvement; the second is home literacy environment, parents' education and language experience. Parents create literacy environment according to their attitudes towards language use, but there are also the media and social aspects which also impact on this process. Her findings show that for Chinese immigrant families in Quebec, despite on official multilingualism ideology, "the implicit message is that speaking a minority language cannot provide access to equal opportunity for education and social mobility" (p.362). However, parents have positive attitudes about economical value of speaking three languages (English, French and Chinese). Chinese families think that knowledge of three languages is a human capital which brings great career and job opportunity for their children. Another Curdt-Christiansen's article (2016) shows that in Singapor context explicit policy requires studying both English and the mother tongue, but most jobs in the public and privet sectors require only English. She conducted research among three multilingual families in Singapore representing three ethnic groups – Chinese, Malay and Indian. She interviewed and observed families during six month and her findings showed that families have hierarchically thought about language use in Singapore, where English is the first, then Mandarin and Hokkien. These

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findings cohere with Kazakhstani situation, where Russian is more required language in the private and public sectors (Dave, 2007).

Informed by the studies of language ideology, I see family language ideology as a tool to language shift or maintenance, interacting with explicit factors such as policy, economy, culture and implicit personal attitudes and beliefs. The following section provides the discussion of the language maintenance particular in the field of Armenian community around the world.

Armenian language maintenance

At the outset I want to define terms which I use in research related to language and ethnicity. One of the popular terms related to minority languages is heritage language. Rothman (2009) defines "heritage language is a language spoken at home or otherwise readily available to young children, and … is not a dominant language of the larger (national) society" (p.156). However, there can be differences between the parent's native language and heritage language. For example, Chinese parents who speak a Wu-dialect with their parents might speak Cantonese with their partner and Mandarin (Li & Hua 2010) with their children. Thus, in some cases heritage language may not be the native language of the parents. There is a reason why I do not employ this term. The term which I want to use in my thesis is "mother tongue". I will explore this definition for two reasons: first, because I found article which investigated language use of the Armenian community in the Post-Soviet country (Georgia) where the findings show that Armenians "recognize the language of their own nationality as the mother tongue," (Kobaidze, 2009, p. 12); and second, because it is more appropriate in the Armenian traditional context where mothers stay at home and nurture children. (Osipov, 2011).

The most popular definition of language shift was given by Fishman. Language shift is about "changing patterns of language use", where patterns are the language

varieties which people use to revitalize language (Fishman, 1972). Language shift is the process when people in the particular community try to speak another language or dominant language and the next generation does not speak parent's language (language lost). Conversely, language maintenance is when a language continues to be used by the next generation despite the other languages which are being spoken in this community. According to Edwards (2004) there are five causes why families maintain their mother tongue: firstly, communication with household; secondly, traditional literature, music and history are transmitted to the next generation; thirdly, religious activities; fourthly, advantages of bilingualism; and finally, job opportunities in a globalised world. On the contrary, Casey and Dustmann (2008) emphasize the reason why some families cease to use their mother-tongue, for instance, some minorities think that speaking of their language may be associated with poor labor market outcomes. Consequently, minorities have to make a decision about maintain their mother-tongue or shift to dominant language and it depend on many factors, such as history, country context, socio-economical and political situation and others.

Armenians live in many countries and I found different studies which show the results of the mother-tongue maintaining or language shift. Al-Khatib (2001) focused on the language shift among the Armenians of Jordan. In his study the researcher used a sample of 110 subjects to fill out a questionnaire about their language use. The results of the study showed that the Armenians of Jordan is in a process of language shift toward Arabic, the dominant language. However, they use their proper Armenian names, which shows that they still identify as Armenian and they believe that if they use their names their culture will continue to survive.

Kobaidze (2009) explored 160 Armenians pupils who live in Georgia. He made comparative analysis between Armenian students who studying at the ethnic schools and

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Armenians who studying at Russian medium of instruction schools. His findings show that in Georgia Armenian respondents studying at Russian schools consider Armenian to be their mother tongue and they continue to maintain their language and culture.

Both articles have different results although Armenians in these countries are the refugees and immigrants from Turkey and Iran and they live in the host country more than century years. However, the language policy of Jordan and Georgia is different and this is the main reason which impacts on results. For example, the Soviet government provided the policy of developing ethnic languages and Georgia has retained it, in opposite Jordan does not have Armenian minority schools. Thus, in one country, Armenians continue to maintain their language and in another the language is being lost. Therefore, in the thesis investigating the mother tongue maintenance for the Kazakhstani context is more appropriate, and there is a language shift towards dominant language Kazakh or Russian.

Taken together, the reviewed studies have yielded into the concept of language shift and maintenance. In the next section I discuss the researches which enhance our understanding of how language practices are established in the families.

Language practices

In this case study I want to investigate language practices in the family context. The family context is informal home environment which is also affected by local community and official language policy. Wishard (2005) defines family language practices as storytelling activities, language usage preferences, and parental beliefs toward language use. However, these types of practices covered only social and literacy context, but I want to expand my investigation with ethnic and digital practices.

Social language practices. Social language practices have the interdisciplinary nature and connect with language studies, sociolinguistic, communication and other sciences. Many researchers explore social language practices from two perspectives: the

first is through school context (Creese & Blackledge, 2011; Lavoie & Houle, 2015); and the second connects with home or community environment (Gafaranga, 2010; King & Fogle, 2006). The authors suppose that maintaining the mother tongue or L1 is necessary for effective interaction within a family or community; however, the knowledge of dominant language is important for school performance (Kohnert, Yim, Nett, Kan, & Duran, 2005; Stipek, 2001). Social practices in school context are referred to as basic interpersonal communication skills (BICS) or to cognitive academic language proficiency (CALP). BICS are language skills for social communication. It is everyday language practices which people use in social situations (Haynes, 2007). For example, BICS are spoken by non-native people in the communicating with native speakers and this interaction does not require academic or standard English (Bonenfant, n.d.). CALP is academic language, which includes listening, reading, writing and speaking subjects. A high level of CALP indicates schooling success (Haynes, 2007). However, for this study, though I am aware of these theories, they will not be applied in this thesis, because in order to answer the research questions I should explain the language practices at home. Curdt-Christiansen (2016) defines language practices from parental discourse strategy and home language models. Lanza (2007) writes about five discourse strategies, there are minimal grasp, expressed guess, repetition, move on and code-switch. Minimal grasp is strategy when parents show that they do not understand a child and then they ask the child to repeat the phrase in his/her language. Expressed Guess is when parents simplify questions for yes/no question or just ask "what" in their native language. The next is repetition strategy where parents repeat children's message in other language. The fourth one, move on strategy shows, that parents accept children's language choice and code-mixing. The last strategy is code-switch when parents give a permission to use two or more languages in speech. These strategies parents use according to their decision about engagement of

language practices at home. Parents try to develop children language proficiency through the home literacy activities such as shared book reading, parent-child conversations and through playing games (Evan, Shaw & Bell, 2000; Galindo & Sheldon, 2012). These language practices increase children's knowledge about their environment and develop their ability to connect with groups (Purcell-Gates Jacobson & Degener, 2004).

Therefore, social language practices involve three types of practices: traditional text-based practices, interaction within local and ethnic community, and multimodal literacy practices. These types of social language practices will be discussed in greater detail in Chapter Four under interview and observation data collection tools.

Multiliteracy practices. Communication practices have been changed in the 21st century due to factors, such as digital technology; moreover, the current literacy practices become multimodal and diverse in terms of visual, audio, spatial, behavioural, and gestural modes (The New London Group, 1996). The multiliteracy practices involve images, music, art and craft, facial expressions, finger games, color choice, and many other thinks which create home environment. (Boivin, Albakri, Yunus, Mohammed & Muniandy, 2014). Therefore, in this study I explore multiliteracy practices which connect or construct ethnic identity. As I mention above Leah (2009) defined language as the main part of ethnic identity construction. However, here I want to suggest the approach which treats ethnic practices as analogous to language values. Edensor (2002) in his book describes how the home environment influences on identity construction. He emphasizes "the construction of home, like the nation, is integral to the boundaries of space-making, specifying the enclosed realm of the "private" in contradistinction to the National Identity "public", and the national as distinct from the space of the "other" (p.57). Edensor (2002) remind us that country provide national identity, while home is space where people create and represent their own identity. Chevalier (1998) emphasizes the importance of space-making at home

which reflects ethnic particularities. For example, for French people, the kitchen is the most symbolic space, similar the garden for the English and people try to furnish this space with ethnic objects which I call multiliteracy practices. Edensor considers that people grow up relating to "forms of object-centred expertise persist as practices passed down over time so that particular skills are sedimented in particular cultures" (p.105). There are everyday articles such as food, garments, crafts and other objects for the home. These domestic artifacts have important meaning for identity. Rowlands (1993) proposes that heirlooms, souvenirs and photographs have symbolic value and keep past experience for the future generation. Also, in the field of home environment Edensor (2002) emphasizes the role of radio and TV, which create domestic soundscapes and can be deeply embedded in everyday life and in ethnic identity construction.

In order to investigate ethnic, cultural and social literacy practices Boivin (2015) suggests using the term "peripheral ritualized practices" and she explains it as non-learning practices. These multiliteracy practices are "ritually performed in a specific context" (p.5) and connected with their ethnicity or culture or even more with religion. She emphasizes that you can explore these practices only through ethnographic observation and, for instance, in Armenian family it can be observation of celebrating New Year and connected with this holiday their special dishes, clothes and traditional practices.

The evidence presented in this section suggests that I have to assess and observe Armenian families' home environment, especially space-making, soundscape, what radio and TV channels they listen to and watch, what kind of ethnic heirlooms, souvenirs and photographs parents use to decorate their house, what they eat and dress during the celebration of the national, religious or other holidays.

Chen (2012) writes that the globalization impacts on people's ethnic and cultural values which they transfer from one country to another through media, internet and other

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telecommunication tools. Nowadays, the internet has become an important source of entertainment and an important tool for communicating with friends and family members (Baruah, 2012). Multiliteracy practices increase the amount of interaction between people in different region and cultures, through the internet (such as Skype) relatives can meet each other more frequently. It is noted that, "the use of new media is shaking the root of cultural identity by weakening or strengthening the intensity of the relationship between people and community" (Hampton & Wellman, 1999; Singh, 2010 as cited in Chen, 2012, p.5).

Chen's (2010) article demonstrates dependency between immigrants living in the host country and communication. He found that the longer immigrants have stayed in a host country the more they interact with the host nation through the internet, but they decrease the use of the original country's websites. Similarly, with some difference, Sawyer and Chen (2012) noticed how international students use social media and how it help them in the adaptation process. The results show that students through new technologies connect with people from both home and host countries. Students try to keep relationships with people from the home country because they feel the need of the support. Then, when they feel more comfortable in a new environment, they increase the interconnection with people from the host country, which help them to integrate into the new society. However, in my thesis, I do not investigate how new technology influences immigrants' integration and adaptation process. In my desertation I use multiliteracy as an approach to explain how a new way of communication between the home and the host country develops Armenian children's ethnic identity and language acquisition of the mother tongue.

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Ethnic identity

The concept of ethnic identity is defined in many different ways across disciplines. Broadly, ethnic identity refers to the term of self-identification in a particular ethnic group (Chandra, 2006; Phinney, Horenczyk, Liebkind, & Vedder, 2001). Turner and Tajfel (1986) develop Social Identity Theory, where they explain that people "first categorize themselves into groups, then identify themselves within a certain group" (as cited in Phinney, Horenczyk, Liebkind, & Vedder, 2001). Also authors consider ethnic identity in the close connection with the acculturation and assimilation processes (Dimitrova, R., Bender, Chasiotis, & Vijver, 2013; Liebkind, 2001;). Leah (2009) writes that "the most outstanding characteristic of the ethnical group is the feeling of ethnical identity with a common cultural tradition, with common specific language, customs and religion" (p.1131).

In this thesis the most important concept is the relationship between language and ethnic identity. According to Belz (2002) identity and language has "an intimate and mutually constructive relation" (p.16); Curdt-Cristiansen (2009) emphasizes the symbolic value of language and considers identity which is "constructed, defined, and framed by the language we use" (p.365).

Ani Yazedjian (2008) interviewed 33 Armenian participants who are 11-16 years old, in an urban area in the Midwest of the USA. The study shows that Armenians see language as the main tool for the survival the Armenian culture and identity. They believe if the language is not passed to the next generation it would be total assimilation. Karapetian (2014) in his dissertation about Eastern Armenian Heritage Language Speakers in Los Angeles interviewed 27 heritage language learners enrolled in a beginning Eastern Armenian course. His findings show that "knowledge of the Armenian language is a necessary precondition to claiming Armenian identity".

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In opposite, Ann Bakalian (1993) in her book "Armenian Americans: From Being to Feeling Armenian" writes that each next generation of Armenian-Americans becomes distanced from their original identity. "The generational change is from "being" Armenian to "feeling" Armenian" (p.6). "Being" Armenian understands as sharing the language, life style, common culture and living within predominately in Armenian sets (from marriage to friendship). "Feeling" Armenians is how the author claims American born generation. Armenian-Americans do not use their mother tongue for everyday communication and ethnic identity refers to symbolic representation such as frequent participation in religious services or in the cultural activities. Nevertheless, Bakalian argued that Armenian-Americans across all generations have strong ethnic identity towards Armenian, they are proud to be Armenian; they do not lose their identity but transform it. Phinney, Romero, Nava, and Huang (2001) constructed a model of the influences on ethnic identity among adolescents in immigrant families. They explored adolescents and their parents from 81 Armenian, 47 Vietnamese, and 88 Mexican families. According to them "Armenians were the only group in which parental cultural maintenance directly influenced to ethnic identity, in addition to its indirect influence via language" (p.148). Many Armenian parents sent their children to Armenian language school in order to maintenance their culture. There are students who learn not only their ethnic language but also create the relationship with their ethnic peers. Phinney, Romero, Nava, and Huang (2001) point out, that "parents, peers, and language thus form a cluster of variables reinforcing the ethnic culture and ethnic identity" (p.149).

Therefore, this thesis explores the construction of identity from two perspectives, language maintenance and cultural representation. The question of assimilation and acculturation is not the focus as within the U.S. Armenian immigrant community because the Kazakhstani context is slightly different. Our immigrants are Armenian in the first or

second generation and they do not lose their connection with their homeland. Also, Armenians in Kazakhstan during the Soviet period were affected by the same Russian domination language policy as the rest of the country.

Conceptual framework

This thesis is a case study where I explore family language ideology, language practices and ethnic identity among two Armenian families. I conducted individual interviews, however I assess not only individual attitudes and beliefs but also I consider family as unit. Therefore, the assessment in this study, generally applicable to each family and also provides the individual differences. To analyze data a conceptual framework was designed in a two level model. The first is macro level and includes family language ideology which focuses on issues such as political ideology, economical, cultural and social perspectives. The second is micro level which consists of language practices and ethnic identity. There are micro-issues, such as community (local and ethnic), multiliteracy and home language environment. The macro factors that emerged from the case study data were explicit language ideology (Liddicoat & Taylor-Leech, 2015; Ricento, 2013), and implicit language ideology (Curdt-Christiansen, 2016; King, Fogle & Logan-Terry, 2008; Spolsky, 2004). Language practices and ethnic identity emerged at the micro level (Boivin, 2015; Gafaranga, 2010; King & Fogle, 2006). The approach of home language environment (Chen, 2011; Curdt-Christiansen, 2009) is the main concept which reflects the macro and micro levels.

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Chapter 3. Methodology

The research takes the form of a case study in which parents, grandparents with children take part in interviews and non-participatory observation. As this study is a case analysis, the research design, data techniques and participant selection require clarification. In this chapter, I describe the population and the sample of the study, the research instruments, their validity and reliability. Furthermore, I list the procedures that I have followed in conducting this research. Finally, this chapter discusses problems that arose during this research, the study's limitations and ethical considerations.

3.1 Research Design

The research design is a case study. I chose the case study because this method focuses on the social context (immigrant family) with a case (Armenian families) and helps to investigate problems (language practices, language ideology and ethnic identity) in its actual environment (Kazakhstani context). As Yin (2003) says "case study is an empirical inquiry that investigates a contemporary phenomenon within its real life context" (p.13-14). The case study is important if researcher wants to explore issues in depth, to see different angles of the problem through interconnection and observation. Obviously, researchers (Boivin, 2013; Curdt-Christiansen, 2016; Haque, 2011) which conduct their study in the family context use ethnographic research design, but due to the time limitation I could not apply this approach fully. However I use ethnographic observation in order to answer my second and third research questions. To answer research questions I use semi-structured interviews and non-participatory observations. Interviews help me to answer the questions "what" (What are languages and practices used in Armenian family? What are families' attitudes towards and beliefs about language use?) and observations for the question "how" (How do the language ideology influences construct ethnic identity?). However, language practices are personal and as a mother trying to help her children

maintain their language while obtaining Russian and English I understand how parents feel. Therefore, my questions were open-ended and carefully worded not to make the participants feel defensive. Instead, I discussed with them and co-construct with them how they feel about language, cultural practices, and identity. This occurred in order to allow their voices to be heard. Thus, these instruments helped me to find a link between a phenomenon and the context in which it is occurring.

This research is analysis of language maintenance and ethnic identity among two Armenian families. To analyze data a conceptual framework was divided into two parts. The first is macro level and includes family language ideology. The second is micro level which consists of language practices and ethnic identity. In order to make analysis of two Armenian families I first investigate: historical background; defining the terminology of mother tongue, language shift, and language practices. Then I explore language ideology, language home environment and how it influences constructing ethnic identity.

Participants

To sample individuals of the study and research site, I have assigned particular criteria. According to Cohen, Manion and Morrison (2011), to sample the valid and reliable individuals and research site researchers have to choose them in accordance with research question which they are interested in that study. Due to the research questions my respondents were the two Armenian families from urban area in the North of Kazakhstan. I had Armenian gatekeeper who helped me to find families and to be acceptable here. The gatekeeper was a young adult woman who does not have authority in Armenian community, thus she only tried to find voluntary families for my research according to the sampling criteria. The gatekeeper did not participate in the research and in order to keep confidentiality of my participants I asked her not to share any information about them. Moreover, the gatekeeper did not have any access to the field notes or any types of data

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collected. Furthermore, the gatekeeper was instructed about the importance of confidentiality is in this situation.

The participants know Russian due to the fact that they live in the Russian speaking community, thus I took interviews in Russian. Two sets of families in which both parents is Armenian, and who live in Kazakhstan more than 10 years took part in this study. They were from different generation. The first was a family where father and mother about 30 with two children and the second was a family which includes a young mother, grandparents and a child. The socio-economic families' backgrounds were not necessary for my research, thus I did not include it in my variable.

In the scope of this study I used convenience sampling method to choose families and sites. It is the availability of sample groups and sites. Convenience sampling is the non-probability sampling strategy which is appropriate for small study (Cohen, Manion & Morrison, 2003). The main limitation of the convenience sampling is that I cannot generalize the findings of this study to the whole ethnic Armenian population in Kazakhstan. Creswell (2014) states that representative of the population cannot be achieved by this sampling. Thus, I am aware of this sampling limits and generalization of findings. That is why I have accurately selected these participants according to the sampling criteria which were mentioned above. Also my sampling is convenient because Armenian community is small and the main reason for choosing families was availability and the quickness. I had only two weeks for data collection.

Finally, it is important to note that there are several Armenian communities scattered throughout Kazakhstan. When writing my thesis the geographical region, employment, and any other details which could identify the participants have been kept confidential. The names of the participants are changed and any identifying characteristics are kept hidden. This is to ensure that no harm or risk will come to the participants.

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Research site

I conducted this research in a town situated in the North of Kazakhstan. The reason, why I chose this town, is because I am from the North of Kazakhstan, thus it was easier for me to recruit participants. However, I have never had direct relations with Armenians and my gatekeeper is a person who voluntarily agreed to help me. Thus, I think, I can avoid bias in research.

Data collection instruments

In this research, two instruments were used to gather data: semi-structured interview and non-participatory observation. Researchers (Bryman, 2008; Fontana & Frey, 2000) say that an interview is a more appropriate tool to collect data in social science. I interviewed only parents and grandmother because through them I could get information which helps me to answer to my first two research questions. Then I conducted non-participatory observations of children's language practices according to the CITI training ethics procedure in order to answer to the third question. It should be noted that there were no interviews, discussions or interaction with the children. The observations occurred during the interviewing of the parents. In addition, the children were verbally informed that they have the right to ask not to be observed. Also semi-structured face-to-face interviews helped me to cover all the issues that I need and in the same time it gave me flexibility to add something new depend on topic. Interviews which consisted of two parts were conducted only in Russian because I do not speak Armenian; the first part of the interview included the questions about parents' background and the second part was about language practices at home, language ideology and policy. Parents gave me the permission to record interviews and also I took some notes. These notes are kept in a locked secure storage facility and will be destroy after the research is complete. Digital notes are kept on a secured password protected server. I used home observations to see real language

practices, how family beliefs correspond to language policy. I could not observe families in any other context because this town does not have Armenian cultural center and I did not have enough time to vary observation context.

Process of Data Collection

During two months before starting data collection, I consulted with my gatekeeper. To this concern I piloted the interview questions to fellow students for eliciting questions and responses in which respondents could add some details. Also, this test was used to examine accuracy of questions and answers in the interview. As Newby (2010) stated piloting pre-test questionnaire is useful to examine and avoid leading or respondent-influencing questions, to elicit the questions of lack clarity or questions where respondents could add some details.

I have taken the CITI training to ensure proper ethics protocols are met and to provide me with the understanding of child and participant rights regarding observation and interview.

I collected data during ten days and about two-three days in each family according to their employments. I tried to come in different time to be more accurate in data collection. I spent more time on the weekend because is time when all family together and I could gather more information for my research. I interviewed only parents however since children were present. Initially the family's members were given an informed consent form and I verbally explained the research. In addition, I verbally informed the children using age appropriate language about the rights they have and how the research is voluntary (see Appendix C). I prepared verbal consent form for children and in the beginning I asked parents' permission to make non-participatory observation and then orally explained to children that I do not economically, socially or psychologically harm

them and they can leave room in any time. All information about family will be destroyed after data analysis and participants' names and the name of town will be change.

At first I interviewed parents in Russian (first day). During these interviews I observed home environment and children's language activities. I did not interact with the children. I was just observing to verify participants' statements and to allow the participants' voices to be heard. For non-participatory observation I prepared observation protocol (see Appendix E) where I made notes; all protocols will be destroyed after the data analysis. Before starting the collection I spoke with parents about my research, gave them consent form, explained the anonymity and confidentiality procedure, my aim and definitions of relevant concepts such as the family language ideology/policy. Also I told them that they could leave research at anytime without being harmed economically, socially or psychologically.

Data analysis

In order to analyze qualitative data which come through semi-structured interviews and observations I use coding procedure. At first, I transferred audio files of interviews and observation notes to my laptop where I sorted the data from each family into a separate file. I began from the transcribing of interviews, and then I described each of data set with information regarding the setting, the participants, and the data format (interview or observation). My next step was generating relevant background information about the families, which is very important for the case study. Then I read and highlighted the parts related to language use, language practices and language attitudes. During the interviews, the family members usually told about their rationality of language use and preferences, as well as their language choice and strategies. I noted these as language attitudes, dislikes, language choice and I categorized them under the headings "language ideologies" and used

them as supporting arguments for further analysis of ethnic identity construction (Saldaña, 2015).

Anonymity and confidentiality procedure

I realize that Armenian community is somewhat small (3000 in this town) however there are many Armenian communities spread throughout Kazakhstan. Generally Armenians settled in all the cities in Kazakhstan, thus confidentiality of participants will be keep after the changing of the city name. I tried to do my best to secure my participants. Firstly, I interviewed and observed them only at home, when nobody can see this process. Secondly, I came in time when participants assume nobody can visit them. Certainly, it is not a common situation in the Kazakhstan but my research was done during 10 days and I think I can secure their confidentiality during this short time. In addition, for both non-participatory observation and interview consent forms (verbal for children) were gained to confirm voluntary participation in the research, awareness of the purpose of study, and permission for recording interviews by the researcher. The collected data (observation notes and interview recordings) are kept on the researcher's personal computer before the project presentation and then will be deleting.

In order to minimize the risks I changed the names of all participants. I used the phrase "urban area in the North" to pass confidentiality procedure. I told to all interviewees that they can leave the study at any time. As a researcher I knew the risk of Armenian perception about me as a Kazakh person; however I think we found mutual understanding of each other because the dominant community in this town is Russian. I am a Kazakh mother living in a Russian dominated city. I explained them how I struggle with similar identity and language issues with my children. Thus Armenians perceived me as person who has the same sociocultural position. More importantly as a mother they saw and we discussed the difficulties we face as parents.

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Benefits of the research

One of the most important benefits is allowing the Armenian parents to have a voice in the developing of multilingual Kazakhstan. Often researchers focus how the marginalized Kazakh families and their struggles to regain their language from under Russian colonial rule (Johnson, 2004; Pavlenko, 2008). This research will allow Armenians who have immigrated or were forcibly moved to Kazakhstan to have a meaningful voice in the multilingual discussion. My research can help parents to better understand their language policy, may be change their language practices at home. As a mother of two children I understand how it difficult to manage the language choice particular in the new context of trilingual policy. My research can help them realize the differences between their attitudes about language use and real children language practices at home. From my own experience I know that parents do not notice how ethnic practices influence to children identity construction and my work can encourage parents to practice it more at home.

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Chapter 4. Findings

The thesis aim is to explore Armenian families' language practices and language ideology and how these factors influence constructing identity. Two Armenian families from the small town in the North of Kazakhstan participate in my research. This study is guided by the three research questions: 1) What are languages and practices used in Armenian family? 2) What are families' attitudes towards and beliefs about language use? 3) How do the language ideology influences construct ethnic identity? The first research question is descriptive and the second and third are connected with discussion and interpretation, thus in this chapter I analyze and emerge themes only from the first research question. The data was collected through interviews and observations. I analyze families' members' answers while considering several factors such as: age, level of education, country of birth, the amount of time living in Kazakhstan and the language (Armenian, Kazakh, Russian and English) proficiency. In order to keep anonymity of participants I change all the names. Family's observations show that they use different type of language practices such as social, multiliteracy ethnic and digital practices. Each family's member assesses separately, followed by evidence from the research, language practices brake down under the individual types. The types of social language practices are 1) conversation in family; 2) conversation in group peers; 3) watching TV or listening music; 4) oral story and poem telling. The second type is multiliteracy practices which include digital 1) skype conversation and 2) Armenian websites browsing. Also, there are ethnic practices which are divided into 1) traveling to Armenia; 2) reading a religious text; 3) national souvenirs; 4) traditional food 5) celebration religious and non-religious holidays. These practices are as guides to investigate family language ideology and identity construction which will be analyzed in the discussion chapter.

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The families' cases

In this part, I present the two cases; two Armenian families from the small town in the North of Kazakhstan. The first family consists of father (Azat), mother (Amelia) and their daughter (Zara), the second family are mother (Carine), grandfather (Abig), grandmother (Narine), and son (Amo). All of the interviewees speak Russian as either first or second language. Among these families, all of the interviewees can at least speak and understand their mother tongue. These two families have similar economical conditions, but with some differences. For instance, the second family rents their flat, thus they don't decorate their home as their own and they do not have a choice at their TV channels, only national free channels. These case particularities also influence on frequency of using languages at home. The organization of presenting each story is background information of each family and language practices at home.

Table 1

Participants' Language Background

Family member	Age	Education	Country of birth	Date of arrival to Kazakhstan	Mother tongue	Proficiency in Armenian	Proficiency in Kazakh	Proficiency in Russian	Proficiency in English
Family 1									
Father	34	Secondary education	Armenia	1993	Armenian	Proficient	Minimal	Proficient	None
Mother	31	University	Kazakhstan	-	Armenian	Functional	Minimal	Proficient	None
Daughter	4	Kindergarten	Kazakhstan	-	Armenian	Functional	Minimal	Functional	Minimal
Family 2									
Mother	27	Secondary education	Armenia	1994	Armenian	Proficient	Minimal	Proficient	None
Grand father	67	University	Armenia	1994	Armenian	Proficient	Minimal	Proficient	None
Grand mother	65	University	Armenia	1994	Armenian	Proficient	Minimal	Proficient	Pre Intermediate
Son	3		Kazakhstan	-	Armenian	Functional	None	Functional	None

Table 1 presents interviewers' background information and language competence in different languages. Their background personal information helped me to assess their proficiency in Armenian, Kazakh, Russian and English. Also I carried out interviews in Russian, as I do not know Armenian, thus during this process I was able to assess their abilities in Russian. I analyzed how wide their vocabulary, how they construct sentences and how often they use Russian at home. All these observations were used as evidence to label their Russian language proficiency. However, when I analyzed their level of Armenian proficiency I asked direct questions such as how often they speak Armenian in percentage terms, how they encourage children to learn Armenian or do they speak mother tongue at home and so on.

In addition I analyzed their background information such as parents' school's medium of instruction, date of arrival to Kazakhstan, and number of years living in their home country. Through questioning, obtaining their backgrounds and observing I was able to assess their proficiency in Armenian language. In order to recognize their Kazakh and English proficiency I asked questions about it.

Thus, in the first family, the father has a good proficiency in Armenian because he was born in Armenia and before arriving in Kazakhstan, he had studied at Armenian medium of instruction school. Azat learnt Russian as the second language in this school and became more proficient in it when he came to the North of Kazakhstan where Russian is a dominant language. Also he has an elementary level of Kazakh language. The mother was born in Kazakhstan and studied at Russian medium of instruction school and university. She can speak and understand Armenian but she has difficulties in writing her mother tongue. Amelia studied Kazakh as the second language at school and university. Azat and Amelia have two children who were born in Kazakhstan, oldest daughter and son. I use non-participatory observation method and observe only daughter because the son is

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too young (4 month). Zara can speak and understand Armenian, she is fluent in Russian and goes to Kazakh instruction kindergarten. However, from my own experience, I know that in the North of Kazakhstan, Kazakh instruction kindergarten has more Russian speaking children, thus this type of kindergartens have official Kazakh learning activities but the language community is Russian. As a result, Zara's parent's said that before going to the kindergarten she did not speak Russian but then she learnt it very fast.

The second family consists of the mother (Carine), son (Amo) and grandparents. Carine was born in Armenia but when she was five years old her family immigrated to Kazakhstan because of the economical crises in Armenian. She knows the mother-tongue well as she can speak and write. Carine finished Russian instruction school and studied Kazakh as the second language. Her parent's first language is Armenian but they are fluent in Russian too. The grandparents look after Amo, who does not go to kindergarten yet and he speaks mostly Armenian.

In order to compare frequency of using languages in these two families I make pie charts. I counted families' language practices as daily – 100%, weekly – 50% and occasionally - 25% (see tables 2, 3 and 4).
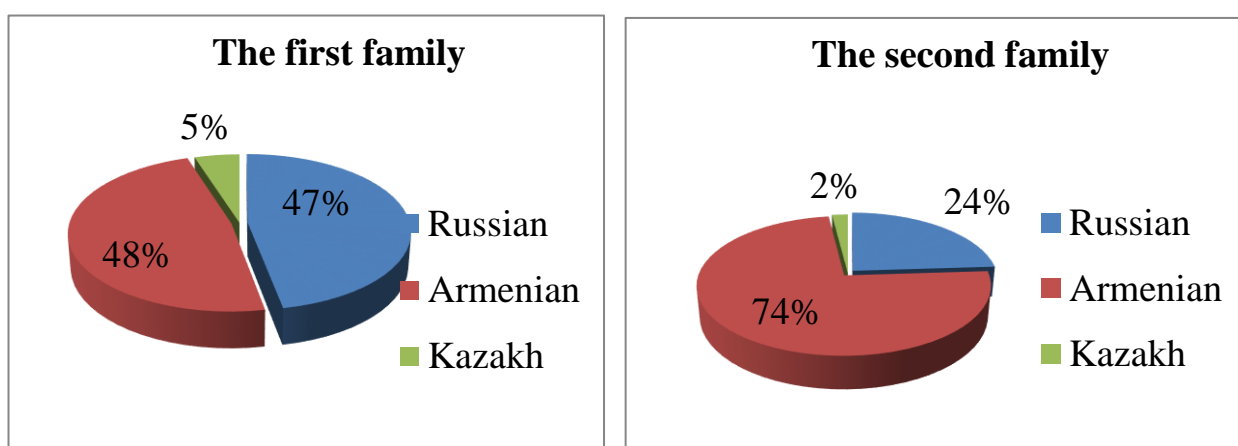

Figure 1. Frequency of using languages in the first and the second families**.**

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The pie charts compare the languages used by the two Armenian families. Results show that in the first family, Armenian and Russian present is almost equal, but the second family uses Armenian (74%) significantly more than Russian (24%). These results show that participants background influence on frequency of using the mother tongue by families' members. For instance, the father from the first family Azat studied in the Armenian medium of instruction school, but his wife Amelia was born in Kazakhstan and finished Russian instruction school. Thus, they use their mother tongue only if father starts the conversation, in other situation, family's members speak Russian (47%). Amelia said that her daughter speaks Armenian mostly with father or grandmother (48%), but grandmother does not live with them. Opposite, in the second case all family members, except of son, were born in Armenia, they studied in Armenian instruction schools and their mother-tongue is L1. Moreover, grandparents from the second family live together with their daughter and grandson, thus they use Armenian in daily communication (74%). Therefore, these observations show that all families' members know their mother tongue, Russian is labeled as the dominant language in the North of Kazakhstan, and it is so frequent applied by the families. Kazakh presents with a very small percentage of usage 5 and 2 per cent. The below second, third and forth tables more detail present language practices at home, the types of practices and frequency of language usage.

Language practices

The main theme in my study is language practices. The first RQ that my study is guided by is as follows: What are languages and practices used in Armenian families? The language practices were assessed according to data collection instruments such as the interviews transcripts, field notes and observations. Based on the interviews and observations three language practices' subthemes was emerged. There are social, multiliteracy digital and ethnic practices. All social practices were categorized under four

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categories: conversation in family; conversation in group peers; watching TV or listening

to music; oral story and poem telling.

Table 2

Social practices

Practices / Family member	Conversation in family	Conversation in group peers	Watching TV or listening music	Oral story and poem telling
Family 1				
Father	Armenian Daily Russian Daily	Armenian Daily Russian Daily	Armenian Daily Russian Daily	Armenian Daily Russian Dail
Mother 1	Armenian Daily Russian Daily	Armenian weekly Russian Daily	Armenian Daily Russian Daily	Armenian occasionally Russian Daily
Daughter	Armenian weekly Russian Daily Kazakh weekly	Armenian occasionally Russian Daily Kazakh weekly	Armenian occasionally Russian Daily	Armenian occasionally Russian Daily Kazakh occasionally
Family 2				
Mother 2	Armenian Daily Russian Daily	Armenian weekly Russian Daily	Armenian occasionally Russian Daily Kazakh occasionally	Russian Daily
Grandfather	Armenian Daily Russian weekly	Armenian Daily Russian weekly	Armenian weekly Russian Daily Kazakh weekly	Armenian Daily
Grandmother	Armenian Daily Russian weekly	Armenian Daily Russian weekly	Armenian weekly Russian Daily Kazakh weekly	Armenian Daily
Son	Armenian Daily Russian weekly	Armenian Daily Russian weekly	Armenian occasionally Russian weekly Kazakh Daily	Armenian Daily Russian occasionally

Table 2 presents social practices which include conversation in family and with

group peers, watching TV and listening to music, oral story and poem telling. Each type of

social practices was analyzed according to two criteria: language use and frequency

(occasionally, daily, and weekly). In this table, I do not use "games" category because time

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was limited and during my observations the children did not play, mostly they watch TV or listen to their parents' conversation. Also, I consider watching TV and listening to music as social practices and Dupuy (1999) results shows "that students found Narrow Listening to be interesting, very helpful in improving listening comprehension, fluency, and vocabulary, and in increasing their confidence" (p.351). Thus, passive listening is also a part of the environment where people live and receive new knowledge. Results show that the two families mostly use Armenian and Russian in their daily life, except for the children who also use Kazakh, Zara goes to Kazakh instruction kindergarten and Amo watch "Balapan" TV channel every day. ("Balapan" is a national channel which broad casts only in Kazakh). Armenian parents and grandparents try to maintain their mother tongue and use it among family members even though Russian is the dominant in the North region which led them to increase their ability to speak Russian. In order to maintain their mother tongue, they also watch Armenian TV channels and films, listening to music and telling stories about Armenia. My observations show that the first family watched Armenian TV more frequently than the second. The second family does not have enough financial resources because these channels are paid for. Social practices are the most important tool to maintain mother tongue or to shift to Russian and Kazakh languages.

Multiliteracy practices. According to various data collected, this subtheme was emerged. Multiliteracy is practices which connected with new technology and ethnicity. Both Armenian families have computers, smart phones and internet access, consequently, they can provide digital practices at home. I categorized these practices under two categories: 1) Skype conversation with relatives and friends from Armenia and 2) browsing Armenian Websites.

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Table 3

Digital practices

Practices / Family member	Skype conversation	Armenian Websites
Family 1		
Father	Armenian Daily	Armenian weekly Russian weekly
Mother 1	Armenian weekly	Russian weekly
Daughter	Armenian occasionally	
Family 2		
Mother 2	Armenian weekly	Armenian weekly Russian weekly
Grandfather	Armenian daily	Armenian daily Russian weekly
Grandmother	Armenian daily	Armenian daily Russian weekly
Son	Armenian occasionally	

Table 3 presents practices which help families to connect with a home country. There are multiliteracy practices such as conversation on Skype and using Armenian websites. They use technologies to connect with their friends and relatives from Armenia and other countries during which they speak only their mother tongue. Also they read Armenian news, watch concerts and films via the internet.

Ethnic practices. Ethnic practices are related to culture, religion and ethnicity, and considered as what engage Armenian families to maintain their mother tongue, to feel connection with their home land and to construct their Armenian ethnic identity. Practices are categorized into five types: 1) reading a religious text, 2) national souvenirs; 3) traditional food; 4) celebration religious and non-religious holidays; and 5) traveling to

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Armenia. During my observation I notice that Armenian families actively provide ethnic practices at home however older generation do it more frequently.

Table 4

Ethnic practices

Ethnic practices	1st family	2d family
Reading a religious text	Armenian weekly	Armenian daily
National souvenirs	Present at home	Present at home
Traditional food	Armenian weekly	Armenian daily
Celebration religious & non-religious holidays	Armenian active participation Kazakh occasionally	Armenian active participation Kazakh occasionally
Traveling to Armenia	One time (father)	Every year (grandfather)

Table 4 presents observations of home environment, which shows that parents try to preserve Armenian identity and transfer it to the next generation. For example, the first family not only has Armenian souvenirs and religious text at home, but also explains their meaning to the children. Due to the fact that the second family rents a flat they do not have ethnic artifacts at home but grandmother said that they pray every day according to Armenian tradition. The women prepare traditional foods and grandmother, Narine, makes Armenian traditional food more frequently than Amelia, because she is more experience. Both families said that they celebrate most of the important traditional Armenian holidays such as New Year, Christmas and Easter and also Kazakhstan's national holidays. Due to the relative obligation grandfather from the second family has a trip to Armenia every year during which he visited friends and relatives.

Overall, the findings reveal that Armenian families active use their mother tongue in everyday communication. They try to maintain it and teach Armenian to their children. At the same time, they also speak Russian and understand Kazakh. Findings illustrate that

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families provide social and multiliteracy language practices in Armenian and Russian, but Kazakh is presented occasionally. In the discussion chapter I analyze what attitudes and beliefs have families towards Armenian language maintain or shift to Russian and Kazakh and how it influences constructing identity.

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Chapter 5. Discussion

In this chapter, I analyze the data which I collected from two Armenian families. The parents' language ideologies, their attitudes and beliefs about beliefs language use is discussed first. Then, I discuss how language ideology influences construction of identities.

The parents' ideology of the mother tongue and other languages

My case study focuses on the parents' language ideology, their attitudes towards mother tongue and other languages. According to LetsMinnan (2009) "the mother tongue can only survive and be passed on from one generation to another if the parents see the cultural, economical or social value of this language" (as cited in Chen, 2011, p. 147). Guardado (2006) claims that language practices are affected by the parents' linguistic, cultural and social identities. Therefore, the culture, economy and social characteristic impact on the parents' language ideology and the language practices carried out at home. The parents' attitudes towards language use are influenced by the values which parents see the language has. In my thesis, I analyze the parents' language ideology according to cultural, political, economical and social values.

King, Fogle and Logan-Terry (2008) divided language policy into three parts: status planning (the functions of language), corpus planning (the forms of language), and acquisition planning (the teaching and learning of language) (Kayam and Hirsch, 2013). The same structure can be used to analyze my findings. For instance, these two Armenian families make a decisions about "when to use" Armenian, Russian or Kazakh (status planning). They use Armenian at home or in communication with relatives and Armenian community members. Russian and Kazakh are spoken in the official level and in the communication with other ethnicities. The findings show that they apply different "language practices" (corpus planning), such as social, multiliteracy and ethnic in order to maintain their Armenian language and identity and shift towards Kazakh and Russian

languages. The last point about acquisition planning and parents make a decision about medium of instruction for their children. Therefore, I discuss findings through the prism that these families put on the value of language and how those values affect the language policy they adopt.

The status planning with regards to policy relates to the parents' beliefs about political, economical and social values of language. Kazakhstan has carried out a series of education reforms in the past two decades and the most recent is a trilingual language policy. This new policy has caused people to focus on the ideology of "kazakhization", Russian as the dominant language, English as global, and it has created conditions for ethnic minorities to study their mother tongue. These reforms have received a lot of attention in the media and everyday conversation, especially among parents recently. The ideologies also had a great impact on the parents' perceptions towards the learning of Russian, Kazakh and Armenian languages in my study.

The findings show that Armenian families believe that it is important to know their mother tongue. In their view, Armenian language is primordial to maintain cultural identity. Curdt-Christiansen (2009) suggests considering language as an identity marker, because "this is the most significant cultural and ethnic feature indicated in the parental beliefs about language" (p.365). Recognizing the essential meaning of language as the identity marker, the father from the first Armenian family (Azat) in my study commented:

> "… а как не знать свой язык это значит, как будто искореняется своя национальность что ли, культура, это же часть культуры тоже…"

> "…and if you don't know your own language, it means you have uprooted your nationality or culture, its part of culture, too…"

This comment illustrate that Azat believes there is an intense relationship between language and culture, between culture and identity. This view shows the strong belief that

identity is constructed through language and language is part of culture. Likewise, a mother from this first family (Amelia) considers Armenian as a language to keep identity but with the limited perspective about what they feel it implies.

> "Нет не то чтобы в Армянскую [школу], чтобы и по Армянске учили …а завтра она пойдет в жизнь здесь же у нас как на работе в основном требуется русский и казахский знания, поэтому, зачем ей сложности в жизни"

> "We don't need to go to Armenian school, it better to have Armenian as subject ... tomorrow she will go to life, there at work, generally you need a knowledge of Russian and Kazakh, so why does she need this difficulties in life"

Amelia sees language is a communication tool to be used within the Armenian community without any opportunity to use it at the social or economical level. Karapetian (2014) claims these beliefs are based on "a moral responsibility for cultural preservation accompanied by a concurrent fear of loss of this heritage in light of the visible assimilation they witness around them". Also, the interviewed parents said that their children always speak with their grandparents in their mother tongue only, thus the children are actively involved in the socialization process and the adults take it on as a moral obligations transmitted through generations (Karapetian, 2014). Guardado (2006) suggests that grandparents should be considered as key players who provide social, cultural and linguistic support to the families and they make it easy "the creation of spaces for L1 maintenance and cultural identity to develop on a continuous basis" (p.66). I interviewed only one grandmother from the second family, but the parents' answers from the first family also reflected the same viewpoint. The children speak Armenian in order to communicate with the grandparents or an elder generations and it is the important force why Armenian is spoken in some families.

Ani Yazedjian (2008) emphasizes the importance of "cultural markers such as the Diaspora, cultural preservation, and language" and she describes them as tools for cultural transmission or "socializing agents in the community". As an illustration of this thinking from Yazedjian's study, Amelia answered:

".. армян не так много как в Армении и не будешь говорить на армянском ребенок автоматически вообще все забудет, поэтому нужно поддерживать армянский язык, чтобы она не забыла, кем она является. "

"…Armenians[in Kazakhstan] are not as many as in Armenia; and if you do not speak Armenian, our child will automatically forget everything, therefore it is necessary to support the Armenian language, so she does not forget who she is".

Such a comment shows the value of the Armenian language for parents. They see the potential loss of the mother tongue as a loss of identity. In order to maintain language, they want to keep interaction among family members in Armenian and to achieve this goal they create their family language policy. Curdt-Christiansen (2009) calls this strategy an "idealized view of best parenting" (p. 366) where, for example, speaking Chinese is the best way to learn the traditions and cultural norms. Curdt-Christiansen's (2009) article shows that the Chinese minority in Canada recognizes the increasing importance of Chinese language in the international arena, thus they want to maintain it and as a result they send their children to Chinese school. However, in comparison with Curdt-Christiansen results, my parents don't want to send their children to the minority school. The parents prefer to have Armenian only as a second language in the school system as they do not need Armenian as the medium of instruction because it would not give any economical and social value to their children". This is an example and a part of their acquisition planning language policy. Similar with the first family the mother from the second family Carine thinks that learning Armenian has only the cultural value and it does

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not give children the economical or labor opportunity. Furthermore, in the global and Kazakhstani context Armenian parents do not have the same international perspectives for the Armenian language. They perceive Armenian as a language for keeping their Armenian ethnic identity. Amelia expressed their desire that they would like to have Armenian Sunday school as another way to help children to maintain it. Amelia said that if they stop speaking Armenian at home their children will forgot the mother tongue and will forget who they are. The results from the observations and interviews show that the families consider the Armenian language as a tool to keep their identity. Nevertheless, Yazedjian (2008) found that the next Armenian generations in the USA show a loss of their language. In my study this is shown through the example of Amelia, who is the second generation in Kazakhstan, and she knows only an oral form of the mother tongue. As a result one could predict that her children will maintain only the oral form of Armenian and they could lose their ability to write in Armenian. These findings present that, on the one hand, families try to maintain the mother tongue so it is transferred to the next generation, but, on the other hand, they think that it is enough to speak only Armenian and that shows the beginning of language loss. The main reason why the mothers from the first and the second families think so, this is because they consider that knowledge of Kazakh and Russian is more important for their children and they don't want "to overload children with languages". Bakalian (1993) describes this shift as "from being Armenian to feeling Armenian" (p. 6) and the mothers from both families are becoming more distant from their mother tongue and their attitudes toward Armenian have shifted to being only communication with relatives and friends.

According to other results from my study, the parents have strong positive attitudes towards learning Kazakh, Russian and English. They believe that it is very important to learn Russian and the main reason is because they live in the North of Kazakhstan where

this language has economical and social value. Ricento (2013), Liddicoat and Taylor-Leech (2015) describe this phenomenon in terms of standard language ideology, where the language spoken by the dominant group has a higher status than other languages which are considered to have a lower status. Curdt-Christiansen (2009) claims, that parents' language decisions depend on "their situated historical position and immigrant experiences" (p.361). In the Kazakhstani context, Russian has been the dominant language for over a hundred years and this is akin to the point made by Dave (2007, p.112), who states that people who know Russian can easily find jobs in major economic sectors such as industry, banking, transport and communication. Similar results were found by Ahn and Smagulova (2016), and they state that migrants in Central Asia who do not speak Russian well are perceived to be low-skilled people and they can only find low-prestige jobs. However, my results show that language ideology towards Russian has changed slightly. The Armenian parents think that Kazakh is also important for them just as much as Russian and my observation supported this. For instance, Azat and Amelia sent their daughter to kindergarten where Kazakh is the medium of instruction and Carine mentioned in the interview and emphasized that in their family it was a priority to Kazakh:

"Считаем казахский язык нужно знать, потому что мы живем в Казахстане и чем дальше идет, тем все идет к тому, что заходишь, где то в госучреждение и там письменно все на казахском и читать нужно, где то что-то бывает, где то заявление нужно написать на казахском…"

"We believe that we need to know Kazakh, because we live in Kazakhstan and we are involved in what goes on, so everything comes to the fact that has a major effect for example you go to a state institution and all forms have to be filled out in Kazakh and it is necessary to read, and when something happens I have to write a statement in Kazakh ... "

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However, the father from the first family (Azat) thinks that it is easier to learn Russian than Kazakh, because most popular cartoons are in Russian and this language is dominant in this region. Thus the parents feel that a child does not need a special course to prepare to go to the Russian medium of instruction school and at the same time, she needs more Kazakh language preparation. The lack of Kazakh cartoons and interesting TV programs for children leads to the lack of Kazakh practice. Amelia wants to send her daughter to Russian medium of instruction school as they are not proficient in Kazakh and cannot help her with it. The results illustrate that parents perceive Russian as the language which impedes them in their shift to Kazakh. Amelia sent her daughter to Kazakh instruction kindergarten in order to learn Kazakh, but in realty she started to speak more Russian because of the lack of recourses in Kazakh and the domination of the Russian speaking community. Carine differs from Amelia as she considers Kazakh as the obligation because Kazakh is the state language. From Carine's answer I determined that she feels pleasure from the official "kazakhization" language ideology, thus she tries to engage her son in learning the state language.

Overall, these findings show that the implicit message of Armenian families' language ideology is to shift to Kazakh language because it would give them an equal opportunity in social and economical sphere by knowing Russian as well. In addition, parents believe that English also has economical and social values and knowledge of it can give children more opportunity in their future lives. The findings of my study indicate that Armenian families use three languages in their daily lives but in varying degrees and that they have positive attitudes toward Kazakh, Russian and English languages. However, they perceive Armenian only as the identity marker, as the language which has cultural value but without any social and economical advantages. Consequently, to maintain the mother tongue they use only oral or ethnic "language practices" (corpus planning) and do not teach

a writing form of the Armenian language to their children. At the same time, my observations showed that they have strong ethnic Armenian identity and in the next part of my discussion I explain what language features influences the construction of their ethnic identity.

Ethnic identity construction

The third research question of my thesis is how parents' language ideology influences the construction of ethnic identity. As I present above families have positive attitudes towards maintain their mother tongue, and shifting to Kazakh and Russian languages. Yi Ling Chen (2011) claims that parents construct a home language environment for language learning according to their attitudes towards languages. In this section, I use the home language environment concept where I assess the language landscape, ethnic and multiliteracy practices which influences the construction of ethnic identity.

According to the symbolic interactionist approach, identity is shaped by the social and physical environment around families (Carter & Fuller, 2015). In other words, identity is constructed by factors which include an individual's context such as the context where he/she was born and socialized, social position and cultural histories. In my case, the Armenians who came many years ago or who are the second generation of Armenians in Kazakhstan should have the slightly different ethnic identification than those who came several years ago. However, my results do not show these types of differences. I noticed only the different level of Armenian language proficiency, for instance, the first mother, Amelia, can only speak Armenian but she does not know the written form of her mother tongue. The two families were born in the Soviet era, they passed through the same Soviet socialization process, they had the same social position, Armenia and Kazakhstan was a part of the Soviet Union, as a result participants do not have significant differences in their

cultural history background. The participant's background showed that the two families do not have significant differences as they lived in one Soviet social and cultural system, thus I explore the ethnic identity as single Armenian family case.

The next concept of identity was offered by Taylor (1994) where people categorize themselves according to two labels: similar as me and different than me; or my group and others. The findings show that the Armenian families consider themselves as others in Kazakhstan:

> "Да вот поэтому, чтобы как то поддерживать [язык] тем более если бы мы жили бы в Армении, то ты знаешь, что по любому ребенок будет разговаривать, а когда живешь в чужой но не то, что чужой стране…."
>
> "Yes, how to maintain language if we would have lived in Armenia, then you know that child would learn it, but when you live in a foreign country but not that strange country ...."

The families emphasize similarities and differences which they have in comparison with the Armenians in Armenia and it leads them to self-positioning of Armenian identity in Kazakhstan. The next point is labeling themselves as a part of the Armenian Diaspora. Safran (1991) gave definition of the term diaspora where he claimed that there are people who left from an "original center to at least two peripheral places who keep a memory, vision, or myth about their original homeland as well as relations with homeland" (p.83-84). Moreover, Safran (1991) emphasizes that the Diaspora's members have perhaps the idealized perception about their homeland as the place of final return. My observation of the home environment showed that the families try to maintain and hold their relationship with the Armenians in Armenia and create the same house landscape. Their discussion about the Armenian Diaspora in Kazakhstan allowed me to conclude that they perceive themselves as part of this community. The findings present that they carefully honor their

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traditions and memory about the homeland. However, the town they live in does not have an Armenian cultural center and my results show that the participants regret about that. They want to participate in traditional festivals, concerts and other Armenian events which are presented in the big cities.

Karner (2007) suggests that traditional objects construct ethnic identity. He claims that ethnic identity is affected by daily life and practices, what people experience and have feelings about. The findings show that new technology makes this process more accessible for people. The Armenian families have a variety of multiliteracy and ethnic practices, which I discussed in previous chapter. Smith (2003) in his book "Chosen Peoples" discussed ethnic identity issues with reference to the Armenian nation. He writes that a community in order to keep their identity should have a sense of the differences of us and them. He describes it as "the sources of sacred communion of people" (p. 32). According to this view sacred means something very special, for instance, relating at the level of beliefs in God or to moral principles and duties. Thus, Baykal (2011) suggests describing Armenians as an ethno-religious community because it is "difficult to distinguish Armenian orthodoxy and Apostolic Church from Armenian ethnic identity" (p. 60). In other words, Armenian religious is closely connected with ethnic identity and it cannot be separated. These photos from my observations show that the religion is also part of their Armenian identity. In the first family religion text and the Saints are in the central part of their hall and there you can feel how it important for them. The grandmother from second family said that they read a prayer in Armenian everyday and she teaches it to the children.

Boivin (2015) calls these ethnic practices as "peripheral ritualized practices" and she emphases, that these non-verbal practices has the same impact on ethnic identity construction as other social and multiliteracy practices. Thus, I consider the home environment as a part of language ideology which influences the construction of ethnic identity. Rowlands (1993), Edensor (2002) claim that heirlooms, souvenirs, photos and domestic soundscapes are the part of ethnic identity construction and my results supported that.

Overall, families regard the Armenian language as their mother tongue, the language for feeling they are Armenian and regard Kazakh as the state language, the language for communication at the official level; Russian as the language for social communication and job opportunity; and English as the global language. Armenian families in Kazakhstan have a language ideology to maintain the Armenian language and it

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influences the construction of their Armenian identity. It is reflected more via ethnic and multiliterasy practices and families try to transfer their language ideology and strong Armenian ethnic identity to the next generation.

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Chapter 6. Conclusion

Conclusion

The state language polices and the family's language ideology, as discussed above, lead to a demand for understanding parental behaviors towards language use. I, as an insider of the Kazakhstani multiethnic community, explored the complex formation of family language ideology and ethnic identity through parents' eyes, which is a novelty in Kazakhstan.

What parents' attitudes towards their children's language education and how parents construct ethnic identity are complicated and difficult to predict because it depends so much on individual facts. However, the purpose of this study is not to predict but to explain. The explanation is particularly complex in the Kazakhstani context, where Kazakh is the official language, Russian the most widely-spoken community language in the North region, there are Kazakh and Russian medium of instruction schools, English has become a prestigious language in education and the economic sector and other minority languages continue to be used within their communities.

This study reveals that parents think that Armenian seems to play a decisive role in ethnic identity construction. Russian is retained because it is used in the wider community and Kazakh is official or the compulsory language in the country. Consequently, in my study, the reason why language shift or language maintenance occurs in families is reflected by the functions/ roles these parents perceive for particular languages. Their attitudes and beliefs influence their language use at home and in life, which answers my first and second research questions.

My purpose is to explore the languages are used by Armenian families, their language practices, parents' language ideology, and the ethnic identity construction. This study has shown a number of interesting outcomes. First, the study analyzed the parents'

language use and language practices such as social, multiliteracy and ethnic practices. Second, cultural, political, economical and social factors were influential in the formation of parent's language ideology. This outcome provides a response to my third research questions. Third, this study explored the interrelationships between the language ideology and constructing Armenian ethnic identity.

The study also illustrated the linkages between official language policy and individual families' language perceptions and language practices at home. I found how and why Armenian parents accepted and interpreted language policy at the family level and found that it depends on factors such as political and economical orientation, language practices within families and across generations, perceptions of language roles and family members' relationships with the local community.

In this case study, I cannot generalize my results, but at the same time I want to show the Armenian families' voice in the multilingual and multiethnic Kazakhstani context. The main point in this study was to answer the questions "how" and "why". I set out to focus on the "how" and "why" it is important for Armenian families to maintain their mother-tongue. Armenian families use their mother tongue in daily life; they want to maintain it across generations, they perceive Armenian as a language which helps them to keep their ethnic identity; and results show that their home environment, language landscape, ethnic and religion practices play a large part in constructing the strong Armenian ethnic identity.

Limitations of the research

There are limitations of this research that indicates the need for future investigations. First, the main limitation is has to do with the sampling procedure applied. I used a convenience sampling to gain easy access to participants and to research sites.

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Though this was useful for my purpose, the findings cannot be used to generalize to all Armenian families in Kazakhstan.

Second, the sample used in my study included only the Armenian families who live in the North of Kazakhstan in a small town. Further research would be needed to expand across the regions and as it is my belief that in the South and West results may be completely different. Also, when presenting a case study, it is important to be aware of the context where families live, whether it be urban or rural, big city or small town, because there are different language, cultural and historical backgrounds. Therefore, for future investigations I recommend making a comparison among families from different research sites.

The third limitation is regards to language. Since I cannot speak Armenian I did not understand their conversation between the children and other family members, I just fixed that they use their mother tongue in daily communication. Also interviewing people is connecting with cultural norms and traditions, and I was aware of that. An example of how this affected my research comes from the fact that Armenian people respect guests and they spent considerable time showing and that affected the time management for my research.

Implications

This case study gives an in-depth explanation of why mother-tongue is important for ethnic minorities and it can serve as an indicator for further language policy formation. Some researchers (Chen, 2011; Haque, 2011) support the idea of mother-tongue education; others argue that such kind policies can lead to minority segregation (Ricento, 2006). In the Kazakhstani context, we have two opposite tendencies. On the one hand, the government has taken a positive position towards learning minority languages, for instance the third State Program of Development and Function of Languages in the Republic of Kazakhstan

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for the years 2011-2020 indicators show "an increase of the share of ethnic groups enrolled in native languages courses in the national-cultural associations to 60 % by 2014, to 80 % by 2017, to 90 % by 2020" (Akorda, 2011). On the other hand, this study shows that this policy is not realized at the local level, since not all towns have the national-cultural centers or Sunday schools where minorities can maintain their mother-tongue. Even more, the government has not implemented the teaching minority languages in the mainstream schools, such as Malaysia, Singapore or China have done, and have yet to generate a model which can be applied in the Kazakhstani context. Therefore, if the Kazakhstani policy makers (and the people) decide that it is important to maintain minority cultures and languages, then the process of learning languages should be designed to support and respect different minority cultures and languages.

The multiliteracy is pedagogical approach encourages educators to use ethnic practices as the main recourse in language learning. It has been shown that miltiliteracy, ethnic and multimodal practices help children to show their individual differences, co-construct new knowledge, and develop cultural and linguistic capital. (Boivin, 2015; Cope & Kalantzis, 2009; Cummins, 2009; Prasad, 2013). Thus, this case study is intended to raising awareness among Kazakhstani teachers about the importance of preparing task relevant to the childrens' ages, gender, and ethnic identity backgrounds. As this thesis has shown, immigrant Armenian families knows three languages, they use different social, multiliteracy and ethnic practices, and have strong ethnic identity and these can be used as new resources for teachers and it is an area future research should examine.

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Appendix A

INFORMED CONSENT FORM

A case study of the language ideology within

Armenian families in Kazakhstan

DESCRIPTION: You are invited to participate in **a research study** on family language practices, identity construction and attitudes towards language use in Kazakhstani context. You will be asked to answer the interview questions.

TIME INVOLVEMENT: Your participation will take approximately 30 minutes.

RISKS AND BENEFITS: There is minimal risk associated with this study. The benefits which may reasonably be expected to result from this study will be the understanding of the language practices, family language ideology/policy and ethnic identity**.** Your decision about participation or refusing it doesn't impact on your job, medical insurance, or marks at school.

PARTICIPANT'S RIGHTS: If you have read this form and have decided to participate in this project, please understand your **participation is voluntary** and you have the **right to withdraw your consent or discontinue participation at any time without penalty or loss of benefits to which you are otherwise entitled**. **The alternative is not to participate.**You have the right to refuse to answer particular questions. The results of this research study may be presented at scientific or professional meetings or published in scientific journals.

CONTACT INFORMATION:

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Questions: If you have any questions, concerns or complaints about this research, its procedures, risks and benefits, contact the Research Project Supervisor for this student work, Assistant Professor Nettie Boivin, nettie.boivin@nu.edu.kz.

Independent Contact: If you are not satisfied with how this study is being conducted, or if you have any concerns, complaints, or general questions about the research or your rights as a participant, please contact the NUGSE Research Committee to speak to someone independent of the research team at +7 7172 709359. You can also write an email to the NUGSE Research Committee at gse_researchcommittee@nu.edu.kz

Please sign this consent from if you agree to participate in this study.

- I have carefully read the information provided;

- I have been given full information regarding the purpose and procedures of the study;

- I understand how the data collected will be used, and that any confidential information will be seen only by the researchers and will not be revealed to anyone else;

- I understand that I am free to withdraw from the study at any time without giving a reason;

- With full knowledge of all foregoing, I agree, of my own free will, to participate in this study.

Signature: _____   Date: _____

A CASE STUDY OF THE LANGUAGE IDEOLOGY

ФОРМА ИНФОРМАЦИОННОГО СОГЛАСИЯ

Языковая идеология армянских семей в Казахстане: кейс-стади

ОПИСАНИЕ: Вы приглашены принять участие **в исследовании** (целью исследования является анализ использования языков в семье, идеология их использования и формирование идентичности Армян в Казахстанском контексте). Вам будет предложено принять участие в *(интервью, который затем будет проанализирован согласно качественному подходу)*.

ВРЕМЯ УЧАСТИЯ: Ваше участие потребует около *(30 минут)*.

РИСКИ И ПРЕИМУЩЕСТВА:

Риски, связанные с исследованием минимальны. В качестве ожидаемых преимуществ в результате исследования можно рассматривать (выявление отношения к языковой практике, понимание языковой идеологии и формирования этнической идентичности). Ваше решение о согласии либо отказе в участии никаким образом не повлияет на: *Вашу работу, медицинскую помощь, оценки в школе*.

ПРАВА УЧАСТНИКОВ: Если Вы прочитали данную форму и решили принять участие в данном исследовании, Вы должны понимать, что Ваше участие является **добровольным** и у Вас есть право **отозвать свое согласие или прекратить участие в любое время без штрафных санкций и без потери социального пакета, который Вам предоставляли.** В качестве альтернативы можно не участвовать в исследовании. Также Вы имеете право не отвечать на какие-либо вопросы. Результаты данного исследования могут быть представлены или опубликованы в научных или профессиональных целях.

КОНТАКТНАЯ ИНФОРМАЦИЯ:

Вопросы: Если у Вас есть вопросы, замечания или жалобы по поводу данного исследования, процедуры его проведения, рисков и преимуществ, Вы можете

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связаться с научным руководителем студента, Ассоциативным профессором Нетти Боивин, nettie.boivin@nu.edu.kz.

Независимые контакты: Если Вы не удовлетворены проведением данного исследования, если у Вас возникли какие-либо проблемы, жалобы или вопросы, Вы можете связаться с Комитетом Исследований Высшей Школы Образования Назарбаев Университета по телефону +7 7172 709359 или отправить письмо на электронный адрес gse_researchcommittee@nu.edu.kz

Пожалуйста, подпишите данную форму, если Вы согласны участвовать в исследовании.

- Я внимательно изучил представленную информацию;

- Мне предоставили полную информацию о целях и процедуре исследования;

- Я понимаю, как будут использованы собранные данные, и что доступ к любой конфиденциальной информации будет иметь только исследователь;

- Я понимаю, что вправе в любой момент отказаться от участия в данном исследовании без объяснения причин;

- С полным осознанием всего вышеизложенного я согласен принять участие в исследовании по собственной воле.

Подпись: _____   Дата: _____

A CASE STUDY OF THE LANGUAGE IDEOLOGY

Appendix B

<div align="center">

Parental Informed Consent form

A case study of the language ideology within

Armenian families in Kazakhstan

</div>

INTRODUCTION

I am inviting you to be interviewed for my case study. Also, during the interview I am asking you for permission to observe your child to understand family language and cultural practices of Armenian in Kazakhstan. Please take whatever time you need to discuss the study with your family, or anyone else you wish to. The decision to allow me to observe your child during our interview is up to you. In this research study, I will observe home environment and children language activity. I will NOT interact in any way with the children. For non-participatory observation I will prepare observation protocol where I will make the notes.In addition, I will verbally inform the children using age appropriate language about the rights they have and how the research is voluntary (see verbal child consent form).

You may stop the study or take your child out of the study at any time they judge it is in your child's best interest. You may also remove your child from the study for various other reasons. You can do this without my consent.

Your child can stop participating at any time. If your child stops he/she will not lose any benefits or economically, socially or psychologically harm.

TIME INVOLVEMENT: I will observe children during the interviewing of you and also about one or two hours during 2-3 days.

RISKS AND BENEFITS: Because I am not interacting in anyway with your children there is minimal risk. Also if your child does not feel comfortable they can tell me and the observation will stop.

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CONFIDENTIALITY: Your children's identity and any physical markers will not be revealed in the dissertation. I will not name your child but use pseudonyms for them. Also, all information about family will be destroyed after data analysis and participants' names and the name of town will be change.These notes will be kept in a locked secure storage facility and destroyed after the research is complete. Digital notes are kept on a secured password protected server before the project presentation and then will be deleting.

CONTACT INFORMATION:

Questions: If you have any questions, concerns or complaints about this research, its procedures, risks and benefits, contact the Research Project Supervisor for this student work, Assistant Professor Nettie Boivin, nettie.boivin@nu.edu.kz.

Independent Contact: If you are not satisfied with how this study is being conducted, or if you have any concerns, complaints, or general questions about the research or your rights as a participant, please contact the NUGSE Research Committee to speak to someone independent of the research team at +7 7172 709359. You can also write an email to the NUGSE Research Committee at gse_researchcommittee@nu.edu.kz

Permission   for   a   Child   to   Participate   in   Research

As parent or legal guardian, I authorize _____ (Child Identification Code) to become a participant in the research study described in this form.

Parent   or   Legal   Guardian's   Signature   Date

_____

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ФОРМА ИНФОРМАЦИОННОГО СОГЛАСИЯ ДЛЯ РОДИТЕЛЕЙ

Языковая идеология армянских семей в Казахстане: кейс-стади

ВВЕДЕНИЕ

Я приглашаю вас принять участие в интервью для моего исследования. Также, я прошу Вас разрешить мне во время интервью наблюдать за Вашим ребенком, чтобы исследовать использование языков в Вашей семье. Пожалуйста, Вы можете обсудить участие в исследовании с вашей семьей, либо с кем-либо еще. Решение о разрешении наблюдения за Вашим ребенком во время интервью является добровольным. В течение исследования, разрешите мне посмотреть Ваш дом, а также как дети разговаривают и на каком языке. Я абсолютно не буду контактировать с Вашими детьми. Для внешнего наблюдения я буду использовать протокол наблюдения, где я буду писать заметки. Кроме того, я в устной форме объясню детям, используя понятный для них язык их права, которые они имеют и что исследование носит добровольный характер (см устная форма согласия ребенка). Вы можете остановить исследование или забрать ребенка в любое время если Вы считаете это необходимым для вашего ребенка. Вы можете сделать это без моего согласия.

Ваш ребенок может прекратить участие в любое время. Если ваш ребенок откажется участвовать, он / она не будут иметь какие-либо экономические, социальные или психологические последствия.

ВРЕМЯ УЧАСТИЯ: Я буду наблюдать за детьми во время интервьюирования вас, а также около одного или двух часов в течение 2-3 дней.

РИСКИ И ПРЕИМУЩЕСТВА: Так как я не буду контактировать с Вашими детьми, риски минимальны. Кроме того, если ваш ребенок почувствует дискомфорт, он/она может сказать мне об этом, и я прекращу наблюдение.

КОНФИДЕНЦИАЛЬНОСТЬ: Идентичность Вашего ребенка и любые физические характеристики будут скрыты. Я не буду использовать имя Вашего ребенка, я буду использовать псевдонимы. Кроме того, вся информация о семье будет уничтожена после анализа данных и имена участников и название города будет изменены. Все записи будут храниться в закрытом. защищенном хранилище и уничтожены после того, как исследование будет завершено. Цифровые записи будут хранятся на защищенном сервере до презентации и затем будут удалены.

КОНТАКТНАЯ ИНФОРМАЦИЯ:

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Вопросы: Если у Вас есть вопросы, замечания или жалобы по поводу данного исследования, процедуры его проведения, рисков и преимуществ, Вы можете связаться с научным руководителем студента, Ассоциативным профессором Нетти Боивин, nettie.boivin@nu.edu.kz.

Независимые контакты: Если Вы не удовлетворены проведением данного исследования, если у Вас возникли какие-либо проблемы, жалобы или вопросы, Вы можете связаться с Комитетом Исследований Высшей Школы Образования Назарбаев Университета по телефону +7 7172 709359 или отправить письмо на электронный адрес gse_researchcommittee@nu.edu.kz

Пожалуйста, подпишите данную форму, если Вы согласны участвовать в исследовании.

Разрешение на ребенка для участию в научном исследовании Как родитель или законный опекун, я разрешаю _____ (идентификационный код ребенка), стать участником в исследовании, описанном в этой   форме.

Родителя   или   законного   опекуна   _____Подпись
_____Дата

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Appendix C

Verbal Assent for Children for the Research Study Entitled

A case study of the language ideology within

Armenian families in Kazakhstan

Study title: A case study of the language ideology within Armenian families in Kazakhstan

Researcher Name: Akmaral Turgaleyeva

Hi, my name is Akmaral. What is your name? I am studying in Nazarbayev University. I am a researcher. Do you know what that means? You know in the summer there is dirt and grass. Sometimes do you dig in the dirt? Sometimes you find things in the dirt. You are investigating or looking for things. That is what I will do. I will search for truth. So I want to watch how you speak and play. I want to watch you sing, telling story, play games, and do arts and crafts. We will take notes and check on this piece of paper. Do you understand? Do you have questions? If you feel strange then you can ask me not to watch you. You can say stop please. So can you tell me what I am doing? Yes and what can you do if you do not feel comfortable. Yes you can say stop please.

After I've described the study to you, you can decide whether or not you would like to participate.

I will come two or three times in your house. So you will see me during some time. You can pick a pretend name so we can call you that in the story we are writing. We will keep your name a secret. We won't tell anyone so it will be a secret. OK?

You do not have to play with us. You can stop any time okay?

Do you have any questions?

Can I look how you speak and play at home?

YES   [ ]

NO   [ ]

Participants Identification Code (not name):

Date:

Time:

Investigator: Akmaral Turgaleyeva

Contact Information: 87014260195 or akmaral.turgaleyeva@nu.edu.kz

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Устная форма согласия для детей участвующих

в научно-исследовательской работе под названием

Языковая идеология армянских семей в Казахстане: кейс-стади

Тема: Языковая идеология армянских семей в Казахстане: кейс-стади

Исследователь: Акмарал Тургалеева

Привет, меня зовут Акмарал. Как тебя зовут? Я учусь в Назарбаев Университете. Я исследователь. Ты знаешь, что это значит? Например, летом много песка и травы. Вы любите играть в песке? Иногда вы находите что-нибудь интересное в песке. Вы рассматриваете ее внимательно. Это то, что я буду делать. Я буду искать истину. Поэтому я хочу посмотреть, как вы разговариваете и играете.

Я хочу посмотреть, как ты поешь, рассказываешь историю, играешь в игры, и делаешь подделки. Я буду делать заметки в своем блокноте. Ты понимаешь? У тебя есть вопросы? Если ты почувствуешь себя странно, то ты можешь попросить меня не смотреть на тебя. Ты можешь сказать, остановитесь, пожалуйста. Так что ты можешь сказать мне, что я делаю? Да и что ты должен сказать мне, если почувствуешь себя плохо. Да, ты можешь сказать, остановитесь, пожалуйста. Теперь, после того как я рассказала про исследование, ты можешь решить, участвовать или нет.

Я приду два или три раза к вам в доме. Таким образом, ты будешь видеть меня в течение некоторого времени. Ты можешь выбрать, как тебя называть и я буду тебя так звать. Я буду держать твое имя в тайне. Мы никому не скажем, это будет секретом. Хорошо?

Ты можешь не играть со мной. Ты можете сказать стоп в любое время, хорошо?

У тебя есть вопросы?

Могу ли я посмотреть, как ты разговариваешь и играешь?

ДА [   ]

НЕТ [   ]

Идентификационный код участника (не имя):

Дата:

Время:

Исследователь: Акмарал Тургалеева

Контактная информация: 87014260195 или akmaral.turgaleyeva@nu.edu.kz

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Appendix D

Interview Protocol

Note: In order to engage participant to feel comfortable and don't hesitate me there are opened-ended questions due to semistructure interview

Time of interview: _____   Date: _____

Interviewee:_____

Dear (Participant's name),

Good morning. Let me introduce myself. My name is Akmaral. I am doing master's program at NU GSE. Many thanks for joining this research which is aimed at investigating your language practices at home.

1. This is the consent form which confirms confidentiality of this interview. You can take your time and read it. Sign it afterwards, please.

2. Do you mind that the interview will be recorded? The record will be deleted after our project presentation.

3. The duration of the interview will be approximately 30 minutes.

If you have something to add after the interview you are welcome to email me.

If you don't have any questions we can start the interview.

[Turn on the tape recorder]

Background of Respondent:

Name: _____

Where do you live?

What is your gender?

What is your age?

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What is your level of degree?

What is your child/children age?

Where did you born?

When did you arrive to Kazakhstan?

1. *What is your first language? Do you use this language at home? To whom do you use it to?*

2. *What language do you choose to speak to your child? Why?*

3. *If there are two or more languages at home? Which one do you use or both? Why?*

4. *Do you think learning languages is important?*

5. *How can your child learn Russian, Kazakh and mother-tongues? Do you set targets or expectations for him/her? Do they achieve your expectations?*

6. *Do you encourage children learning mother tongue in Kazakhstan? Do you think speaking one's mother tongue is important (in terms of cultural identity, economic concerns, job opportunity, etc)*

7. *How could you describe the status of Armenian in Kazakhstan?*

8. *Does anyone in the family help the child to practice Armenian?*

9. *Do you think being able to speak Kazakh, Russian or English is important in Kazakhstan (in terms of cultural identity, economic concerns, job opportunity, etc)?*

10. *What do you think of the language policy in Kazakhstan (Kazakh revitalization, trilingual policy)?*

11. *Do you buy any language (Armenian/Russian/Kazakh/English)-learning-related facilities/tools for your child? (software, CDs, DVDs, etc) Why?*

12. *Do you think those facilities/tools facilitate the effectiveness of learning languages?*

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13. *Do you encourage your child to participate in language(Armenian/Russian/Kazakh/English)-learning-related activities? (eg. watch foreign movies, story-telling activities, national celebrations etc) Why?*

14. *Do you think such activities facilitate the effectiveness of language learning?*

15. *Did you have any family trip to Armenian in the past year? Did you plan it to improve your child's Armenian learning?*

16. *Do you think the trip will facilitate the effectiveness of Armenian learning?*

17. *Does your family provide other chances for your child to learn languages? (eg. native family friends to talk to, language courses , etc)*

Thank you for your cooperation and participation in this interview. I assure you of the confidentiality of the responses and it information will not be disclosed under any circumstance.

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Протокол интервью

Примечание: Для создания доверительной обстановки при интервьюировании участников, интервью является частично структурированным с открытыми вопросами.

Время интервью: _____ Дата: _____

Респондент: _____

Уважаемый (-ая) (имя участника),

Доброе утро. Позвольте мне представиться. Меня зовут Акмарал. Я учусь в магистратуре Назарбаевского университета. Большое спасибо за участие в моем исследовании, целью которого является изучение языковых практик в семье.

1. Это форма согласия, которая подтверждает конфиденциальность данного интервью. Пожалуйста, прочитайте его внимательно и затем подпишите.

2. Вы не возражаете, если я буду записывать интервью на диктофон? Запись будет удалена после презентации проекта.

3. Длительность интервью составит около 30 минут.

Если у вас будут вопросы, вы можете связаться со мной по электронной почте.

Если у вас нет ни каких вопросов, мы можем начать интервью.

[Включается диктофон]

Информация об участнике:

Имя: _____

Где Вы живете?

Ваш пол?

Сколько Вам лет?

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Какое у Вас образование?

Сколько лет Вашим детям?

Где Вы родились?

Когда Вы переехали в Казахстан?

1. Какой Ваш родной язык? Говорите ли вы на нем дома? С кем вы говорите на родном языке?

2. На каком языке Вы говорите с Вашим ребенком? Почему?

3. Если Вы говорите на двух и более языках, какой язык Вы используете дома или оба? Почему?

4. Как Вы думаете, изучение языков важно?

5. Как Ваш ребенок изучает языки (казахский, русский, армянский)? Какие у вас есть цели и ожидания в изучении языков? Удовлетворяют ли они Ваши ожидания?

6. Вы поощряете, помогаете детям изучить свой родной язык в Казахстане? Как вы думаете, знание родного языка является важным (с точки зрения культурной идентичности, экономических приоритетов, возможности трудоустройства и т.д.)

7. Как Вы могли бы охарактеризовать статус армянского языка в Казахстане?

8. Кто-нибудь в семье помогают ребенку практиковать армянский язык?

9. Как вы думаете, знание казахского, русского и английского языков в Казахстане имеет важное значение (с точки зрения культурной идентичности, экономические перспективы, возможности трудоустройства и т.д.)?

10. Что вы думаете о языковой политике в Казахстане (распространение казахского языка, полиязычная политика)?

11. Вы покупаете какие- либо средства для изучения (армянский / русский / казахский / английский) языка? (программное обеспечение, CD, DVD и т.д.) Почему?

12. Считаете ли вы, что эти средства/инструменты помогают в обучении языку?

13. Поощряете ли вы своего ребенка в участии в мероприятиях связанных с изучением языка (на армянском языке / русском / казахском / английском)? (Например, просмотр фильмов на иностранном языке, мероприятия где рассказывают истории, национальные праздники и мероприятия и т.д.) Почему?

14. Как вы думаете, такие мероприятия помогают в изучении языка?

15. Были ли у Вас семейная поездка в Армению в прошлом году? Вы планировали использовать данную поездку для улучшения изучения армянского языка Вашим ребенком?

16. Считаете ли вы, что поездка будет способствовать эффективности изучения армянского языка?

17. Предоставляет ли ваша семья ребенку другие возможности для изучения языков? (например, когда ваш ребенок говорит с друзьями на армянском или др. языке, языковые курсы и т.д.)

Благодарим Вас за сотрудничество и участие в этом интервью. Я заверяю Вас, что вся информация будет конфиденциальна и не будет раскрыта ни при каких обстоятельствах.

A CASE STUDY OF THE LANGUAGE IDEOLOGY

Appendix E

Observation Protocol

Project title: A case study of the language ideology within Armenian families in Kazakhstan

Date:

Time Observation Began:

Time Ended:

The purpose of observation is to gather as much information about the language practices (social-cultural, ethnic and global) at home as possible.

1. Subject of the Observation: home environment

2. Describe the project setting (color, size, shape, furniture or equipment in the space room)

3. By answering the following questions, describe the interactions that take place during the observation.

3.1. Who is interacting?

Children with parents or other adult family members

Child with Child

Adults with Adults

3.2. How do they interact? What are the languages they use? Describe 1 or 2 examples.

_____

____

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4. Language Practices

Language (Armenian, Russian, Kazakh, other)	Practices: social-cultural, ethnic, global (tell story, read book, national instruments, souvenirs, skipe conversation, listening music)	Participants (mother, father, sister, brother, grandfather/mother)	Description (duration, emotion (likes or doesn't like), celebration or routine practice)

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Appendix F

Data sample

Observation Protocol

Project title: A case study of the language ideology within Armenian families in Kazakhstan

Date: 16.12.2016

Time Observation Began: 16.00

Time Ended: 19.00

The purpose of observation is to gather as much information about the language practices (social-cultural, ethnic and global) at home as possible.

1. Subject of the Observation: home environment

The rent apartment is with 2 rooms.

2. Describe the project setting (color, size, shape, furniture or equipment in the space room)

The rooms have only furniture and equipment which were provided by landlord. There are also TV, computer with internet and children toys.

3. By answering the following questions, describe the interactions that take place during the observation.

3.1. Who is interacting?

Children with parents or other adult family members

Child with Child

Adults with Adults

3.2. How do they interact? What are the languages they use? Describe 1 or 2 examples.

1. Son interacts with grandfather, child wants to play with adult, but G. wants to sleep and ask child to be quieter. They use Armenian, G. asks Armenian and child answers Armenian.

2. Grandmother speaks with her daughter (mother 1). They discuss what to prepare to dinner, they want to prepare traditional food because 16th is Kazakh national holiday. They speak Armenian.

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4. Language Practices

Language (Armenian, Russian, Kazakh, other)	Practices: social-cultural, ethnic, global (tell story, read book, national instruments, souvenirs, skipe conversation, listening music)	Participants (mother, father, sister, brother, grandfather/mother)	Description (duration, emotion (likes or doesn't like), celebration or routine practice)
Kazakh	Watching TV "Balapan channel"	Son	Son likes, but other just passive listening to
Armenian	Skipe conversation	Grandparents, mother	30 min
Armenian	Candies from Armenia		Grandfather went to Armenia and bring it
Armenian	Traditional food	Mother, grandmother	Women can prepare it at home