

**Exploring Beliefs, Practices and Language Management of Transnational Kazakh
Families**

Elmira Mussabalina

Submitted in partial fulfillment of the requirements for the degree of
Master of Arts
in
Multilingual Education

Nazarbayev University Graduate School of Education

May, 2025

Word count: 24000

Author Agreement

By signing and submitting this license, I, Elmira Mussabalina, grant to Nazarbayev University (NU) the non-exclusive right to reproduce, convert (as defined below), and/or distribute my submission (including the abstract) worldwide in print and electronic format and in any medium, including but not limited to audio or video.

I agree that NU may, without changing the content, convert the submission to any medium or format for the purpose of preservation. I also agree that NU may keep more than one copy of this submission for purposes of security, back-up and preservation.

I confirm that the submission is my original work, and that I have the right to grant the rights contained in this license. I also confirm that my submission does not, to the best of my knowledge, infringe upon anyone's copyright.

If the submission contains material for which I do not hold copyright, I confirm that I have obtained the unrestricted permission of the copyright owner to grant NU the rights required by this license, and that such third-party owned material is clearly identified and acknowledged within the text or content of the submission.

NU will clearly identify my name as the author or owner of the submission, and will not make any alteration, other than as allowed by this license, to your submission.

I hereby accept the terms of the above Author Agreement.

Author's signature:

A handwritten signature in black ink, appearing to be 'Juf' with a small flourish at the end.

Date: 26.05.2025

Declaration

I hereby declare that this submission is my own work and to the best of my knowledge it contains no materials previously published or written by another person, or substantial proportions of material which have been submitted for the award of any other course or degree at NU or any other educational institution, except where due acknowledgment is made in the thesis. This thesis is the result of my own independent work, except where otherwise stated, and the views expressed here are my own.

Author's signature:

A handwritten signature in black ink, appearing to be 'Nif' with a small mark above the 'f'.

Date: 26.05.2025

**Ethical Approval**

53 Kabanbay Batyr Ave.
Astana 010000
Republic of Kazakhstan
Date: October 31, 2024

Dear,

Elmira Mussabalina

This letter now confirms that your research project titled:

Exploring Beliefs, Practices, and language Management of Transnational Kazakh Families

has been approved by the Graduate School of Education Ethics Committee of Nazarbayev University.

You may proceed with contacting your preferred research site and commencing your participant recruitment strategy.

Yours sincerely,

Syed Abdul Manan.

On behalf of:

Dr Syed Abdul Manan, *PhD*
Chair, GSE Ethics Committee
Graduate School of Education
Nazarbayev University

Block C3, Room 5032
Office: +7(7172)6016
Mobile: +77079240053

email: syed.manan@nu.edu.kz, gse.irec@nu.edu.kz

CITI Training Certificate



Completion Date 12-Sep-2024
Expiration Date 12-Sep-2027
Record ID 64990344

This is to certify that:

Elmira Mussabalina

Has completed the following CITI Program course:

Not valid for renewal of
certification through CME.

Social & Behavioral Research - Basic/Refresher
(Curriculum Group)

Social & Behavioral Research - Basic/Refresher
(Course Learner Group)

1 - Basic Course
(Stage)

Under requirements set by:

Nazarbayev University

CITI
Collaborative Institutional Training Initiative

101 NE 3rd Avenue, Suite 320
Fort Lauderdale, FL 33301 US
www.citiprogram.org

Generated on 02-Oct-2024. Verify at www.citiprogram.org/verify/?w2342d45c-3c66-4587-98cc-837709643a83-64990344

Acknowledgments

I would like to express my sincere gratitude to my thesis supervisor Dr Syed Manan for his consistent guidance and timely constructive and detailed feedback on my thesis. The writing of this thesis would not have been possible without his continuous invaluable guidance and support.

I am grateful to the whole GSE faculty and management who have taught, guided and supported me during the two years of my studies at NU GSE, which were full of interactive learning experiences.

I also would like to thank my family, my spouse and children for their constant support throughout my studying and writing the thesis.

Lastly, my heartfelt thanks to my groupmates for their support and advice in the times of confusion.

Abstract

Exploring Beliefs, Practices, and Language Management of Transnational Kazakh Families

This study investigates the beliefs, practices, and strategies of transnational Kazakh families in managing multilingual environments in Kazakhstan and abroad. It addresses the complex dynamics of language preservation, cultural identity, and family language policies within increasingly globalizing world and societal pressures. The purpose of this study is to understand how parents' beliefs influence their family language practices and how children negotiate their linguistic identities. Employing a qualitative case study approach, data were collected through narrative writings, semi-structured interviews, and an observation of one family with diverse linguistic background living in Astana. The findings reveal a shared recognition of the importance of Kazakh language and culture, despite varied management strategies and external challenges such as societal attitudes and environmental influences. The families actively employ immersive cultural activities, deliberate language practices, and support mechanisms to maintain their linguistic heritage. Children's agency and identity development emerge as crucial factors, with active participation influencing language maintenance and cultural continuity. This research contributes valuable insights into the role of family beliefs and practices in sustaining multilingualism, informing language policy, educational practices, and community initiatives aimed at cultural preservation in Kazakhstan and similar multilingual contexts.

Keywords: *multilingualism, language, family, beliefs, management, identity, practice, strategies*

Аңдатпа

Транснационалдық Қазақ Отбасыларының Сенімдер, Дәстүрлер және

Тілдік Меңгеруін зерттеу

Бұл зерттеу Қазақстан мен шетелдегі көптілді ортасында тілдерді меңгеру трансклассикалық қазақ отбасыларының сенімдері, дәстүрлері және стратегияларын қарастырады. Ол жаһанданудың және қоғамның қысымдарының артуына байланысты тілдік сақтау, мәдени тұлға және отбасы тілді саясатының күрделі динамикасын зерттейді. Мақсаты — ата-аналардың сенімдері олардың отбасы тілдік тәжірибелеріне қалай әсер ететінін және балалар өздерінің лингвистикалық бейімділіктерін қалай меңгереді екендігін түсіну. Сапалы кейс-стади әдісін пайдалана отырып, деректер үш отбасынан баяндама жазу, сұхбат алу және бақылау арқылы жинақталды. Бұл үш отбасының әртүрлі тілді негізінде жинақталған деректеріне сүйенген зерттеу нәтижелері қазақ тілі мен мәдениетінің маңыздылығын бірлесе танытынын көрсетеді, алайда тілдер меңгеру стратегияларында әртүрлілігі мен сыртқы кедергілердің — қоғам көзқарастары мен қоршаған ортамен әсерлер — бар екендігін айқындайды. Отбасы мүшелері белсенді түрде мәдени іс-шаралар, ойлаулы тілдік тәжірибелер және қолдау механизмдерін қолдана отырып, тілдік мұраларын сақтап қалуға тырысады. Балалардың белсенділігі мен жеке тұлға дамуы маңызды факторлар ретінде кездесті, олар тілдік қолдау мен мәдени сабақтастыққа әсер етеді. Бұл зерттеу – көптілділіктің сақталуында отбасы сенімдері мен дәстүрлерінің рөлін айқындап, Қазақстандағы және осындай көптілді ортадағы тіл саясаты, білім беру тәжірибелері мен қоғам инициативаларын дамытуға ықпал етеді.

***Тірек сөздер:** көптілділік, тіл, отбасы, сенімдер, меңгеру, жеке тұлға, дәстүр, стратегиялар*

Аннотация

Исследование Убеждений, Практик и Управления Языком в

Транснациональных Казахских Семьях

Это исследование посвящено изучению убеждений, практик и стратегий транснациональных казахских семей по управлению многоязычной средой в Казахстане и за границей. В работе рассматриваются сложные динамики сохранения языка, культурной идентичности и семейной языковой политики на фоне роста глобализации и общественного давления. Цель исследования - понять, как убеждения родителей влияют на их семейные языковые практики и как дети определяют свою лингвистическую идентичность. В рамках качественного кейс-стади были собраны данные посредством рассказов, полуструктурированных интервью и наблюдения одной семьи с разным языковым фоном в Астане. Результаты показывают, что несмотря на различия в стратегиях управления и внешние трудности, такие как общественные настроения и влияние окружения, все семьи осознают важность казахского языка и культуры. Семьи активно используют иммерсивные культурные мероприятия, осознанные языковые практики и механизмы поддержки для сохранения своего языкового наследия. Активность детей и развитие их личности выступают важными факторами, определяющими поддержание языка и культурное наследие. Это исследование вносит ценный вклад в понимание роли семейных убеждений и практик в поддержании многоязычия, а также способствует развитию языковой политики, образовательных подходов и общественных инициатив, направленных на сохранение культуры в Казахстане и аналогичной многоязычной среде.

Ключевые слова: многоязычие, язык, семья, убеждения, управление, идентичность, практика, стратегии

Table of Contents

Author Agreement.....	ii
Declaration.....	v
Ethical Approval.....	viii
CITI Training Certificate.....	ix
Acknowledgments.....	x
Abstract.....	xi
Аңдатпа.....	xii
Аннотация.....	xiii
Chapter 1: Introduction.....	1
Background Information.....	1
Problem Statement.....	4
Purpose of the Study and Research Questions.....	5
Significance of the Study.....	6
Definitions of Key Terms.....	8
Outline of the Thesis.....	9
Chapter 2: Literature Review.....	11
Sociolinguistic Profile of Kazakhstan.....	11
Family Language Policy in Transnational Kazakh Families.....	12
Key Concepts.....	13
<i>Language Policy and Planning</i>	13
<i>Family</i>	13
<i>Transnational Families</i>	13
<i>Family Language Policy</i>	14
Family Language Policy as a ‘Theoretical Framework’.....	15
<i>Factors Influencing Family Language Policy</i>	18
Language Acquisition of Children.....	19
Child Agency in Family Language Policy.....	20
Factors Influencing Family Language Policies.....	23
Language Beliefs.....	24
Language Management.....	26
Language Practice.....	27
Studies in the Kazakhstani Context.....	29
Research Gaps.....	30
Summary.....	32
Chapter 3: Methodology.....	35

Research Design.....	35
Research Site.....	38
Sampling.....	39
Data Collection Tools.....	40
<i>Narrative Writing</i>	41
<i>Semi-structured Interviews</i>	42
<i>Observations</i>	42
Data Collection Procedures.....	43
Data Analysis Procedures.....	44
Ethical Considerations.....	45
Summary.....	46
Chapter 4: Findings.....	48
Participant-Families.....	48
<i>The German-Kazakh Family</i>	49
<i>The Russian-Kazakh Family</i>	50
<i>The Japanese-Kazakh Family</i>	51
RQ1: Main Beliefs of Transnational Parents Towards Use and Preservation of Multiple Languages.....	52
<i>Language Use Dynamics</i>	52
<i>Language as a Necessity</i>	54
<i>Cultural Integration</i>	54
RQ2: Managing Language Practices to Maintain and Develop Kazakh Language.....	56
<i>Language Development Strategies</i>	56
<i>Family Language Practices</i>	59
<i>Family Language Practice Challenges</i>	60
RQ3: Managing Language Practices in Transnational Kazakh Families for Children's Identity and Skill Development.....	61
<i>Identity</i>	61
<i>Language Challenges</i>	63
<i>Family Support</i>	64
Summary.....	65
Chapter 5: Discussion.....	69
The Families' Beliefs Towards Language Preservation and Use of Multilingualism.....	69
Heritage Language Preservation in Multilingual Contexts.....	73
Addressing Challenges in Heritage Language Maintenance: Insights from Family Experiences.....	75
Integration with Theoretical Framework.....	77
Summary.....	82

Chapter 6: Conclusion.....	85
Main Findings of the Study	85
Limitations.....	89
Recommendations	90
Future Research Directions.....	91
Final Reflection.....	92
Summary.....	94
References	97
Appendix A: AI Declaration Form	110
Appendix B: Consent Letters	112
Appendix C1: Data Collection Instrument – Narrative Writing.....	123
Appendix C2: Data Collection Instrument - Interview Questions.....	132
Appendix C3: Data Collection Instrument – Observation Protocol	141
Appendix D1: Data Analysis – Interview Transcript.....	142
Appendix D2: Data Analysis –Coding Samples.....	143

List of Tables

Table 1. <i>Participant Information</i>	40
---	----

List of Figures

Figure 1. <i>The Interdisciplinary Framework of FLP</i>	15
---	----

Chapter 1: Introduction

Background Information

As globalization continues to spread all over the world, the phenomenon of multilingualism with families becomes increasingly widespread, shaping not only linguistic landscapes but also cultural identities (Smagulova & Landau, 2020). In today's world, families where multiple languages are spoken often face unique dynamics and challenges in language acquisition and language use (Akhmetova et al., 2021). In Kazakhstan, a nation known for its ethnolinguistic diversity, multilingual families navigate complex linguistic environments, often employing Kazakh, Russian, and increasingly, English (Zhanatkyzy & Ydyrys, 2021).

This study focuses on the beliefs, practices, and strategies employed by multilingual families, with an emphasis on those involving Kazakh speakers, to maintain and develop language competencies in Kazakh and other languages (Zharkynbekova & Aimoldina, 2022). The research aims to illustrate the importance of family language policies, management, and practices in shaping children's language development (King & Fogle, 2020). It explores how parental beliefs towards multilingualism are connected to cognitive flexibility, cultural ties, and career prospects, while also considering potential challenges arising from societal pressures and concerns about academic performance (Kim et al., 2022).

Globalization has increased the spread of multilingualism, which means people use two or more languages with a community or family. Within the context of Kazakhstan, a nation is known by its ethnolinguistic diversity, multilingual families try to develop complex linguistic environments (Zhanatkyzy & Ydyrys, 2021). Here, families often employ multiple languages such as Kazakh, Russian, and increasingly, English, making the study of language dynamics both crucial and applicable (Smagulova & Cherkas, 2022).

These families' beliefs and practices significantly influence language management and transmission across generations. Multilingual families, where parents and children use more than one language in their everyday lives, demonstrate unique dynamics in language acquisition and usage. In Kazakhstan, this phenomenon is particularly complex due to the country's historical and cultural context. The linguistic situation in Kazakhstan has been shaped by various factors, including Soviet-era policies, post-independence language revival efforts, and recent globalization trends. While Kazakh is the state language, Russian continues to play a significant role in many spheres of life, and English is gaining importance as a language of international communication and economic opportunity (Zharkynbekova & Aimoldina, 2022). In this context, Kazakh families face unique challenges in maintaining and developing language skills across generations. The interplay between Kazakh, Russian, and English creates a complex linguistic environment where families must navigate various societal, educational, and cultural pressures. Research on multilingual families in Kazakhstan is important for several reasons. Firstly, it provides insights into the effectiveness of language policies at the family level. Secondly, it reveals the strategies families employ to maintain Kazakh language and culture while also embracing other languages. Finally, it informs educational practices and policies to better support multilingual children.

Beliefs about languages are significant in multilingual families. Parents' positions about different languages can affect their children's language development and competence. A positive attitude towards multilingualism connects to benefits such as cognitive flexibility, cultural ties, and better job opportunities (Allisoy, 2024). On the contrary, negative views may rise from concerns about potential trouble, societal pressures to integrate with the dominant language, and worries about children's academic performance (Iqbal et al., 2024).

In practice, multilingual families use different methods to nurture several language skills. First, One Person, One Language (OPOL) is when each parent constantly speaks a different language to the child. Next one, Minority Language at Home (MLAH) when the family uses only the minority language at home while the dominant language is spoken outside the house. Third, Time and Place Strategy, when various languages are used at special times or situations. Such practices are established based on the family's unique conditions, such as the parents' language competences, the sociolinguistic environment, and access to language resources.

Managing multiple languages within a family involves several purposeful and strategic efforts. One such effort would be creating a supportive environment by giving access to books, media, and community events in different languages. Another effort would be engaging in active language learning, when children enroll in language classes, use language learning apps, and have peer interaction in multiple languages. The final strategic effort would be to navigate educational systems by communicating with educators and making sure that the child's multilingual needs are matched with educational settings.

This study specifically aims to explore beliefs Kazakh families hold about language use and importance, practices these families employ to maintain and develop language skills, and management strategies used to navigate the multilingual environment. By examining these aspects, this research contributes to our understanding of how multilingual Kazakh families navigate their complex linguistic landscape while striving to maintain their cultural heritage in an increasingly globalized world (Smagulova & Cherkas, 2022). The findings will have implications for language policy, education, and cultural preservation efforts in Kazakhstan and potentially in other multilingual contexts.

Problem Statement

The rapid process of globalization has led to the rise of multilingual families worldwide, profoundly impacting cultural identities and linguistic practices (Smagulova & Landau, 2020). In Kazakhstan, a country characterized by its ethnolinguistic diversity, transnational Kazakh families are at the front line of this transformation, often experiencing various challenges where multiple languages, including Kazakh, Russian, and English are used (Zhanatkyzy & Ydyrys, 2021; Zharkynbekova & Aimoldina, 2022).

While multilingualism can offer cognitive, cultural, and social benefits (Bialystok, 2001), it also presents substantial challenges, such as maintaining balanced language proficiency and fostering strong identity formation in children (Portes & Rumbaut, 2001). The phenomenon of language dominance, where one language prevails due to greater exposure, can lead to imbalanced proficiency and potential language attrition, especially in heritage languages (De Houwer, 2009). For Kazakh families, ensuring the transmission and development of the Kazakh language within these dynamics is crucial but filled with difficulties.

A significant gap exists in understanding how transnational Kazakh families manage these linguistic challenges and make strategic decisions about language use. Family language policies play a crucial role in shaping children's linguistic development and identity formation (King & Fogle, 2020). Parents' beliefs about multilingualism can influence not only their children's cognitive flexibility and cultural connections but also their career prospects (Allisoy, 2024; Iqbal et al., 2024). Despite this, there is limited research on the specific strategies these families employ, such as the One Person, One Language (OPOL) method or the Minority Language at Home (MLAH) strategy, and the challenges they face from societal pressures and limited resources (Zharkynbekova & Aimoldina, 2022).

Furthermore, societal and educational pressures can force families to prioritize dominant languages, potentially at the expense of heritage languages and cultural ties (Chao, 2007). This trend is particularly pronounced in Kazakhstan, where historical, political, and social factors influence language preferences and opportunities (Moore & Anderson, 2021).

This study seeks to explore and illuminate the beliefs, practices, and management strategies of transnational Kazakh families in maintaining and developing multilingual competencies. By investigating factors such as community support, access to language resources, and societal attitudes, this research aims to offer insights into how families navigate their unique linguistic landscapes (Smagulova & Cherkas, 2022). The outcomes are expected to contribute to understanding the broader implications for language policy, educational support, and cultural preservation within Kazakhstan and similar multilingual contexts (Curdt-Christiansen & Lanza, 2021).

Purpose of the Study and Research Questions

The study aims to analyze the language beliefs, practices, and management strategies of multilingual Kazakh families. Particularly, it will study parents' beliefs about language use and their influence on family language practices and children's language development. The research will explore everyday language strategies such as One Person, One Language (OPOL), Minority Language at Home (MLAH), and Time and Place approaches, evaluating their effectiveness and challenges. Additionally, the study will identify main challenges in maintaining multiple languages, including societal pressures, limited resources, and educational barriers. It will also assess the impact of external factors like community support, access to language resources, and societal attitudes on language maintenance and development. Through this comprehensive approach, the study aims to

provide insights into how transnational Kazakh families deal with the language use, identity formation, and multilingual development in their unique context.

The study will provide a deeper understanding of the complex dynamics involved in managing multiple languages within multilingual family settings by addressing the following research questions:

1. What are the main beliefs of transnational parents towards the use and preservation of multiple languages in the families?
2. How do transnational Kazakh families manage language practices to maintain and develop Kazakh language within the family?
3. How do transnational Kazakh families manage languages to account for the identity and skills related needs of their children?

Significance of the Study

While multilingualism offers cognitive, cultural, and social advantages (Bialystok, 2001), families raising children in multilingual environments often face significant challenges that can hinder the development of language skills and identity formation in children. These challenges include language dominance issues, inconsistent exposure to languages, and sociocultural pressures. The phenomenon of language dominance, where one language becomes more important because of greater exposure, can lead to imbalanced proficiency (Portes & Rumbaut, 2001), creating difficulties for children in activating and using their less dominant languages. Multilingual families often struggle with providing consistent exposure to all languages involved, particularly when certain languages lack support outside the home. De Houwer (2009) highlights that limited opportunities for practice in less dominant languages can result in language attrition. Moreover, social dynamics can impose pressures on language learning, with families

potentially experiencing stigma or lack of community support for using multiple languages (Chao, 2007). This can lead to the involuntary prioritization of a dominant societal language instead of heritage languages, influencing intergenerational transmission. These challenges are significant to consider as they can affect cognitive development and cultural identity, potentially leading to a diminished sense of self among children who may feel disconnected from their heritage (Nicoladis & Secco, 2000). Furthermore, the potential positive outcomes of multilingualism may not be fully realized if foundational language skills are inadequately developed due to these challenges.

In this study, the focus is on transnational Kazakh families to understand their process of nurturing various foreign languages. By examining their beliefs, practices, and management strategies, one can gain valuable insights into how multilingual families navigate the complexities of language learning and maintenance. This research is particularly significant as it addresses the often-overlooked challenges faced by multilingual families, such as limited resources for minority language learning, pressures to prioritize the dominant language, and possible identity conflicts. While some studies have explored the cognitive and educational advantages of multilingualism, few have specifically addressed how families actively manage their multilingual environments (Grosjean, 2010). This lack of targeted research highlights the need for a deeper understanding of the lived experiences of multilingual families, exploring how their beliefs and practices can either reduce or escalate the challenges they face. By situating the specific context of transnational Kazakh families within the broader theoretical framework of multilingualism challenges, this study aims to bridge the gap in existing research and provide insights that could inform both theory and practice in supporting multilingual families.

This study on the beliefs, practices, and management strategies of multilingual Kazakh families is significant mainly due to its potential impact within Kazakhstan's unique linguistic and cultural context (Portes & Rumbaut, 2001). Kazakhstan, with its diverse population and recent history of language policy changes, presents a unique environment for multilingual families. The findings of this research are expected to provide valuable insights into how transnational Kazakh families deal with the challenges of maintaining their heritage language while also acquiring proficiency in other languages, particularly English.

The results of this study could inform language policies to support the preservation of Kazakh alongside other languages in families and educational settings (Curdt-Christiansen & Lanza, 2021). This is particularly relevant to Kazakhstan's trilingual policy, which promotes Kazakh, Russian, and English.

The research findings could support the development of culturally sensitive educational approaches in Kazakhstan, helping educators better understand and address the needs of multilingual students from transnational Kazakh families (Moore & Anderson, 2021). This could lead to more effective teaching strategies and curriculum design that integrate Kazakh language and culture while supporting multilingual development.

Furthermore, the study's outcomes may inform the creation of community-based programs in Kazakhstan that support Kazakh language maintenance and cultural preservation, fostering a more inclusive approach to language policy and practice within the country (Hoffmann & Kovács, 2020).

Definitions of Key Terms

The increasing predominance of multilingual families around the world has given rise to a range of language challenges, as these families control the acquisition and

proficiency in multiple languages. This study examines the key concepts and language practices that shape the experiences of multilingual families, including globalization, multilingualism, ethnolinguistic diversity, and family language policies.

Globalization is the process by which the world is becoming increasingly interconnected, leading to the spread of multilingualism across families and communities (Smagulova & Landau, 2020). **Multilingualism** refers to the phenomenon of using two or more languages within a community or family (Akhmetova et al., 2021; Smagulova & Landau, 2020). **Multilingual families** are those where multiple languages are spoken, often facing unique dynamics and challenges in language acquisition and use (Akhmetova et al., 2021; Zhanatkyzy & Ydyrys, 2021). **Ethnolinguistic diversity** shows the diversity of languages and ethnic groups within a nation, as is the case in Kazakhstan (Zhanatkyzy & Ydyrys, 2021; Zharkynbekova & Aimoldina, 2022). **Family language policies** are the beliefs, practices, and strategies used by multilingual families to maintain and develop language competencies in different languages (King & Fogle, 2020; Zharkynbekova & Aimoldina, 2022). **Language dominance** is the phenomenon where one language becomes more important due to greater exposure, leading to imbalanced proficiency in the languages used by multilingual families (Portes & Rumbaut, 2001), while **language attrition** refers to the loss or decline of language proficiency, particularly in less dominant languages, due to limited opportunities for practice (De Houwer, 2009).

Outline of the Thesis

This thesis consists of six chapters: Chapter 1 introduces the study, Chapter 2 covers the literature review of the study, and Chapter 3 describes the methodology. Chapter 4 presents the findings of the study, Chapter 5 discusses these findings in light of

relevant literature, and Chapter 6 concludes this thesis with recommendation for further research.

Chapter 2: Literature Review

This chapter reviews literature relevant to the current study that explores language beliefs, practices and management of transnational Kazakh families. In this study transnational Kazakh families' language choices and language policies will be explored. International and local studies discussing the following themes are included: language practices, language beliefs, language management along with the gap in literature. The chapter begins with sociolinguistic profile of Kazakhstan, descriptions of key concepts and concludes with a description of the theoretical framework.

Sociolinguistic Profile of Kazakhstan

Kazakhstan is a multilingual country characterized by a complex and dynamic linguistic landscape. The official state language is Kazakh, a Turkic language written in Cyrillic script, which holds cultural and national significance for the Kazakh people (Suleimenova & Sultangalieva, 2014). Russian also plays a significant role as an interethnic lingua franca, especially in urban areas, government, business, and education (Kozhanov, 2013). The country's sociolinguistic environment reflects its diverse population, which includes ethnic Kazakhs, Russians, and numerous other minority groups such as Uzbeks, Ukrainians, Uyghurs, and Tatars. This diversity contributes to a society where multiple languages coexist and influence each other, fostering a situation of diglossia and code-switching (Bylund, 2018).

Historical factors, including Kazakhstan's past as part of the Soviet Union, have deeply shaped its language policies and usage patterns. During the Soviet era, Russian was dominant in public life, with Kazakh primarily used within communities (Yeseva & Yeseev, 2019). Since independence in 1991, there has been a deliberate push to promote Kazakh language and identity, leading to increased efforts to revitalize and standardize Kazakh language use across various domains (Kazakova & Kudaibergenova, 2020).

Language policies in Kazakhstan aim to balance promoting Kazakh as the state language while maintaining Russian as an important linguistic bridge. Educational policies incorporate both languages, with Kazakh increasingly used as the medium of instruction, although Russian remains prevalent in many sectors (Kozhanov, 2014). Urban-rural divides also influence language practices, with urban populations tending to be more bilingual and open to linguistic shifts, while rural communities adhere more closely to traditional language use (Mamanova, 2017). Sociolinguistic factors such as language attitudes, identity, and political pressures continue to shape the evolving language landscape (Khamidi & Tazhibaev, 2021).

Overall, Kazakhstan's sociolinguistic profile is characterized by bilingualism, multilingual coexistence, and evolving language policies, all set against a backdrop of national identity-building and cultural diversity. This rich context provides an essential foundation for understanding family language policies within the country.

Family Language Policy in Transnational Kazakh Families

This study refers to transnational Kazakh families as those engaged with multiple languages in their everyday interactions. This includes families with multilingual Kazakh backgrounds, where dominant societal languages coexist with less dominant home languages (Hirsch & Lee, 2018; Hua & Li Wei, 2016). It also involves families formed through intermarriage, whether they are transnational or not, and involves two dominant societal languages, or a combination of majority and minority languages (Lanza, 2007; Van Mensel, 2016). In examining the latest advancements in the study of Family Language Policy (FLP), Curdt-Christiansen & Hung (2019) outlined the various factors influencing FLP. Although both external and internal factors can impact in changing FLP, focus of this study is on internal influences, particularly how languages are utilized and negotiated within family life as main elements in making family language decisions. In both

transnational and multilingual families, languages hold different symbolic meanings for family members as they interpret their life experiences across different settings, such as their country of origin and their country of settlement.

Key Concepts

Language Policy and Planning (LPP)

LLP serves as the overarching framework within which family language policy (FLP) is situated as a sub-field. Therefore, it would be good to begin with a concise introduction to LPP, incorporating definitions/perspectives offered by prominent scholars. For instance, Johnson's work provides a foundational understanding of LPP, exploring its theoretical underpinnings, practical applications, and the interplay between policy, planning, and language use in various contexts.

Family

According to Spolsky (2004) the concept of family is a “speech community” while Lanza (2007) defines family as a “social unit.” However, Galvin et al. (2015) explain it as a group of people living together for some time and are connected by marriage, blood or obligation, and by common past and future. All these definitions are suitable for the context of the current study, because they cover the main aspects of family. For instance, if Spolsky’s (2004) definition highlights language practices and Lanza’s (2007) term covers the social aspect of family, Galvin et al.’s (2015) explanation gives a broader and more complex view of the family.

Transnational Families

Transnational families are families with members from two or more countries (Cho et al., 2010). For example, it is a common type of family in Kazakhstan, when one of the spouses is Kazakh and the other one is Russian, Korean, Uzbek, etc. Common issues in

transnational families are decisions related to language learning, language acquisition, and language maintenance or loss. Transnationalism as a process is the development and maintenance of the language skill for supporting multi-national and multilingual relations. Languages by themselves are transnational and they are not limited to use in one geographical territory (Duff, 2015). However, each family's transnational processes may be different. Regarding language learning and maintenance, the efforts of some families can be to continue to learn societally dominant language(s), while the others may learn their heritage languages (Hirsch & Lee, 2018). Moreover, language proficiency levels of adults may be higher than children, but it could be different depending on the dynamics of family language policies. For example, if prior to heritage language learning, parents introduce their children societal dominant language, at this point, the children may reach higher level of proficiency than their parents. Then the children become experts in this language, which may change the dynamics of the family's language policy (Orellana, 2009). At the same time, parents may shift their efforts for maintaining and developing heritage languages with their children, because they are already proficient in the target language. Additional linguistic changes in family structures add further complexities on transnational family language policies.

Family Language Policy

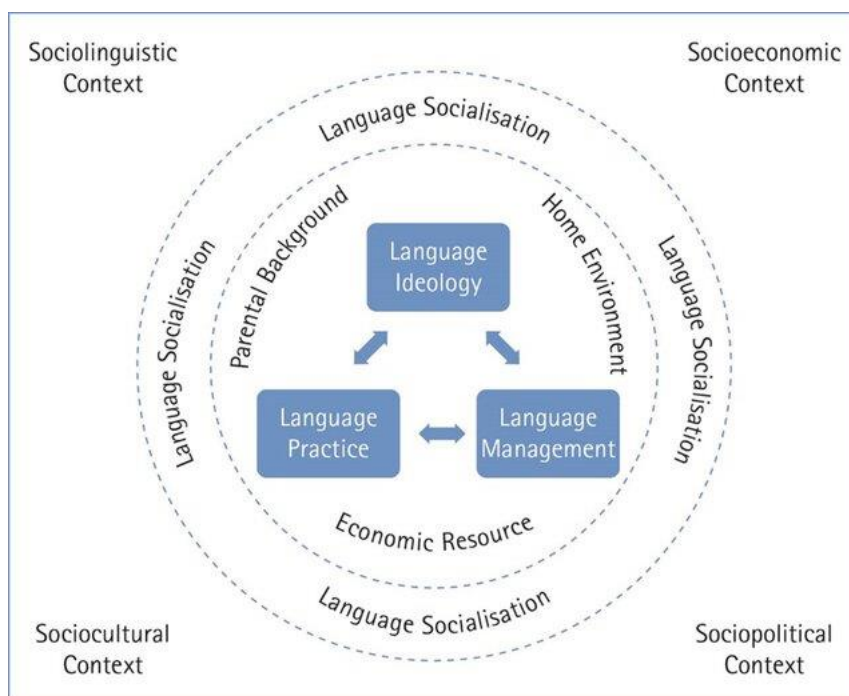
One of the main concepts in this study is Family Language Policy (FLP), defined by Spolsky (2004) as a set of guidelines made by a community to regulate language use. Key scholars admit that FLP is when family members discuss language practices that involve non-spoken and hidden language planning in the family (Curdt-Christiansen, 2009; Curdt-Christiansen, 2018; King et al., 2008; Spolsky, 2012). This definition fits this study because it gives an in-depth understanding of the complex family language dynamics.

Family Language Policy as a ‘Theoretical Framework’

This study employs Curdt-Christiansen’s (2018) Interdisciplinary Framework, which is based on Language Policy theories (Curdt-Christiansen, 2018; Spolsky, 2004, 2009, 2012) and Language Socialization (Duranti et al., 2012; Ochs & Schieffelin, 2011) (Figure 1).

Figure 1

The Interdisciplinary Framework of FLP



Note. Curdt-Christiansen (2018)

Within this theoretical framework, the current study will explore how the participant parents use languages in their everyday lives, how they preserve or maintain a specific language, and the beliefs towards different languages. This theoretical framework consists of three theories. The first is Spolsky’s (2004) theory of Language Policy which includes the following components: language ideology, language practice and language management. Language ideology reflects the beliefs individuals have about a particular

language while language practices show how family members use language in their everyday lives, what languages they speak and the contexts in which they use them (Spolsky, 2004). Language management refers to strategies to maintain a particular language (Curdt-Christiansen & Huang, 2020). These components used in the current framework will help to analyze the language choices of the participant parents of this study.

Ochs and Schieffelin's (2011) language socialization theory is the second theory in this interdisciplinary framework. It was used to explore how children acquire languages within sociocultural norms, for example, in their everyday interactions. Furthermore, the central components are parental backgrounds, economic resources and home environment, which are used as factors to distinguish families. According to this framework, parental background refers to parents' education background, their language learning, and their migration experiences.

The home environment component in this framework refers to linguistic resources, interactions among family members, communication types of families such as translanguaging, code-switching, or preferring one language over another, and their cultural practices. Consequently, the home environment element is the main context for language socialization. Economic resources of the current framework directly influence the families' capacity to support language learning with resources like books, language classes, or tutoring. For instance, families with more resources can afford to have individual tutoring language classes or send their children to different countries where the target language is spoken. In this way, these economic resources affect the language management element of FLP. Lastly, several components in the framework, such as sociolinguistics, socioeconomic, and sociocultural factors also can change the family language policy. The sociolinguistic context helps to analyze families' language decisions,

practices and management, and to show how children learn languages or how families use the languages (Jumamuratova, 2024).

This theoretical framework suggests that family language choices are deeply connected with their surrounding cultural, economic, and political environments. The sociocultural aspect highlights how cultural norms and values within a society shape the decisions families make regarding language use, with family language policy (FLP) acting as a tool for preserving heritage languages and cultural traditions. These linguistic choices are linked to a cultural background, beliefs, and sense of identity. Socioeconomic factors significantly influence FLP, as the family's social standing and economic resources play an important role. A family's educational background, migration history, and financial conditions directly influence their language choice decisions. For instance, families with greater financial means might be able to afford private tutoring or schools that prioritize specific languages, while families with limited resources may lack such opportunities, potentially leading to the neglect or loss of certain languages. The sociopolitical context explores how broader societal forces influence FLP. This includes government language policies, public attitudes towards different languages, and politically charged language-related issues. These factors significantly affect families' decisions about which languages to maintain or whether to adopt the dominant language of the society or not.

The selection of Curdt-Christiansen's (2018) interdisciplinary framework for this study is justified by several factors. Firstly, its interdisciplinary approach integrates the main theoretical perspectives, specifically Spolsky's (2004) work on language policy and Ochs and Schieffelin's (2011) language socialization theory, providing a clear lens through which analyzing the language choices of the participating families could be possible. Secondly, the framework offers valuable lens for examining both the internal and external influences impacting the language policies of the transnational Kazakh families living in

Kazakhstan. Thirdly, this framework played a significant role in shaping the research design necessary to explore how foreign and Kazakh cultural backgrounds and language policies affect the families' language choices. Next, the framework facilitated the identification of the strategies used by family members to maintain their languages within the home environment. Finally, the application of this framework provides a thorough analysis and comprehension of the language policies adopted by the families involved in this study.

Factors Influencing Family Language Policy

This chapter covers the factors influencing Family Language Policy (FLP), defining them as explicit and implicit family language planning (Curdt-Christiansen, 2009, 2018; King et al., 2008; Spolsky, 2012). Curdt-Christiansen and Huang (2020) categorize these influences as external and internal factors.

External factors, coming from outside the family (Brown, 2007) involve sociopolitical, sociocultural, and economic forces (Curdt-Christiansen, 2009). Nakamura's (2016) research on Thai mothers in Japan demonstrates the significant influence of these factors on language choice decisions. The educational environment such as school settings, peer interactions, the medium of instruction, and teacher attitudes toward multilingualism also plays a crucial external role. Bezcioglu-Göktolga and Yagmur (2018) highlight the influence of Dutch teachers' linguistic ideologies on Turkish immigrant families in the Netherlands, while Sah (2022) ties the prevalence of English-medium instruction (EMI) in Southeast Asia to neoliberal ideologies, reflecting Tollefson's (2015) statement about the political motivations behind EMI policies. Religious factors also influence FLP, as shown by Moore's (2016) study on Arabic language learning in West Africa impacting Fulfulde and French usage. The dominant language's influence is another significant external factor, leading to language shift as observed in Gafaranga's (2010) study of Rwandan youth in

Belgium. Li Wei's (1996) research on the Cantonese-to-English shift among Chinese communities in the UK increases the role of the host community and social networks. The substantial influence of external factors on language shift is supported by Baker (2001) and Garcia (2009).

Internal factors, according to Curdt-Christiansen and Huang (2020), are family-specific features and dynamics affecting language use and maintenance. Parental ideologies regarding heritage language preservation, dominant language acquisition, or bilingualism/multilingualism are the foundation (King et al., 2008). Emotional connections to specific languages, reflecting identity, culture, and family ties, significantly influence language choices (Tannenbaum, 2012). The presence of extended family, particularly grandparents (Braun, 2012; Curdt-Christiansen, 2013), and siblings (Kheirkhah & Cekaite, 2018) also can change FLP. Parents' linguistic backgrounds (Ellis & Sims, 2022; Fogle & King, 2013) and parental expectations (Curdt-Christiansen, 2009) further shape the family's language policy.

In conclusion, numerous external and internal factors intricately influence family language policy, as demonstrated by the diverse research presented in this section.

Language Acquisition of Children

According to Curdt-Christiansen (2022), FLP studies support the research on children language acquisition by explaining the significant role that FLP plays in predicting children's bi(multi)lingual development (De Houwer, 1999; 2017; Dekeyser & Eversteijn, 2011; Kang, 2015; Schwartz, 2008; Stevens, 2019). For instance, Schwartz's (2008) study of Russian-Jewish immigrant children in Israel showed how parents' language beliefs, practices and management influenced children's first language (Russian) vocabulary and literacy skills. The findings of this research highlight positive relationship

between parents' language management and children's L1 vocabulary. The study also found that parental beliefs did not have much influence on children's literacy levels in their heritage language.

A similar design was used by Dekeyser & Stevens (2019) who found that proficiency in heritage language (HL) of around 300 children with a Moroccan HL in Belgium was strongly influenced by the parents' value of HL, mother's proficiency in HL and by opportunities to use HL outside. The mother's proficiency in Dutch affected children's proficiency in the language because they used languages while they brought up their children.

De Houwer's (2007) exploration of bilingual families showed that parents' language use had strong influence on the bilingual development of their children. Using a questionnaire, data was collected from around 1900 families with one of the parents speaking another language than Dutch. The study showed that while not all children speak the minority language, but all of them can speak Dutch. The children's ability to use the minority language depended on the parents' input in those families. One of the main findings of this study was that 'one parent – one language' strategy is not always a successful strategy for children to acquire two languages. The same phenomenon was found in many bilingual families (De Houwer, 1999; Yamamoto, 2001), and according to De Houwer, this could be because of less communication between parents and children in the minority language.

Child Agency in Family Language Policy

Research on family language policy (FLP) traditionally views children as passive recipients, missing the influence of other socialization agents except parents (Kuczynski, 2002). However, a shift in perspective recognizes children's active role in family

socialization (Danjo, 2018; Luykx, 2005), including their influence on parental language practices (Fogle & King, 2013; Luykx, 2005).

It is important to consider that children's agency is not independent and that is connected to political, educational, cultural, and ideological factors (Curdt-Christiansen, 2013; Curdt-Christiansen & Lanza, 2018; Folge, 2012; Gyogi, 2015; King, 2013; Little, 2017). Societal changes influence family dynamics and values, leading children to apply language learning strategies to deal with multilingual development (Flowerdew & Miller, 2008; King, 2013). This can include resisting parental language preferences, especially in multilingual contexts where heritage language maintenance is emphasized (Folge, 2012; Kheirkhah & Cekaite, 2015).

In multilingual families, differing language proficiencies, ideologies, and resources create negotiation opportunities for children to adapt their agency to FLP (Fogle & King, 2013). These negotiations, including cultural norms and language policies are common (Fogle & King, 2013). Revis (2019) identifies five child-led socialization practices: medium requests, metalinguistic comments, language brokering, sociocultural socialization, and majority language teaching.

"Medium requests" involve children resisting parental language choices, favoring their preferred language (Curdt-Christiansen, 2013; Zhu, 2008). Danjo's (2018) study of the Japanese-English family illustrates children strategically using translanguaging and pronunciation variations to distance from parental correction. Similarly, Gafaranga (2010) found Rwandan children in Belgium initiating medium requests to use French, leading to a family language shift from Kinyarwanda to French. Kheirkhah and Cekaite (2015) observed children in a Persian and Kurdish family actively rejecting parental heritage

language instruction, highlighting the child's power in shaping language development and potentially influencing language shifts (Gafaranga, 2010; Luykx, 2005; Said & Zhu, 2019).

"Metalinguistic comments" involve evaluations of language choice, including setting rules and correcting others (Fogle & King, 2013; Smith-Christmas, 2016). Said and Zhu (2019) analyzed mealtime conversations in Arabic-speaking UK families, showing children using their linguistic skills to negotiate language use and achieve interactional goals, even causing language shifts.

Children's superior majority language proficiency often positions them as "linguistic brokers," helping families in navigating various social domains (Morales & Hanson, 2005; Orellana, 2009). This role, documented in studies focusing on migrant families (Parada, 2013; Revis, 2019; Valdés, 2003) can disempower parents linguistically, while beneficial for children's language development (Revis, 2019).

"Sociocultural socialization" involves children mediating their parents' understanding of the new culture (Guo, 2004; Luykx, 2005; Revis, 2019). Guo's (2014) study of Chinese children in England shows children teaching parents sociocultural concepts and terminology. "Majority language teaching" involves children actively instructing parents in the majority language (Luykx, 2005; Revis, 2019), correcting grammar and vocabulary (Guo, 2014; Kheirkhah & Cekaite, 2015; Parada, 2013; Revis, 2014, 2019).

Children's agency is significantly shaped by socio-contextual factors such as language ideologies and majority language exposure at school (Canagarajah, 2008; Revis, 2019; Zhu Hua, 2008). Canagarajah (2008) showed how children's positive perception of English impacted their parents' efforts to maintain Tamil. School entry often marks a

turning point, leading children to challenge and reshape parental language practices (Revis, 2019).

In conclusion, the family is a dynamic space of language change, not just reproduction (Garrett & Baquedano-López, 2002; Hornberger & Johnson, 2007). Both children and adults actively shape FLP (Danjo, 2018; Gafaranga, 2010; Gyogi, 2015; Fogle, 2012; Fogle & King, 2013), with children acting as agents of change through negotiation, challenge, resistance, and transformation of established language practices.

Factors Influencing Family Language Policies

This section examines the factors influencing language policies in multilingual families in general, and these studies will help to understand the factors in our local context. It is better to begin by establishing the relevance of multilingual family's language maintenance strategies. Firstly, multilingual families often prioritize preserving their linguistic and cultural heritage in their new places of living (Schwartz, 2008). Studying these strategies provides valuable insight into how families navigate the challenges. Secondly, since language is linked to identity, language maintenance reflects families' efforts to maintain a sense of belonging both in their home country and the host country (Kwon, 2017).

The concept of language maintenance is defined differently across scholarship. For example, Ferguson et al. (1981) define it as the "preservation of the use of a language by a speech community under conditions where there is a possibility of a shift to another language" (p. 530). Similarly, Pauwels (2004) describes it as a group of speakers continuing to use their language in some or all aspects of life, despite the dominance of another language.

Several studies have investigated how multilingual families maintain their languages across various contexts (Bezcioglu-Goktolga & Yagmur, 2018; Chatzidaki & Maligkoudi, 2013; Kaveh, 2018; Kheirkhah & Cekaite, 2015). These studies highlight the diverse strategies employed by parents to maintain their native languages. Findings are different, from active promotion to preservation of the native language. For instance, Chatzidaki and Maligkoudi (2013) found that only one of three groups of participant families actively maintained their native language. Bezcioglu-Goktolga and Yagmur (2018) showed that participant families in the Netherlands used educational activities as a strategy for language maintenance. Kaveh (2018) demonstrated the influence of sociopolitical factors on the heritage language maintenance of the families in the USA. Finally, Kheirkhah and Cekaite's (2015) study revealed that language choices and multilingualism presented challenges for five Persian-Kurdish families in Sweden. These studies show that various factors significantly influence the maintenance of native languages.

Language Beliefs

In the context of transnational Kazakh families, the emotional connection children feel towards their parents significantly shapes the preservation of their home language. Parents' beliefs, as defined by De Houwer (1999), concerning their children's capability to acquire the home language can influence their Family Language Policies (FLPs) and the linguistic environment offered to their children. Such beliefs are often reflected in parents' expectations regarding their children's bilingual growth. According to Spolsky (2004), beliefs are “mental representations, assumptions, or convictions about language that influence language choice, language teaching, and language maintenance,” emphasizing the pivotal role of parental beliefs in shaping linguistic behavior and policies. These beliefs

serve as guiding principles that inform how parents approach their children's language development and maintenance within transnational family contexts.

Research conducted by Pérez Báez (2013) on the language shift among speakers of San Lucas Quiavini Zapotec in both domestic and diaspora contexts in Mexico and California revealed that parents displayed weak beliefs about their capacity to facilitate their children's bilingual development. This led to ineffective FLPs and a shift away from their home language, both at home and with the diaspora community. These weak beliefs started from the strong external pressures linked to the assimilation ideology prevalent in the United States, highlighting the complexity of internal and external influences on language maintenance.

On the contrary, strong beliefs have been observed among parents in diaspora contexts, regarding the maintenance of minority home languages. For instance, Curdt-Christiansen (2009) examined Chinese immigrant families in Quebec, where children engaged with Chinese, English, and French. The parents, claiming that "language is a window to the world" (Curdt-Christiansen 2009, p. 367), actively provided rich linguistic resources to foster home language acquisition. The findings revealed that their views on maintaining Chinese while simultaneously developing proficiency in French and English were closely tied to their past educational backgrounds, migration experiences, and beliefs about the economic value of various languages in Canada and elsewhere (Curdt-Christiansen 2009; Zhu & Li 2016). Similar trends have been documented in studies of immigrant families globally, which highlight the significance of beliefs as vital factors influencing FLPs (Curdt-Christiansen & LaMorgia 2018; Kang 2015; Li 2007; Ren & Hu 2013).

These previous studies offer insights into how transnational Kazakh families' language beliefs can be conceptualized through the lens of emotional identification and beliefs, which informs their family language management strategies.

Language Management

Language management in FLP is crucial for understanding language shifts and the conditions under which languages are maintained or lost (Fishman, 2004). Research on language management illustrates the processes of shift, highlighting the conscious choices of linguistic environments that shape unconscious linguistic and cultural transmission in transnational Kazakh families.

Spolsky's (2004, 2009) model presents language management as an element of language policy implying language practice and ideology. It is defined as "the explicit and observable efforts by a person or a group that either has or claims authority over the participants in a domain to modify their language practices or beliefs" (Spolsky, 2009, p. 4). However, lack of understanding of the world (Sanden, 2014, p. 13) limits its universal applicability and failing to account for the specific mechanisms parents use to manage home languages within the family domain (Curdt-Christiansen, 2014; Ren & Hu, 2013; Schwartz, 2010).

To address these limitations, researchers connect home literacy practices with language management strategies. These practices are shaped by parents' past experiences, present assessments of their children's language needs, and future goals. Home literacy research involves home environments, parental involvement, and family capital in explaining multilingual children's literacy development (Dixon & Wu, 2014; Senechal, 2011). Home environments imply cultural practices and literacy resources; parental involvement includes formal and informal literacy activities (Edwards, 2007; Neuman, et

al., 2008; Sénéchal, 2011); and family capital includes physical, human (parental education), and social capitals impacting children's educational achievement (Li, 2007).

There is a strong correlation between rich home literacy environments, parental reading, and children's literacy development (Schwartz, et al., 2013; Sénéchal, 2011). For instance, Sénéchal and LeFevre's (2002) study linked parental book exposure to vocabulary development and listening comprehension, affecting early reading skills. While much quantitative research focuses on English as a second language (L2) development, some studies examine the role of family literacy in bilingualism (López et al., 2007; Kang, 2015; Schwartz, 2008).

The role of adults in establishing FLP and HL development is instrumental (Anderson et al., 2010; Curdt-Christiansen, 2013; Mui & Anderson, 2008). Curdt-Christiansen (2013) showed how literacy resources shape bilingual development, and adults set implicit FLPs integrated into everyday life. Parental aspirations and expectations, based on cultural beliefs or academic goals, are main predictors of positive HL development (Curdt-Christiansen, 2009; Louie, 2004; Ren & Hu, 2013; Riches & Curdt-Christiansen, 2010). Negative societal attitudes can influence family beliefs about language values, affecting language use and literacy development. Therefore, exploring these beliefs, practices, and language management strategies within the context of transnational Kazakh families offers valuable insights into understanding the family, societal influences, and language maintenance.

Language Practice

Family language practices of multilingual families refer to the patterns of language choice and preference observed in everyday interactions, reflecting broader socio-cultural shifts across generations. Within FLP framework, Spolsky (2004) emphasizes that

practices are the actual language behaviors and routines enacted by family members, which are pivotal in the realization and reproduction of language ideologies and policies. Spolsky argues that practices are the tangible enactments of beliefs and policies, serving as the interface between abstract policies and linguistic outcomes. As Johnson (2013) further elaborates, practices are shaped by both individual and societal influences and serve as the primary site where FLPs are manifested and negotiated. By analyzing these practices, researchers can better understand how family-level language choices sustain or transform multilingualism within the context of shifting socio-cultural dynamics.

For instance, studies by Caldas and Caron-Caldas (2000, 2002) explore how children's language preferences are responsive to their environments. They introduced the term "children's bilingual preference" with a bilingual preference ratio (BPR) to assess the impact of external and internal factors on language choice among their three bilingual children. Their study spanned six years with the family residing in English-speaking Louisiana during the school year while spending summers in French-speaking Quebec. The parents consciously chose to nurture a French-dominant home environment. Despite this, the children encountered English regularly, with the twins attending a French immersion program for most of the study period, unlike their older brother who only participated briefly. As adolescents, the eldest son's preference for English became more pronounced, acting as a form of reaction to family and linguistic control. He even mocked his sisters for their use of French, leading to a decline in their use of the language, despite their educational and social exposure to French. Nonetheless, during their stays in Quebec, the children significantly increased their use of French at the family dinner table, particularly after engaging in summer activities there. This detailed case study highlights the dominance of peer influence on language behavior as children reach adolescence, supporting Harris's Group Socialization Theory (1995), which claims that children adopt

the linguistic behaviors of their peers over those of their family, leading to a shift from a heritage language to a dominant one.

The social forces in language preference can surprise parents, who may feel unable to counteract such trends even when they value language maintenance. Although research on multilingual adults' language choices is significant (La Piedra & Romo 2003), showing a tendency to use the native language at home and the second language publicly, less is known about children's preferences. Tannenbaum (2003) addressed this gap by surveying 307 children and one parent from diverse ethnic backgrounds in Sydney. The findings revealed that children's language use was not strategically domain-specific like their parents, who adjusted language based on public or personal settings. Children showed a strong preference for using the majority language across different interactions. This suggests that traditional domain separation may not resonate with children in the same way, possibly because personal usage of the heritage language is not tied to closeness for them. Additionally, Tannenbaum highlighted a potential methodological limitation, noting the exclusive focus on parent-child interactions, which might limit the applicability of the results to broader contexts.

Studies in the Kazakhstani Context

While limited research exists on Family Language Policy (FLP) in Kazakhstan, several studies offer valuable insights from various perspectives (Kambatyrova, 2020; Kozhbaeyva, 2017; Nurkentayeva et al., 2016; Turgaleyeva, 2017). These studies explore the connection between Kazakhstan's trilingual education policy (promoting Kazakh, Russian, and English) and families' language use decisions. The studies reveal how national policies shape diverse families' language practices and identities.

Nurkentayeva et al.'s (2016) study illustrates how the trilingual education policy can negatively impact younger generations due to a societal shift toward English, raising concerns about Kazakh language preservation. Kambatyrova's (2023) study examines Kazakhstani parents' language ideologies within the context of this trilingual policy. She indicates diverse points of view among parents, influenced by their regional and social backgrounds, highlighting the impact of the various perspectives on family language use. This diversity underscores the strong connection between FLP and parental identities, demonstrating variation even within a single country.

In summary, these studies provide comprehensive insights into Kazakhstani families' language use, the impact of national policies on their FLP, their management of multilingualism, and their preservation of heritage languages. They emphasize the importance of considering both macro-level (national policies) and micro-level (family dynamics) language factors when analyzing the effects of national language policies on FLP.

Research Gaps

This chapter analyzes international literature relevant to this study on language beliefs, practices, and management within transnational Kazakh families. This indicates a significant lack of empirical studies in the Kazakhstani context specifically concentrating on transnational Kazakh families. While there is a substantial body of theoretical work on family language policy (FLP) and general family dynamics in different cultural settings, studies specifically addressing the Kazakh context are sparse. Moreover, there are only few studies about multilingual families residing in Kazakhstan, and even no research on transnational Kazakh families' language beliefs, practices and management.

Another gap concerns the role of child agency in shaping FLP. Although the literature is increasingly recognizing children's active roles in influencing family language practices, there is limited research on how this plays out with transnational Kazakh families. Given Kazakhstan's unique sociolinguistic environment, understanding children's influence in these settings is crucial.

Economic resources are mentioned as influencing FLP, but there is a need for a more detailed exploration of how financial status affects transnational Kazakh families specifically. This includes how economic conditions impact access to language education and the ability to maintain heritage languages.

Furthermore, while the chapter discusses macro-level policies and micro-level family dynamics, there is a need for studies that integrate these contexts to provide a holistic understanding of how language choices are influenced in Kazakhstan. An examination of the practical implications of Kazakhstan's trilingual education policy is also necessary to understand its effects on families' language practices and decisions in everyday life.

In conclusion, the chapter offers a thorough theoretical basis and literature synthesis on FLP and transnational family studies, but empirical research focusing on the specific context of transnational Kazakh families is needed. Investigating the unique sociopolitical, economic, and cultural factors in Kazakhstan, the active roles of children in language maintenance, and the relationships between national policies and family language practices will enhance both academic understanding and policymaking efforts to support linguistic and cultural preservation in the region. The next chapter covers the methodology procedures used in this research.

Summary

The literature review chapter covers the key themes and research gaps related to the language practices, beliefs, and management of transnational Kazakh families. The chapter provides an understanding of Kazakhstan's linguistic landscape, examine family language policy, and discuss theoretical frameworks and factors influencing FLP.

Kazakhstan's multilingual environment, shaped by historical influences and present-day policies, is marked by the prominence of Kazakh as the official language and Russian as an interethnic lingua franca. The national push towards Kazakh language revitalization coincides with maintaining Russian's significance, reflecting the country's cultural diversity and historical ties to the Soviet Union. Language practices in Kazakhstan reflect the urban-rural separation, with urban areas being more linguistically diverse.

Transnational Kazakh families navigate complex linguistic terrains, balancing societal and home language requirements often influenced by intermarriage and multilingual environments. This section emphasizes internal factors, such as symbolic meanings of languages for family members, influencing family language decisions within transnational contexts. The literature review also described key concepts of this study:

Language Policy and Planning (LPP): Serves as the framework for understanding FLP, incorporating definitions and perspectives from key scholars to explain its role in language use regulation.

Family and Transnational Families: Definitions provided by scholars highlight the flexible nature of families as units of language practice and socialization, especially in transnational contexts where cross-cultural and multilingual dynamics are prevalent.

Family Language Policy: Theoretical perspectives, particularly those by Spolsky and Curdt-Christiansen, define FLP as guidelines regulating language use within families.

The interdisciplinary framework synthesizes language policy theories and language socialization to analyze FLP.

There are several crucial factors influencing family language policy: external factors: Sociopolitical, cultural, and educational influences along with language dominance play significant roles, for example, language shifts in response to dominant societal languages are common, and internal factors: family-specific dynamics, such as parental beliefs and ideologies, emotional connections, and extended family influence, shape language practices within the home.

Research indicates that parental language management deeply impacts children's bilingual development. There is evidence that while parental beliefs may not directly affect literacy levels in a heritage language, their management and practices do. A shift in research recognizes the active role of children in shaping FLP, challenging the view of children as passive recipients. Children adapt their language practices and influence parental decisions, particularly in multilingual contexts. Family strategies for language maintenance, especially in multilingual settings, highlight the complex interaction between preserving cultural heritage and adapting to new linguistic environments.

Existing research on Kazakhstan's trilingual policy and FLP reveals impacts on family language choices but highlights gaps in empirical studies on transnational families, child agency, and economic influences. There is a noted gap in understanding how national policies affect family practices directly.

In general, the literature review chapter highlights the need for empirical research focusing on transnational Kazakh families, exploring sociopolitical, economic, and cultural influences on FLP. An understanding of children's roles and practical implications of language policies will aid in shaping effective support for linguistic and cultural

preservation. The subsequent chapters will detail the research methodology employed in this study.

Chapter 3: Methodology

This chapter covers the data collection and analysis procedures used in this study to answer the research questions. The chapter consists of the following sections: research design, research method, sampling, data collection instruments, data analysis, and ethical considerations. Each section also describes the reasons for using the instrument or method conducted in this research.

Research Design

This study aims to explore the beliefs, practices and management of transnational Kazakh families focusing on their family language policies and the role of Kazakh language in these families. One of the most appropriate approaches to explore challenges and achievement of the family members in acquiring several languages and understanding a central phenomenon (Creswell, 2014) is a qualitative method in the form of case study. Qualitative study involves a set of interpretive, material practices that can shape the world and make it as a series of representations such as interviews, conversations, and recordings (Creswell, 2013). At this stage interpretive approach of qualitative research makes the researchers to study things in their natural settings, or interpret phenomena (Denzin & Lincoln, 2011, p.3). As a result, the findings include the voices of participants, the reflection of the researcher, in-depth description and interpretation of the issue, and its contribution to the literature or a call for change (Creswell, 2013). The following characteristics of qualitative research can be very applicable to this study (Creswell, 2014):

1. Collecting data in natural settings – the researcher can see that people behave in their own context, also the researcher has face-to-face interaction with the participants.

2. Researcher is a key instrument – researchers collect the data through observations and interviews using their own open-ended questions.
3. Multiple methods – qualitative researchers collect different types of data, such as interviews, observations, and others. Then they analyze all the data categorizing into themes.
4. Inductive-deductive logic process – the researchers operate with complex reasoning skills during the whole process of research.
5. Participants’ meanings give various perspectives in the study.
6. Emergent design – the process of research may change or shift after the researchers went to the field and start collecting data. For instance, the interview questions may change, the forms of data collection could be modified.
7. Reflexivity – researchers’ interpretation of the information in a study, and what they need to take from the study.
8. Holistic account – qualitative researchers develop a whole picture of the problem under study.

Drawing on Creswell (2013), I understand that the above characteristics also apply to my research for the following reasons. Firstly, the qualitative research empowers participants to share their stories related to family language policies, practices and management of languages in transnational Kazakh families. Secondly, it is significant to hear the participants’ voices sharing their narratives about their beliefs regarding the languages used in their families, how they choose languages for different purposes. Finally, the study applies qualitative research to understand the context and settings in

which participants are, because it is not possible to separate what people say from the place where they say it, for example, home. This study employs qualitative research with case study design because it focuses on each case as a whole unit as it exists in its real-life context (Burke & Christensen, 2019).

Case study research is a qualitative approach that involves an exploration of one or more cases with a defined boundary or context. This methodology is characterized by an in-depth examination of instances, which can be individuals, groups, or organizations. For example, a case could be an individual like a successful educator, a counselor, or a coach, or a group such as a school, sports team, or classroom. While predominantly qualitative, this approach can incorporate multiple data collection methods. Case studies are particularly useful for addressing exploratory, descriptive, and explanatory questions (Stake, 1995; Yin, 2017). In terms of variety, case studies are more diverse than other qualitative approaches. Unlike phenomenology, which explores individual experiences, or ethnography, examining cultural elements, case studies are holistic, focusing on the case in its real-world context.

In the context of my research on transnational Kazakh families, a case study approach allows for a comprehensive analysis of how these families navigate beliefs, practices, and language management. The rationale for adopting this design lies in its ability to provide deep insights into the unique dynamics and contexts of these families. By investigating each family as a bounded system, I can uncover specific cultural, social, and linguistic elements that shape their experiences. This holistic examination not only highlights individual nuances but also facilitates cross-case comparisons to identify prevalent themes relevant to transnational identities and practices.

The study benefits from this approach as it captures the complexities of transnational family life in Kazakhstan and abroad, offering valuable contributions to the understanding of language management and cultural adaptation strategies in diverse contexts. This in-depth exploration forms the basis for understanding and addressing related research questions effectively.

Research Site

The research was conducted using a hybrid approach of online and offline methods, reflecting the real-life contexts of transnational Kazakh families and their unique language dynamics. The primary research site varied based on the data collection method.

A significant part of the research data was collected online. This included narrative writings that participants completed at their own convenience and semi-structured interviews held over digital platforms and offline in the convenient place and time for the participants. This approach allowed participants to engage with the research process in environments where they felt most comfortable, such as their homes. Conducting interviews online was especially beneficial for participants residing in various locations, reducing geographical constraints and enabling a more inclusive sample.

The observational part of the research was conducted in a natural setting, observing a transnational Kazakh family in Astana. The observation took place in their home, allowing the researcher to witness firsthand the interaction patterns and language management practices described in the interviews. This real-world context provided valuable insights into the family dynamics and language use, contributing depth to the data collected through other methods.

The combination of online and offline data collection methods facilitated a comprehensive understanding of the family language policies and practices among transnational Kazakh families.

Sampling

This study employs a purposive sampling strategy to select participants who are essential to explore the phenomenon of language management in transnational Kazakh families (Creswell, 2014). The participants of this qualitative case study are specifically chosen to align with the research objectives, serving as appropriate examples of the phenomenon under research.

The study focuses on married international couples where one spouse is Kazakh. Both participants in the selected families were asked to write narratives and participate in interviews. The specific criteria for selecting participants include:

1. Participants must be in an inter-ethnic marriage with one Kazakh spouse. This criterion ensures that the study captures the dynamics of language management in transnational families.
2. Families will be at different stages. One couple should be recently married without children to explore their beliefs and plans regarding language choices for future offspring. Additionally, families with at least one child are included to provide a richer data set.
3. To enhance data diversity, families will include children ranging from nursery age to secondary school age. This captures varying language practices across different developmental stages.

The rationale for these criteria is that such families will enrich the data collection, offering diverse patterns and themes for analysis. The Table 1 below outlines the required background information for each family:

Table 1

Participant Information

Participants	Heritage (First) Languages	Medium of Instruction\ Dominant Language
Russian Kazakh family	Russian, Kazakh	Russian
German Kazakh family	Russian, Kazakh, German	German, English
Japanese Kazakh family	Japanese, Kazakh	Japanese, English

To recruit these participant families, a combination of strategies was used, involving international communities, social networking sites, and a gatekeeper. According to Creswell (2014), the role of a gatekeeper is crucial in qualitative research as they facilitate access to and identification of suitable participants. In this study, the gatekeeper recommended connecting with potential participants through WhatsApp or Email, allowing for voluntary participation. Potential participants received an informed consent form detailing the research procedures to ensure transparency and consent.

This approach aims to clearly define the recruitment process, ensuring that only the most relevant and insightful family contexts are examined in this study.

Data Collection Tools

The study uses multiple research tools such as narrative writing, a semi-structured interview and an observation because collecting the data from multiple sources is one of

the main characteristics of qualitative data collection (Creswell, 2014). Basically, there are six sources of qualitative evidence in a case study, such as documentation, archival records, interviews, direct observation, participant observation, and physical artifacts (p. 245 as cited in Paré, 2004). However, this research involves only three data collection instruments they are more appropriate for gathering evidence of different cases shaping the theoretical framework of the research that focuses on the language beliefs, practices and management of transnational Kazakh families.

Narrative Writing

The first data collecting instrument of this research is narrative writing. This research tool is chosen to gain background information about the participants, their family members, and about their language and language learning experiences. According to Flowerdew and Miller (2008), asking the participants to write on their language experience can help the researcher to learn participants' personal experience, and to form follow-up questions for the semi-structured individual interviews.

Participants were asked to write general background information about themselves, their language use in the family, cultural beliefs and practices, children's identity and language learning with the guiding questions. The questions were sent to the participants' emails by their preferences. These questions were given in three languages, such as Kazakh, English and Russian, and participants had a chance to answer as many questions as they wanted and in any language in which they were most comfortable to write. Moreover, participants were asked to complete their narrative writings in the period of one week to ten days. Participants received a list of questions to help them to share their language experiences (see Appendix C1).

Semi-structured Interviews

A semi-structured interview is the next type of data collection tool of this study. The semi-structured interview questions are open-ended allowing the participants to express themselves freely, which helps researcher to explore the themes (Barkhuizen et al., 2013). It means that participants can explain their perspectives on the issue in detail. This kind of research involves asking follow-up questions during the interviews, allowing the researcher to understand what each respondent stated, and ask the examples from their experiences with the study topic (i.e. beliefs, practices, and management of transnational Kazakh families).

According to Cohen (2016) semi-structured interviews allow the participants express themselves by providing reliable and comparable qualitative data. Furthermore, this tool was chosen that it was the most convenient for collecting data from the chosen participants.

The interviews were recorded with the audio recorder. The participants were interviewed in their own language of choice, like Kazakh, English or Russian. The interviews covered around 20 main questions and 10-11 additional probes.

Observations

The third data collection instrument is non-participant observation (Yin, 2003), where the researcher does not participate or interrupt the participants' lives and focuses on what participants answered about language use in the interviews. The participants allow the researcher to observe the communication between the participants and their children, how they make language decisions, and distributes the languages within the purposes. During the observations the researcher will make notes in the special observation form (Appendix C3). The observations help to compare what the participants said during the

interviews with what researcher observed, define specific themes of the study and observe the family communication in real time.

All chosen data collection tools are different methods of collecting information, but all of them help with the validity and credibility of the gathered information (Eisner, 2017). Using three methods also allows the researcher to triangulate the data, which is necessary to confirm the data.

Data Collection Procedures

According to Creswell (2014), the data collection procedure has certain steps, which should be followed to collect the data effectively. At the beginning, before collecting data the researcher created all design protocols and instruments (narrative writing guiding questions, interview questions, an observation form and informed consents).

Once I received approval from GSE Ethics Committee I started recruiting possible participants of the research. Secondly, as the researcher I had an informal face-to-face dialogue with people to identify the most suitable participants of this study. Informing them about the research, the researcher answered the questions during the informal meeting. Then participants were sent the consent letters (Appendix B) to take their consent to participate in this study voluntarily.

The next step is asking participants to write a short piece of narrative text with guiding questions. The participants were asked to answer as many questions as they wanted and in any language in which they were most comfortable to write (Kazakh, English or Russian). They were given time to complete their narrative writings from a week to ten days. Then researcher conducted semi-structured interviews with the participants. The interviews were held online and offline, as several participants live

abroad. The researcher asked them for the most convenient day and time for the interviews. With the participants' permission the interviews were recorded with an audio recorder.

The last point is non-participant observations. After the interviews to compare the participants' answers with their real-life communication and use of the languages in their families an observation was made with a transnational Kazakh family living in Astana. The observations lasted for 30-40 min.

The data collection process was around two-three weeks from November 2024 to December 2024.

Data Analysis Procedures

The analysis of data collected from narrative writings, interview transcripts, and observational notes were conducted using a thematic analysis approach. This method, known for its flexibility, allows the researcher to identify, analyze, and report patterns (themes) within qualitative data, offering deep insights into participants' experiences.

The analysis process involved several steps:

1. Audio recordings from the semi-structured interviews were transcribed to create text data for analysis.
2. The researcher read through the narrative writings and interview transcripts multiple times to gain a comprehensive understanding of the content. This immersion aided in recognizing preliminary themes and areas of interest within the data.
3. Using an open coding technique, the researcher assigned codes to specific segments of the data that capture meaningful aspects related to the research

questions. Both deductive and inductive coding methods were employed, reflecting themes as well as emerging ones from the data itself.

4. After coding, the researcher grouped the codes into potential themes that represent the key findings of the study. This process involves reviewing and refining themes to ensure they accurately reflect the data.
5. The final step involves interpreting the identified themes in relation to the research questions and existing literature. Insights from the data were contextualized within the broader framework of language management and transnational family dynamics.

Through this analysis process, the study aims to analyze the beliefs, practices, and language management among transnational Kazakh families.

Ethical Considerations

One of the top priorities of this research is adherence to proper ethical practices. Therefore, I followed the standards required by NU GSE Ethics Committee. The informed consent which the participants were asked to sign, covered all information about the study: benefits, details about the interview, narrative writing, observation, and contact information of the researcher, the research supervisor and the NUGSE Ethics Committee, along with a guarantee of confidentiality (use of unidentifiable pseudonyms for the participants so that no one except me knows about the participants), the explanation of voluntary participation and withdrawal from the study at any time. Even if it is impossible to guarantee anonymity and confidentiality in the study, I took all the measures to maintain confidentiality of the participants.

To provide anonymity of the participants, the researcher used participant codes during the whole study (McMillan & Schumacher, 2006) by assigning letters and numbers

instead of participants' names. All the data was stored on the researcher's laptop in a password-protected folder. The observation form and other papers and notes were kept in safe place, locked in my desk.

The researcher is responsible to report all findings of this study, positive and negative, honestly and with no bias (Creswell, 2014). That is why, the researcher should not plagiarize or include own thoughts and opinions to the findings.

Summary

This chapter provides a detailed description of the methodology used to explore the language beliefs, practices, and management in transnational Kazakh families. The chapter begins by outlining the research design, which employs a qualitative case study approach. This design is selected for its strength in capturing complex phenomena within their real-life contexts, allowing for an in-depth analysis of each family's unique language dynamics.

The study adopts purposive sampling to select participant families, ensuring that those included are representative of the research focus on Kazakh language management in transnational Kazakh families. The sampling strategy was used to find the families with different life stages and with diverse language practices, aiming to enrich the data and provide comprehensive insights.

Multiple data collection tools are used, including narrative writings, semi-structured interviews, and non-participant observation. This triangulation enhances the validity and credibility of the findings, gathering data from various perspectives to build an in-depth understanding of the subject matter.

Data analysis is conducted using thematic analysis, focusing on identifying patterns and themes related to language use and management. This approach allows for both

inductive and deductive reasoning, integrating findings with existing literature on transnational language dynamics.

Finally, ethical considerations underscore the research process, emphasizing informed consent, confidentiality, and the responsible handling of data. The methodologies employed ensure a respectful and thorough exploration of the research questions, contributing valuable insights to the field of family language policy and management. The following chapter provides findings of this research.

Chapter 4: Findings

This qualitative case study intends to explore beliefs, practices and management of three transnational families. To achieve this purpose and to answer the research questions, narrative writings, semi-structured interviews and observations were used as instruments for data collection. This chapter presents the findings of the study derived from the analysis of obtained data. The findings are presented in the following section along with appropriate quotations from participants' responses, excerpts from the narrative writings and researcher's observation notes. The study applies Curdt-Christiansen's (2018) Interdisciplinary Framework, which is based on Language Policy theories (Curdt-Christiansen, 2018; Spolsky, 2004; 2009; 2012) and Language Socialization theories (Duranti et al., 2012; Ochs & Schieffelin, 2011). The findings illustrate how participant-parents use languages in their everyday lives, how they preserve or maintain a specific language, and their beliefs towards different languages. Since this study is based on theoretical framework, the thematic classification of each finding is categorized according to the main themes and concepts. In addition, the findings are organized by the research questions:

1. What are the main beliefs of transnational parents towards the use and preservation of multiple languages in the families?
2. How do transnational Kazakh families manage language practices to maintain and develop Kazakh language within the family?
3. How do transnational Kazakh families manage languages to account for the identity and skills related needs of their children?

Participant-Families

The background information of participant-families will help to understand parents' decisions behind language choice, their beliefs towards the use of languages and

preservation, how they manage language practices and develop Kazakh language, and how their children identify themselves. There were three participant-families: German-Kazakh, Russian-Kazakh and Japanese-Kazakh. These combinations of words mean that one of the spouses is Kazakh and the other one is German, Russian and Japanese respectively.

The German-Kazakh Family

The German-Kazakh family consists of German and Kazakh spouses and a toddler son and have lived in Germany for close to 10 years. The parents lived in Kazakhstan before moving to Europe. One of the participant-parents moved during childhood at the age of nine, and the other moved for educational reasons, to get a masters' degree. The family has their own views and beliefs towards the use and preservation of languages in their family. The German-Kazakh couple manages family language practices in order to maintain and develop the use of Kazakh language within their family and maintaining languages according to the identity and skills related to their child's needs. The German-Kazakh family's narrative is a captivating story of cultural connect as they adapt to life in European country. With a toddler son who is immersed in a multilingual environment, the parents emphasize the importance of maintaining their Kazakh heritage while navigating the complexities of their new life. The couple recalls their early days in Germany, where they were met with challenges in preserving their cultural identity. One vivid moment they share is their son's first Kazakh New Year celebration, where they cooked traditional dishes like beshbarmak and played Kazakh music that resonated with their roots.

Hosting a gathering for Kazakh relatives and friends, they ensured the evening was filled with stories about their homeland, illustrating the Kazakh traditions they wanted to instill in their son. The mother recalls, "I wanted our son to feel proud of his Kazakh roots; I wanted him to know where he comes from." This familial bond underscores their

conviction that language is not merely a means of communication but a vital part of their identity that connects them to their heritage.

To further enrich their child's linguistic skills, the family engages in storytelling nights marked by cultural themes. The father's heartfelt retelling of Kazakh fables in their native tongue not only entertains but immerses their son in the nuances of Kazakh culture. They have created a "Kazakh Book Corner" in their home, a cozy corner filled with picture books and bilingual literature that allows for immersive reading experiences. This creative space fosters engagement and encourages consistent exposure to the language.

The Russian-Kazakh Family

The Russian-Kazakh family has been living in Kazakhstan since their childhood, and they even grew up in the same countryside, but they are ethnically Russian and Kazakh. Even in the beginning of their relationship, they strongly believed that they would preserve and maintain several languages in their family. The couple has a teenage son, who already has his own beliefs and identity towards the use of languages. Living in Kazakhstan, they navigate the interplay between languages as they raise their teenage son who frequently wrestles with his language preference. Their journey is filled with insightful moments reflecting the family's dedication to linguistic diversity despite external pressures.

One particularly compelling story comes from a family outing during Nauryz, where they all dressed in traditional Kazakh clothing. The pride in celebrating their heritage was obvious, as the mother explains, "Attending these celebrations makes him understand that Kazakh culture is part of who he is, despite speaking mostly Russian outside of home." The teenage son's initial resistance to using Kazakh in everyday conversations metamorphoses as he begins to recognize its importance during family

discussions. The German-Kazakh mother shared her son's thoughts, "Daniyar finds that when he uses Kazakh, he can connect with his grandparents in a more personal way. Their stories mean more to him when he hears them in Kazakh."

However, the family also struggles with the reality that Kazakh language exposure is somewhat limited outside the household. One moment of realization came when the son struggled to express himself fluently during a school project that required him to present in Kazakh. His parents responded with support, offering to practice together at home, transforming the challenge into a bonding experience. As a result, they decided to have private Kazakh language classes at home, focusing on speaking only Kazakh during designated periods, fostering engagement and practice within the family unit.

The Japanese-Kazakh Family

The Japanese-Kazakh family has lived in Kazakhstan for around 10 years and then moved to Japan after their two children who are teenagers now, were born. They have been living there for a few years. The family moved to Japan due to better job opportunities for the wife, while the husband still works in Kazakhstan, visiting his family every two months. This geographical transition creates a unique linguistic and cultural dynamic, particularly as the children approach their teenage years. Living in two different countries affected the whole family significantly including their beliefs towards maintaining and preserving the languages and managing language practices to develop Kazakh language and the children's identities. The children grew up in a traditional Kazakh environment in their early years while their teenage period continues in totally different country, which leaves a footprint on their beliefs, identities, and family language decisions.

A cherished memory for the family involves a summer spent visiting their relatives in Kazakhstan. The children had the opportunity to participate in Kazakh cultural

activities, immersing themselves in traditions they had initially only experienced during their childhood in Kazakhstan. The joy of reconnecting with their roots was profound; they learned traditional dances, participated in baking Kazakh bread, and engaged with distant relatives who shared stories filled with warmth and humor. The mother articulates, “These experiences are invaluable. It’s essential for them to feel the connection to their heritage, to speak Kazakh and see how rich this culture is.”

Now the children actively negotiate their identities across these cultural landscapes. They have even initiated their own “Kazakh Culture Club” at school, inviting friends to learn about Kazakh traditions through music, folklore, and cuisine. This endeavor reinforces their linguistic and cultural skills, as they prepare presentations in Kazakh while teaching peers about their customs. Moments of pride arise when they see their friends appreciating Kazakh music or trying their hand at Kazakh cooking. These experiences not only solidify their understanding of their heritage but also break down cultural barriers among their peers.

RQ1: Main Beliefs of Transnational Parents Towards Use and Preservation of Multiple Languages

This section discusses the parents’ beliefs towards the use and preservation of several languages in the families.

Language Use Dynamics

The data analysis reveals that the respondents’ beliefs about the use and preservation of languages within their families are different. In addition, the analysis indicated that some parents hold the belief that only one language while others believed that several languages could be in use in the family language policies. Some parents prefer a monolingual approach, but others emphasize the necessity of Kazakh for cultural

continuity. These can be seen in the following extracts: while the Russian-Kazakh participants stated, “The only language we speak is Russian. Communication takes place in Russian” the Japanese-Kazakh couple mentioned, “Learning Kazakh is vital for our children’s understanding of their heritage. Kazakh is a bridge to understand our cultural heritage...” On the contrary, German-Kazakh family proves the stance for multiple languages, as a belief in multilingualism, where languages are seen as enriching communication: “Language ... first of all, serve the purpose of communication, therefore the more languages we speak the better for us.”

Each family's language use narratives report a thorough understanding of cultural identity, showcasing the belief that multilingualism is essential for preserving heritage. The German-Kazakh family’s emphasis on creating a linguistically rich environment serves as a testament to their commitment. They utilize Kazakh as a daily language, often incorporating musical elements into learning. For example, during their evening family gatherings the family sometimes listens to Kazakh songs that nurture their child on various themes, such as nature or traditional stories. The mother states, “Through music, we can teach our son Kazakh in a way that feels both engaging and educational. It transforms language learning into something joyful rather than a chore.”

In comparison, the Russian-Kazakh family reflects a different dynamic. Though the mother speaks Russian predominantly for everyday communication, she makes intentional efforts to introduce Kazakh language into their routines. One insightful practice they adopted is labeling household items in both Kazakh and Russian to reinforce vocabulary. This simple but effective strategy allows the son to encounter Kazakh throughout his day-to-day life without overwhelming him. The mother shares, “Labeling things around the house is a way for him to see and use Kazakh without it feeling forced. It’s a part of his everyday environment.”

The Japanese-Kazakh family's approach illustrates the belief in integrating cultural practices with language education. They host monthly Kazakh-themed dinners where family members must speak Kazakh during the meal. As the children prepare Kazakh dishes, the parents provide both guidance and opportunities for the children to learn the names of ingredients and the cultural significance behind each dish. The mother reflects on the event, saying, "It turns dinner into an educational experience. It's more than just food; it's about connecting with our roots."

Language as a Necessity

This subtheme presents participants' thoughts towards the languages they need for communication. The data analysis indicated that if the Russian-Kazakh family understands the need of developing Kazakh language, the German-Kazakh and Japanese-Kazakh participants underline the necessity of other languages as well. This difference could be seen from the following excerpts, revealing efforts to incorporate Kazakh into everyday life: "We both understand that it is necessary to learn Kazakh language. I plan to study Kazakh by myself and with my child." This underscores a wider understanding that language serves as a critical tool beyond cultural expression, encapsulated in the statement: "I think language is key to everything."

Cultural Integration

The following subtheme revealed the beliefs of parent-participants towards cultural integration, where almost all participants accept and preserve Kazakh traditions and culture. In addition, they try to celebrate Kazakh traditional holidays, teaching their children the rituals and customs of Kazakh nation. These are clear examples of preserving Kazakh culture, when participants integrate cultural practices into family life: "We celebrate Ait with Beshbarmak." The German-Kazakh parent from the German-Kazakh family even if he is not Kazakh stated, "I mean, on my mum's side, my grandmother, my

grandfather, they are German. Nevertheless, Kazakhstan is my homeland. I was born there.” Additionally, Japanese-Kazakh parents express a strong personal connection to Kazakh heritage, fostering cultural pride among children: “I am proud to share my cultural background with my children. We deeply value our Kazakh heritage.” Excerpts from the narrative writings also illustrated cultural integration: “We celebrate all main national holidays” (Narrative 1 German-Kazakh family); “Preservation of Kazakh culture is important” (Narrative 3 Russian-Kazakh family); “We want our children to cherish their Kazakh roots,” “We celebrate events like Nauryz” (Narrative 4 Japanese-Kazakh family) show the family’s efforts in cultural integration. In addition, the observation notes showed support of Kazakh culture: “The parents express pride when their child successfully used Kazakh language... They emphasize cultural significance during story sharing” (Russian family). Observations corroborated these findings, noting the parents’ pride in children’s use of Kazakh. The commitment to cultural and linguistic integration illustrates parents’ holistic approach to maintaining linguistic heritage.

The parents across all three families emphasize the need for multilingualism, particularly the use of Kazakh as crucial for cultural heritage and integration. They recognize its importance in strengthening their children’s ties to their roots. Furthermore, the families are committed to preserving their cultural heritage through the Kazakh language, expressing joy and pride in their children’s successes in learning and using it. Almost all parents believe that language proficiency in Kazakh empowers their children, fostering confidence and enabling them to navigate various cultural contexts.

The German-Kazakh family’s proactive approach involves community engagement by connecting with local Kazakh organizations. They participate in cultural festivals where their child interacts with peers from similar backgrounds. Participating in these events instills a sense of community and belonging within the Kazakh diaspora in Germany.

During a festival-focused workshop where children learned traditional Kazakh crafts, the German-Kazakh mother expressed excitement, saying, “I’m proud that I can share my culture with friends, and learning about it with other Kazakh people feels great.”

The Russian-Kazakh family defines cultural significance through its continuous connection to Kazakh heritage. They maintain ties with local Kazakh cultural organizations, engaging in community gatherings, where storytelling and sharing memories play pivotal roles. The importance of these activities becomes clear during family discussions, where the father encourages his son to reminisce about traditional tales his grandmother shared, resulting in renewed interest in learning Kazakh to deepen connections with older generations.

The Japanese-Kazakh family also actively promotes cultural heritage through traditional celebrations. In preparing for Nauryz, they dive into the family history to relay the significance of the holiday's observance. This process involves crafting stories and customs around the festivities, allowing their children to see firsthand how language, narrative, and culture bound to create a complex cultural identity.

RQ2: Managing Language Practices to Maintain and Develop Kazakh Language

The following section reveals how transnational families manage language practices to maintain and develop Kazakh language within the families.

Language Development Strategies

This subtheme presents the methods and strategies participant-parents’ actively use to develop Kazakh and other languages within their families. The families employ a variety of strategies and activities that foster language use and development in their everyday lives. The findings discuss different effective ways that parents use to maintain and develop the use of Kazakh among their children. For instance, one of the parents from

the Russian-Kazakh family illustrates a proactive approach by planning to learn Kazakh to be the role model for their child: “I plan to enroll in courses [to learn Kazakh language].” In addition, the Russian-Kazakh parents encourage their child: “For nines and tens [the highest grades in Kazakhstan] in the Kazakh language, he receives an increased allowance.” Conversely, the German-Kazakh family plans for immersive experiences by sending their child to Kazakhstan for a few months to deepen language acquisition: “We want to ... send [him] for three months to Kazakhstan to learn Kazakh.” The Japanese-Kazakh family takes a creative approach by implementing immersive activities such as playing games and listening to Kazakh music, enriching the children’s exposure to the language in an enjoyable way: “We create an immersive environment through games, music...” The narrative writing also provides examples, which show that even when a family does not have any language strategy for developing Kazakh but they try to implement it in different ways: “There is no management of our family language policy, but we plan to create different days [when they could use Kazakh]” (Narrative 2). Through the observation it seems that Russian-Kazakh family speaks Kazakh during discussions about Kazakh lessons. The Japanese-Kazakh family has a special time for maintaining Kazakh: “We designate certain times for speaking Kazakh... Fluency in Kazakh ties them to their roots.” Furthermore, the Japanese-Kazakh family implemented ‘Kazakh Sunday rule’ and the entire family uses Kazakh vocabulary when cooking food and during meals. In addition, they engage in storytelling and music in Kazakh (Narrative 4). Both the German-Kazakh family and the Japanese-Kazakh family use Kazakh during cultural discussions and festive occasions. Japanese children also engage Kazakh during festive occasions. The German-Kazakh participants predict that their child will mix Russian and Kazakh as they now live in a multilingual environment like the other children from international families. However, the couple want to encourage their child to speak Kazakh.

They also want their child to maintain and develop multiple languages such as Kazakh, Russian, German and English (Narrative 2). These various approaches, from structured plans to more fluid, integrative methods, reflect the diverse ways families navigate language development.

Language strategies are creatively tailored by each family to nurture Kazakh language growth. The German-Kazakh family employs a system of structured activities aimed at reinforcing Kazakh. One example includes a family reading evenings, where the parents read aloud Kazakh traditional fairy tales, myths and legends about Kazakh culture, language, and history. This kind of activity allows family members to learn and engage meaningfully, encouraging positive reinforcement and enthusiasm around language use. The father states, “These reading evenings not only boost language skills but also turn learning into a bonding experience filled with pleasure.”

The Russian-Kazakh family’s strategy has adapted over time as their son matures. After witnessing challenges in his language acquisition, the parents enrolled him in Kazakh language classes where he could learn alongside peers who share his cultural background. Such classes provide a supportive environment that encourages practical language use, allowing him to navigate sociolinguistic contexts effectively. The mother shares, “Joining these classes has helped him see the value of Kazakh in a social setting. It boosts his confidence when he hears his friends speaking it as well.”

For the Japanese-Kazakh family, turning everyday routines into learning experiences has been transformative. They initiated “Kazakh Cooking Days,” where each family member takes responsibility for selecting a dish to prepare while explaining the cultural significance behind it in Kazakh. This regular practice cultivates a naturally conversational space where language is utilized in a meaningful context. The children

frequently remind their parents to use Kazakh, feeling empowered in this shared culinary exploration, showcasing their agency in language maintenance.

Family Language Practices

This section indicates family language practices within multiple languages. The findings show the variety of family language practices used to maintain and develop the Kazakh language. The families incorporate Kazakh language use into their daily lives in different but significant ways. The Russian-Kazakh family finds opportunities are limited, sharing: “There are no such moments where he could not just be taught [Kazakh language] but also use [it].” Yet, they make efforts to speak Kazakh during family discussions about lessons. On the contrary, the German-Kazakh family benefits when visiting grandparents who speak only Kazakh, helping the child get accustomed to the language sounds and expressions early on: “When her parents were here... they only spoke Kazakh with him [child].” That exposure helped their son get used to Kazakh sounds, phrases and expressions. “She sometimes listens to Kazakh music with dombra” claims German-Kazakh husband about his wife. Listening to Kazakh music and using common Kazakh phrases are other ways the families sustain language exposure. The father, being German, also uses general Kazakh phrases, for example to express his gratitude he says ‘rahmet.’ Meanwhile, the Japanese-Kazakh family strives for balance by frequently switching between Japanese and Kazakh at home, reading Kazakh books, and watching shows: “At home we mostly speak Japanese, but we frequently switch to Kazakh...” They also read Kazakh books together and sometimes watch Kazakh shows. They also enjoy using Kazakh when relatives visit, reinforcing language skills in a natural context.

The participant-parents take active roles in encouraging the use of Kazakh, particularly in cultural discussions and family activities. This includes positive verbal and non-verbal feedback. The use of Kazakh language appears context-dependent, with its

presence increasing during cultural practices or educational discussions. The concept of 'language days' such as 'Kazakh Sunday' is employed to ensure regular interactions in Kazakh during specific times, highlighting its importance in daily family life. By embedding Kazakh into regular practices and special occasions, these families emphasize the language's importance in maintaining cultural ties and ensuring linguistic diversity.

Family Language Practice Challenges

Each family experiences a set of challenges in maintaining Kazakh language practices while incorporating external influences. The German-Kazakh family often finds themselves struggling the overwhelming predominance of German in their environment. In response, they came up with an approach, enrolling their son at the age of four or five in a bilingual preschool that emphasizes Kazakh alongside German. This environment will allow him to interact with other children from similar backgrounds, reinforcing his language skills while developing new ones. The mother describes this decision as the main ones, stating, "We wanted him to have a community that echoes our values. Seeing him interact with peers in Kazakh will make me proud; it will reassure us that he will retain our heritage despite the surrounding influences."

The Russian-Kazakh family acknowledges the societal inclination favoring Russian, which sometimes causes tension in their household. The teenage son has expressed frustration at times feeling disconnected from his Kazakh roots due to the prevailing use of Russian in school and among friends. To address this, his parents have integrated Kazakh into daily conversations, especially during home task completion. For instance, they have introduced "language prompts," challenging one another to speak in Kazakh at specific times or about designated topics of Kazakh language. This practice not only diversifies their Kazakh vocabulary but also cultivates a culture of playful challenge that reduces the pressure surrounding language use.

Moreover, the Japanese-Kazakh family faces unique challenges in sustaining Kazakh language exposure in Japan's wholly different cultural landscape. The children often find themselves surrounded by Japanese and English, which can overshadow their use of Kazakh. The parents have tackled this by creating a dedicated "Kazakh Day", during which all conversations revolve around Kazakh. They might watch Kazakh television shows together, engage in discussions about Kazakh history, or listen to Kazakh music, ensuring consistent exposure. The father laughs as he recalls an instance where his children attempted to debate a current event in Kazakh, learning together, said, "It's moments like these that make us all laugh but also help them learn without realizing it."

RQ3: Managing Language Practices in Transnational Kazakh Families for Children's Identity and Skill Development

This subtheme illustrates how family language practices of transnational families influence children's identities and skills development. The findings highlight how children identify themselves, what language challenges they have and how families support their children.

Identity

Despite limited exposure, a child from the Russian-Kazakh family identifies as Kazakh: "He identifies himself as Kazakh..." This identification occurs even though he primarily learns and speaks Kazakh only during school classes. This suggests that language is not the sole factor affecting identity; cultural preservation, parental support, and a sense of roots also play significant roles. In contrast, the German-Kazakh parents express: "He will consider himself as combination of this and that... I think his upbringing will involve the best from each culture." They believe that growing up in a multilingual environment fosters a multifaceted identity rather than a single, fixed one, with the influence of Kazakh culture being particularly emphasized: "... he will have a lot from

Kazakh people.” To enhance Kazakh identity, they plan to enroll their child in a Kazakh kindergarten. Similarly, Japanese-Kazakh parents state: “Speaking Kazakh instill a sense of pride and belonging to our community.” They regard language as a fundamental component of culture that shapes identity. The children engage with Kazakh culture during traditional celebrations, reinforcing the importance of regular Kazakh language use. The Japanese-Kazakh couple also integrates aspects of Japanese culture into their family life (Narrative 4).

A profound aspect of language acquisition is its influence on identity formation within these families. The Russian-Kazakh family serves as a prime example, where their son, despite limited usage of Kazakh outside the home, identifies strongly with Kazakh culture. During family gatherings and festivals, the Russian-Kazakh mother reminded their son’s feelings, “Whenever we celebrate Nauryz, he feel like he belongs to something big. He loves wearing the traditional clothes and dancing.” These celebrations help reinforce his cultural identity, providing him the context to explore and express his Kazakh heritage.

The German-Kazakh family captures a different angle of identity formation. The German-Kazakh parents believe that their son, applying the lessons learned during family outings and gatherings, will reflect a mixed identity with confidence. This lighthearted revelation underscores the natural embrace of his dual identity, revealing how language will connect with his sense of self. He will easily navigate between his Kazakh traditions and the reality of living in Germany, demonstrating the interplay between language and identity.

The Japanese-Kazakh family face the challenging task of negotiating children’s identities as they grow older among varying cultural expectations. A notable moment arises during parent-teacher conferences at school, where the children articulate the pride

they feel in their Kazakh identity. The Japanese-Kazakh parents shared, “We celebrate Nauryz just like you celebrate New Year, and it’s very special to our family!” This assertion demonstrates their ability to explain their cultural experiences in a way that resonates with others, reinforcing their identities and providing an opportunity for cultural exchange.

Language Challenges

Participants from the Russian-Kazakh family express concerns about their child’s language acquisition, noting, “It is difficult for him to put Kazakh words together... to pronounce them.” Limited exposure to Kazakh hampers the child’s language development: “It is difficult for him... because there is no such language in the environment.” When asked about future language decisions and one of the Russian-Kazakh parents claimed: “... I think that it will probably be in Russian [for him].” The Japanese-Kazakh family also indicates that their children face challenges primarily with Kazakh: “... they find it easier to use Japanese or English, especially at school...” due to their current residence in Japan.

The journeys of language skill development are multifaceted and bounded with identity and familial engagement. The Russian-Kazakh family highlights their son’s struggles with Kazakh acquisition as he occasionally grapples with pronunciation. However, they turn this challenge into an opportunity for growth. Through a project at school requiring him to create a video about his family history in Kazakh, the parents became actively involved, helping him gather stories from grandparents who spoke about their experiences in Kazakhstan. The project was a source of pride not only for the son but also for the family, reinforcing a collective narrative that connects language learning to personal and family history.

In the Japanese-Kazakh family, the children's experiences with language learning showcase how creativity fuels engagement. During a creative writing workshop, they were invited by their parents to create short stories that incorporated Kazakh folklore. This activity not only enhanced their language skills but also enhanced a deeper understanding of their cultural narratives. They enjoyed presenting their stories in Kazakh, providing an opportunity to use the language in a playful and imaginative context. The pride they felt when receiving compliments from their parents during family storytelling nights further solidified their language skills and cultural identity.

Family Support

The families employ various methods to support their children while they acquired the languages. For instance, the member of Russian-Kazakh family says: "When I worked at the school where he studied, I tracked his achievements." The German-Kazakh parents express their support by spending more time with their child. Japanese-Kazakh participants highlight: "Being able to speak Kazakh allows them to engage with their relatives..." Keeping the family ties through the language is also another form of support. According to the family rule all family members should at least try to use Kazakh every day.

The integration of Kazakh into family life is viewed as a way to help children develop a strong cultural identity. Regular discussions about traditions and cultural practices reinforce this identity. Families utilize strategies such as rewarding high academic achievement in Kazakh and correcting language use to build proficiency in the language. Each family exemplifies a dynamic multilingual environment, balancing Russian or local languages with Kazakh, thereby enriching the children's linguistic skills through varied interactions.

Summary

This findings chapter has provided an in-depth exploration of how transnational Kazakh families manage language practices and their effects on children's identity and language skill development. Through various thematic analyses, several key findings have emerged, illustrating both similarities and differences among the participant families. The narratives provided by the German-Kazakh, Russian-Kazakh, and Japanese-Kazakh families reveal a rich experience that reflects the complexities of maintaining a heritage language among various cultural influences. Each family not only understand the importance of Kazakh language and culture but also crafts meaningful connections through stories, traditions, and shared experiences. The findings illustrate that language serves as more than a communication tool; it is a fundamental aspect of identity and belonging.

Firstly, the exploration of beliefs regarding language use has revealed a nuanced understanding of how these transnational families perceive the significance of Kazakh, alongside other languages. A recurring theme across all families is the recognition of multilingualism as vital for cultural preservation and identity formation. While each family faces unique challenges related to their circumstances, the common belief that preserving the Kazakh language is critical for cultural identity rings true. The interviews reveal that both the Russian-Kazakh family and the Japanese-Kazakh family consider Kazakh a vital link to their heritage, as evidenced by the parents' unwavering commitment to integrating Kazakh into their children's lives. The German-Kazakh and Japanese-Kazakh families particularly emphasized the role of language as a bridge to cultural identity, underscoring its importance in fostering a sense of pride and belonging within their communities. This statement was also supported by the Russian-Kazakh family, though with some observable tensions regarding exposure and competence in the Kazakh language, given their child's limited opportunities for practice outside of school.

In examining language practices, significant similarities and differences emerged among the families. Implementing engaging and creative language-learning practices emerges as a theme that enriches the children's experiences. The use of storytelling, cultural celebrations, and family-driven projects serves not only to bolster language skills but also to encode cultural lessons within those experiences. The families' reflections suggest that the more they can intertwine learning with love and familial connection, the more success they enjoy in language retention. The German-Kazakh and Japanese-Kazakh families employed structured and immersive language strategies—like sending children to cultural environments or involving them in traditional celebrations—likewise acknowledging the need for active parental engagement. They emphasized creating rich linguistic environments where Kazakh is actively used during family activities, thereby enhancing children's proficiency and cultural ties. Conversely, while the Russian-Kazakh family recognizes the necessity of cultivating Kazakh language skills, their limitations in creating a comprehensive language policy within the home point to challenges that mitigate consistent language use.

Identity exploration among the children highlights how experiences, both joyful and challenging, contribute to their sense of self. Moments of cultural pride shared by the families show that events, stories, and language play significant roles in shaping their children's identities. The Japanese-Kazakh children's participation in celebrations fosters rich discussions about their identity, binding them to both their Kazakh heritage and their present life in Japan.

Parental involvement emerges as a critical facilitator of language development and cultural attachment. Each family's dynamics illustrate how supporting a child's language skills creates pathways for exploration and cultural appreciation. Parents actively engage

with their children, whether through intentional activities or shared storytelling moments, which positively influences skill acquisition and cultural understanding.

Language challenges faced by children were another critical theme, revealing shared difficulties across families. All parents noted that their children encounter challenges in skill acquisition, especially with Kazakh. The narratives reflect a common realization among parents that integrating structured language practices into daily life can mitigate these challenges. By fostering environments that prioritize Kazakh language use and cultural practices, they counteract external pressures while still allowing their children to thrive in mixed linguistic surroundings. However, the extent of these challenges varied. For the Russian-Kazakh family, concerns were regarding their child's lack of exposure to Kazakh outside of the school environment, leading to predictions about continued reliance on Russian. In contrast, while the Japanese-Kazakh family also highlighted difficulties, their emphasis on varied interactions through storytelling, music, and moderated use of both Japanese and Kazakh creates a more balanced exposure, promoting better language skills development.

Family support emerged as a vital factor across all families, showcasing differing methods but a unified objective of fostering language development. Russian-Kazakh parents' involvement through academic monitoring reflects a commitment to educational success, while German-Kazakh parents focus on integrating Kazakh into daily family life via discussions and cultural practices. The Japanese-Kazakh family's approach of instilling language through family rules and engagement with relatives further illustrates the significance of sustained communication, reinforcing the notion that language acquisition is most successful in a supportive environment.

The findings chapter emphasizes that transnational families navigate complex linguistic landscapes while maintaining cultural integrity. Through storytelling, cultural engagement, and the persistent support of parents, children learn not only to communicate in multiple languages but also to embrace a multifaceted identity that encompasses their rich heritage. As these families continue to travel their unique paths, their stories serve to illustrate the strength that defines cultural continuity. The commitment to preserving the Kazakh language amidst diverse contexts acts as a base for their children's cultural identities, allowing for rich experiences.

In conclusion, while transnational Kazakh families share common beliefs in the importance of language for cultural identity and employ various strategies to navigate language development, the implementation and effectiveness of these practices reveal distinct differences based on their individual circumstances. The interplay between identity formation, language challenges, and family support underscores the complex dynamics at play in multilingual settings. As these families strive to maintain Kazakh language use, their experiences highlight both the richness of linguistic diversity and the challenges inherent in balancing multiple identities and linguistic skills. The findings illustrate not only the resilience of transnational families in advocating for language maintenance but also offers insights into the essential role that language plays in shaping cultural identity and fostering a sense of belonging in an increasingly interconnected world.

Chapter 5: Discussion

The previous chapter covered the main findings of this study obtained from semi-structured interviews of three transnational Kazakh families: the German-Kazakh, the Russian-Kazakh and the Japanese-Kazakh; interviews with transnational parents, observation of their family language practices and narrative writings. This chapter discusses the significant aspects of those findings and their interpretation in relation to existing theoretical framework of this topic. According to the study's aim, which was to explore and illustrate the importance of family language policies, management, and practices in shaping children's language development, and how parental beliefs towards multilingualism are connected to cognitive flexibility, cultural ties, and career prospects, while also considering potential challenges arising from societal pressures and concerns about academic performance. This chapter provides the interpretation drawing on the research questions:

1. What are the main beliefs of transnational parents towards the use and preservation of multiple languages in the families?
2. How do transnational Kazakh families manage language practices to maintain and develop Kazakh language within the family?
3. How do transnational Kazakh families manage languages to account for the identity and skills related needs of their children?

The Families' Beliefs Towards Language Preservation and Use of Multilingualism

This research question aimed to explore the main beliefs of transnational Kazakh parents towards the use of multiple languages in their families. According to the study findings all transnational Kazakh parents were found to hold positive views towards using and preservation of several languages in their families. This is in contrast with the previous

studies on families with multilingual Kazakh backgrounds, where dominant societal languages coexist with less dominant home languages (Hirsch & Lee, 2018; Zhu Hua & Li Wei, 2016).

Language ideology, defined as the beliefs and attitudes individuals hold about languages and their use (McGroarty, 2008), significantly shapes family dynamics observed in this study. For instance, the German-Kazakh family's strong emphasis on maintaining Kazakh shows a conscious recognition of its importance for cultural identity. This is supported by Hirsch and Lee (2018), who discuss the role of language as a marker of cultural identity, demonstrating that families often prioritize languages they associate with their cultural heritage.

Each family's linguistic choices and practices reflect their beliefs about language and identity. The German-Kazakh family's narrative illustrates how parents instill a sense of pride in Kazakh heritage by actively engaging children through cultural storytelling and songs. Such activities operate as both linguistic immersion and cultural education, reinforcing their belief in the necessity of maintaining their heritage language.

On the contrary, the Russian-Kazakh family initially displayed a tendency toward Russian dominance in language use, illustrating a common dynamic in bilingual contexts—where societal pressures and majority language use can dominate over minority languages. Yet, the family's gradual recognition of Kazakh's importance for cultural continuity represents a shift in language beliefs. This urgency highlights the need for continued advocacy for minority language preservation, resonating with findings from Tollefson (2015) regarding the implications of dominant language policies and their potential effects on heritage language maintenance.

The findings of this study challenge the simplistic notion of language merely as a communicative tool by problematizing its function. Instead, they suggest that language operates as a fundamental component of cultural identity for transnational families. Cultural practices shared in Kazakh, such as participating in traditional celebrations, demonstrate how language can serve as a bridge connecting generations and cultural legacies.

Cultural celebrations like Nauryz play a pivotal role in instilling a sense of identity within the children. These events provide a platform for families to engage in cultural practices that reinforce the significance of Kazakh language and traditions. The participants' narratives resonate with Hornberger and Johnson's (2007) framework, which emphasizes the importance of implementing context-aware language practices that actively engage with and support cultural identities. This framework advocates for educational practices that are adaptable to the linguistic and cultural contexts of learners, ensuring that language learning is both effective and inclusive.

Moreover, the narratives illustrate that language use during cultural celebrations fosters social cohesion among family members. Engaging in shared activities reinforces family bonds while simultaneously promoting cultural pride. The Russian-Kazakh family's participation in Nauryz highlights moments where their child connects his cultural identity through actions and rituals, thereby bridging the gap between generations.

This study underscores the evolving conceptualization of children within familial contexts where language is a dynamic and participatory process. By positioning children as active agents in their linguistic environments, the research expands upon existing literature by highlighting the multifaceted roles children play in negotiating language use.

Children's proactive engagement, particularly within the context of the Japanese-Kazakh family's cultural initiatives, illustrates their agency in shaping family language narratives. Agency, as defined in the literature, refers to the capacity of individuals, particularly children, to act independently and make choices that influence their surroundings (Rudduck & Flutter, 2000). In this case, the children demonstrate their agency by actively participating in bilingual practices and cultural exchanges, thereby impacting family dynamics and language choices. Studies, such as those by Flear (2011) and Lundy (2007), highlight how children's agency is essential in recognizing their roles within family and educational contexts, further supporting the notion that children are not mere recipients of language practices but active contributors to their linguistic environments. The formation of the "Kazakh Culture Club" exemplifies children's desire to connect with peers over shared cultural experiences and demonstrates how their agency propels familial language practices forward. This act of initiating community engagement underscores the vital role children can have in enriching their linguistic and cultural environments.

Furthermore, children's negotiation of language preferences amidst societal pressure offers new insights into educational frameworks. Emphasizing child agency could prompt more inclusive educational policies that recognize and promote children's contributions to language maintenance, aligning with recent findings from Fogle and King (2013) regarding children facilitating family language dynamics.

In general, this study reveals that transnational Kazakh families hold a strong and evolving belief in the importance of multilingualism and language preservation as integral to their cultural identity. The positive attitudes of these families towards maintaining their heritage languages, particularly Kazakh, reflect a conscious effort to counteract societal pressures favoring dominant languages like Russian. The findings highlight that, through

proactive engagement in cultural practices and the active participation of children, these families negotiate their language dynamics in ways that foster both linguistic diversity and cultural continuity. Children emerge not only as beneficiaries of these beliefs but also as active agents influencing language choice and usage within their families. Overall, the study underscores the significance of community and cultural practices in shaping family language beliefs, suggesting that intergenerational connections enrich the multilingual landscapes of transnational families.

Heritage Language Preservation in Multilingual Contexts

The actual management of language within transnational families is shaped significantly by sociocultural influences. In this context, "management" refers to the strategies and decisions involved in selecting, maintaining, or balancing languages used within family interactions. To clarify, this concept of management is explored through the lens of Spolsky's Language Policy framework, where management is one of three components—the others being language beliefs and language practices. Spolsky (2004) describes language management as the explicit and observable efforts by members of a family to control language use. This often involves making deliberate choices about which language(s) to use in various settings and interactions, influenced by broader sociocultural dynamics. Consequently, understanding language management requires not only observing these decisions but also analyzing the underlying cultural and social motivations (Spolsky, 2004). Each family in this study exhibits a keen awareness of how broader societal attitudes towards language affect their decisions. The Japanese-Kazakh family's experience in a predominantly Japanese environment illustrates how external language policies may unintentionally challenge heritage language preservation.

The findings prove valid Moore's (2016) assertions of external sociocultural factors influencing FLP. Families often adapt their language practices to fit within these

external parameters, as seen with the Japanese-Kazakh family's dedicated approach to maintaining Kazakh within a less supportive external environment. Their commitment to creating "Kazakh Days" highlights proactive strategies in an effort to prioritize and reinforce cultural identity.

Furthermore, the implications of schooling environments cannot be minimized. The Russian-Kazakh family's challenges regarding the predominance of Russian in their child's education illustrate the external barriers to maintaining a heritage language within a largely monolingual school system. The findings point to the necessity for educational frameworks that are responsive to the needs of multilingual families. Implementing curricula that include and promote minority languages can equip children with the resources needed to balance linguistic identities.

These insights highlight a critical area of concern within language policy discussions: the need for inclusive language education that considers the sociopolitical context in which children are raised. Developing comprehensive language and cultural education programs tailored to diverse family backgrounds may alleviate the pressures associated with primary language dominance, offering children more equitable opportunities to engage with their heritage languages.

The findings regarding language acquisition among children underscore a vital theme reflected in existing literature: the importance of intentional, context-rich language experiences. The various strategies employed by families, such as engaging in activities where Kazakh language is utilized, resonate with De Houwer's (2017) emphasis on the role of meaningful communication in language acquisition.

For instance, the German-Kazakh family's use of culturally relevant narratives during family reading nights creates an immersive learning environment that aligns with

Jackendoff's (2003) findings on contextual learning. The incorporation of traditional fables allows children not only to develop language skills but also to connect with their heritage on a deeper level. Furthermore, this approach demonstrates the dual benefit of language learning—enabling children to develop linguistic competence while simultaneously reinforcing cultural identity and continuity.

The proactive use of labeling household items in both Kazakh and Russian within the Russian-Kazakh family illustrates an effective language maintenance strategy, whereby children are continually exposed to the heritage language in their everyday environment. This method of integrating educational practices into daily routines reflects research from Schwartz (2008), which highlights how consistent exposure to a language enhances acquisition and retention.

The Japanese-Kazakh family's innovative practices, such as "Kazakh Cooking Days," foster not only language skills but also create opportunities for family bonding through shared cultural experiences. The emphasis on learning the names of ingredients and cultural significance in Kazakh reflects successful strategies applied by other multilingual families. This approach points to the effectiveness of incorporating language learning into enjoyable activities, reinforcing the notion that language acquisition can be a joyful experience when embedded within cultural practices.

Addressing Challenges in Heritage Language Maintenance: Insights from Family Experiences

Despite the effective strategies deployed by the families, the findings present several significant challenges that families face in maintaining heritage languages, which mirror broader concerns in the literature. In particular, the impact of limited exposure to

the heritage language outside the home environment poses considerable barriers to effective language retention (King & Fogle, 2008)

The Russian-Kazakh family's experience emphasizes that societal pressures can lead to issues of language shift, where the increasing prominence of the majority language, in this case, Russian, complicates efforts to maintain Kazakh at home. The child's struggles with language proficiency are not just personal challenges; they reflect broader societal trends where dominant languages overshadow minority languages. This phenomenon reinforces findings from Baker (2001) regarding the critical need for supportive environments that foster heritage language use.

The Japanese-Kazakh family encountering challenges in sustaining Kazakh usage in Japan further illustrates this complexity. Exposure to other dominant languages, particularly in school settings, often reduces the child's engagement with Kazakh. While parents actively create opportunities for language use at home, the external environments remain a dominating influence, drawing attention to the necessity of promoting language programs that ignore the invisibility of heritage languages in non-native contexts.

These challenges underscore a vital opportunity for policymakers and educators to create forums and support systems aimed at encouraging minority language use, especially in educational frameworks where multilingualism is promoted. By recognizing the realities families face, educational systems can be structured to create pathways for children to connect with their linguistic heritage while achieving fluency in the dominant language.

The findings light up the importance of parental involvement in navigating language practices and the cultural transmission of language. Parents play a crucial role in modeling language use, reflecting insights from Fogle's (2012) work on parental engagement in language development. Fogle emphasizes that 'parents serve as both models

and facilitators of language, guiding children through the nuances of linguistic and cultural intricacies' (Fogle, 2012, p. 45). This underscores the active role parents take in language development, not only as instructors but as continuous participants in a child's linguistic journey.

Integration with Theoretical Framework

The integration of theoretical frameworks into the family language practices of transnational Kazakh families demonstrates how these families navigate the complexities of multilingual environments. The findings illustrate the practical application of Spolsky's (2004) components of language policy—ideology, practice, and management—within the everyday lives of the participants.

In analyzing the theoretical framework and findings of the study on transnational Kazakh families, several connections emerge that illuminate both shared experiences and distinctions among the participants' language practices, beliefs, and challenges. The study draws on Curdt-Christiansen's interdisciplinary framework, which integrates existing theories of Language Policy and Language Socialization to provide a comprehensive perspective on how families navigate multilingual environments.

Similarities across the participant families highlight a common belief in the significant role that the Kazakh language plays in preserving cultural identity and heritage. All three families—German-Kazakh, Russian-Kazakh, and Japanese-Kazakh—demonstrate a commitment to maintaining Kazakh as a vital link to their roots, often engaging in cultural practices that reinforce this commitment. The families share experiences of celebrating Kazakh holidays, integrating traditional customs into their daily routines, and recognizing the importance of language in shaping their children's identities. For instance, family gatherings and celebrations like Nauryz provide opportunities for

children to connect with their Kazakh heritage, instilling a sense of pride and belonging. This thematic connection underscores the stance that language is not merely a communication tool but also a bridge to cultural understanding and identity formation, reinforcing the initial background of the theoretical framework.

Despite these commonalities, significant differences emerge regarding how each family manages language practices and navigates external pressures. The German-Kazakh family actively creates a linguistically rich environment by utilizing immersive strategies such as storytelling nights and cultural celebrations, showcasing a proactive approach to language retention. In contrast, the Russian-Kazakh family, while recognizing the necessity of Kazakh for cultural continuity, faces challenges inherent in a predominantly Russian-speaking environment. Their use of language within the family reflects a more reactive adaptation strategy, often prompted by their son's struggles to express himself fluently in Kazakh.

The Japanese-Kazakh family also expresses unique challenges tied to their geographical transition to Japan, where societal norms and language dynamics differ significantly. They actively dedicate specific times to use Kazakh in their household, creating structured opportunities for language exposure amidst a landscape dominated by Japanese and English. This proactive measure mirrors the German-Kazakh family's approach but is set against the contrasting cultural environment. This highlights how external sociopolitical contexts influence language management strategies, reinforcing the framework's emphasis on the interplay between cultural norms and language practices.

Moreover, variations in parental involvement and strategies for fostering language development further explain the situations of the families. The Russian-Kazakh family employs a structured approach to support their son's confidence in using Kazakh, such as

integrating language into daily routines and making use of positive reinforcement. The Japanese-Kazakh family emphasizes creativity and engagement, employing concepts like “Kazakh Cooking Days” to merge language learning with cultural practices, illustrating how personal and communal contexts shape methods of language acquisition.

The differences in identity formation among children also emerge distinctly across families. While the Russian-Kazakh child expresses a strong identification with Kazakh culture, his opportunities to use the language are limited, revealing that identity is multi-faceted and influenced by cultural preservation rather than only by linguistic exposure. Similarly, David et al. (2020) in their study on Malaysian Sindhis, highlight that identity is not only tied to language use but is also deeply rooted in cultural practices and values. The Sindhi community maintains its ethnic identity through cultural means despite the prevalence of language shift, illustrating that culture plays a pivotal role in the formation and maintenance of identity. On the other hand, the German-Kazakh family promotes the identity that embraces elements of both Kazakh and German backgrounds, suggesting that a multilingual upbringing fosters a composite cultural identity. The Japanese-Kazakh children, navigating their identities among diverse cultural landscapes, actively engage in initiatives like starting a "Kazakh Culture Club" at school, further emphasizing proactive efforts to reinforce their Kazakh heritage while interacting with peer cultures.

Generally, the findings underscore that while transnational families share common beliefs regarding the significance of language for cultural identity, they encounter differently with the complexities of language retention and various external influences. The identity, language management strategies, and parental engagement reveals dynamic changes in multilingual settings. The insights derived from the findings demonstrate not only the position of these families for cultural continuity and multilingualism but also highlight the broader implications for understanding the role of language in shaping

identity within increasingly interconnected societies. Ultimately, the connections between the theoretical framework and research findings reveal the fundamental importance of language as a cultural repository and identity marker, demonstrating the ongoing negotiation of heritage and belonging within transnational contexts.

In the findings, I observed that family dynamics significantly affect children's experiences with language and cultural identity. The collaborative efforts displayed within families, where parents actively support children's language learning, create environments conducive to language acquisition. As noted in the Russian-Kazakh family, parents seek educational support by engaging their child in language projects, illustrating how collective efforts can turn challenges into opportunities for language development.

Moreover, parental encouragement, such as the provision of rewards for achievements in Kazakh, fosters a positive learning environment. This dynamic not only enhances linguistic skills but also reinforces the importance of cultural heritage as a source of pride within the family unit. Such practices resonate with existing research that highlights the correlation between parent involvement and positive learning outcomes in children's language acquisition (Schwartz et al., 2013).

The commitment of the German-Kazakh family to involve their child in community cultural events demonstrates how parental strategies can effectively extend beyond the home. By engaging with local Kazakh organizations and participating in cultural festivals, they create a rich platform of experiences that promotes their child's understanding of Kazakh identity and language. This practice resonates with other studies, such as Li's (2007), which argue for the role of community engagement in enhancing language retention at home.

Central to the discussion of language maintenance is the emotional connection families foster with their heritage language. The findings emphasize that language relates to feelings of belonging, identity, and family bonds. For transnational families, this emotional dimension is critical in motivating both parents and children to engage with their heritage language actively.

The emotional ties to Kazakh language and culture are prominently illustrated in narratives from the Japanese-Kazakh family, where the mother articulates the significance of cultural experiences in connecting her children to their roots. Events that refresh memories and happiness serve to reinforce the value of Kazakh not merely as a means of communication but as a tool of emotional connection and cultural identity.

These emotional nuances explain the findings from Canagarajah (2008), who argues that language awareness is deeply intertwined with cultural identity. In his study, Canagarajah explores the experiences of multilingual individuals in academic settings, emphasizing how their language choices are influenced not only by social and contextual factors but also by their emotional connections to their cultural backgrounds. He illustrates that language awareness enables individuals to navigate their identities effectively, as they draw upon their cultural knowledge to engage in communication. This context highlights the significance of understanding language as a medium through which cultural identity is expressed, underscoring the idea that emotional nuances play a critical role in shaping both language use and individual identity. Parents embracing cultural education through familial stories and practices provide children with a profound sense of belonging—demonstrating that language is integral to identity formation. For instance, family celebrations, discussions about cultural traditions, and shared experiences during holidays such as Nauryz create joyful connections and reaffirm their commitment to Kazakh heritage. This connection fosters a passion for language that can motivate children to

embrace their cultural identity, transforming language learning from a chore into an enriching experience filled with personal significance.

The insights derived from this study suggest far-reaching implications for language education, language preservation policies, and community-building initiatives. As transnational families navigate complexities in multilingual environments, educators and policymakers must devise strategies that respond to these needs while recognizing the role of families in language maintenance.

There is a growing recognition of the necessity for educational frameworks that reflect a commitment to multilingualism as a social good. Schools can play an active role in supporting language maintenance by incorporating heritage languages into curricula, celebrating cultural diversity, and fostering an environment that values all languages. For example, including Kazakh language classes alongside dominant languages in school curricula would align educational practices with the language needs of families.

Collaborating with local community organizations to create bilingual resources can also facilitate interactive bilingual education, providing a wider context for language practice outside the home. Furthermore, integrating cultural elements into language learning not only enhances linguistic proficiency but also reinforces student attachment to their heritage. By developing programs that celebrate diverse linguistic backgrounds, schools can promote a sense of community and belonging among all students, thereby enriching the educational landscape.

Summary

This study reveals not only the complexities and nuances of language practices within transnational Kazakh families but also offers significant insights into how these dynamics can inform broader educational and social policies. By closely examining the

lived experiences of these different families, this research contributes to a nuanced understanding of the intersection between language, culture, and identity, ultimately advocating for a societal shift towards valuing linguistic diversity.

As transnational families continue to navigate the realities of multilingualism, ongoing research and responsive policy frameworks will be vital in supporting the preservation of cultural heritage through language. These efforts are likely to empower future generations to embrace their identities fully and maintain a rich background of linguistic and cultural diversity in a globalizing world.

The discussion details how parental beliefs about language significantly shape family dynamics, particularly in the context of language ideology. It explores how families, such as the German-Kazakh and Russian-Kazakh families, prioritize the preservation of Kazakh language as critical for cultural identity. It highlights how these beliefs influence language practices, such as storytelling and cultural celebrations, demonstrating the commitment of parents to maintaining their heritage language. The emotional connections families forge with their heritage language further elaborate on the intrinsic motivations behind these beliefs.

This study examines the diverse strategies employed by families to foster language maintenance and development. It highlights various practices, such as creating immersive environments through cultural activities, using bilingual labeling within the home, and the concept of "Kazakh Days." These strategies reflect how families are proactive in integrating Kazakh language into daily life, ensuring continuous exposure and engagement, which is critical for effective language retention.

The discussion elaborates on the relationship between language management and identity formation. It emphasizes the emotional connection to Kazakh language and culture

that supports children's skills development and sense of identity. By detailing how families encourage participation in cultural celebrations and community engagement, it shows how these practices support children's identity formation and linguistic skills. The exploration of child agency within language dynamics highlights how children negotiate their identities as they navigate multiple linguistic environments, fulfilling both cultural and social needs.

Chapter 6: Conclusion

This chapter presents conclusions of the study. The research also attempts to provide a comprehensive synthesis of the findings from the study of multilingual Kazakh families: The German-Kazakh, Russian-Kazakh and Japanese-Kazakh families, specifically focusing on the beliefs, practices, and management strategies associated with maintaining the Kazakh language within transnational contexts. By examining the insights gained throughout the research, the implications of these findings are highlighted in relation to existing literature while identifying directions for future research. The analysis involves the breadth of the chapters to give a detailed understanding of the dynamics within these families.

The study provides a deeper understanding of the complex dynamics involved in managing multiple languages within multilingual family settings by addressing the following research questions:

1. What are the main beliefs of transnational parents towards the use and preservation of multiple languages in the families?
2. How do transnational Kazakh families manage language practices to maintain and develop Kazakh language within the family?
3. How do transnational Kazakh families manage languages to account for the identity and skills related needs of their children?

Main Findings of the Study

The study reveals that transnational Kazakh families perceive multilingualism as essential to cultural identity preservation. The research focused on three families: the German-Kazakh, the Russian-Kazakh, and the Japanese-Kazakh families, each

demonstrating unique approaches to language management. Key findings underpinning the significance of language use in cultural retention and identity formation.

The families' commitment to preserving the Kazakh language comes from its role as a cultural identifier. Across all families, there is a strong acknowledgment of the significance of Kazakh language as one of their heritage languages. As it was mentioned in the introduction, families navigate their ethnolinguistic landscape with the understanding that language is linked to their identity. The German-Kazakh family's celebration of traditional festivities, such as Nauryz, exemplifies how cultural practices reinforce language use and sentiment towards their heritage.

Each family employs distinct yet effective strategies to cultivate and maintain the Kazakh language among their children. The German-Kazakh family's strategy includes immersive storytelling nights where cultural narratives are recited in Kazakh, creating an engaging language-learning environment. In parallel, the Japanese-Kazakh family participates in "Kazakh Cooking Days," leveraging culinary experiences to instill linguistic skills while communicating cultural significance. These activities serve to not only reinforce language retention but also promote family bonding and shared cultural experiences.

Despite a strong commitment to the Kazakh language, external societal pressures complicate the maintenance of heritage language, particularly with dominant languages like Russian and English gaining prominence. For instance, the Russian-Kazakh family exhibits this tension, where the child's predominant use of Russian in school conflicts with efforts to encourage Kazakh at home. Such challenges underscore the need for supportive environments that maintain heritage language use among sociolinguistic shifts. The

Russian-Kazakh family decided to take individual Kazakh lessons to learn and practice Kazakh more in their daily lives.

Active parental engagement plays a crucial role in shaping children's linguistic experiences. Parents in these families take on the responsibility of modeling language use, fostering an environment rich in opportunities to practice and immerse themselves in the Kazakh language. For example, the Russian-Kazakh family implements positive reinforcement strategies by celebrating achievements in the Kazakh language, by this motivating their son to engage more fully with his heritage.

The findings from this study illustrate the complexities surrounding language beliefs, practices, and management within transnational Kazakh families. By contextualizing these dynamics within existing theoretical frameworks and literature, the discussion underscores the role of language as a fundamental marker of cultural identity.

Despite various challenges, families demonstrate resilience and adaptability, employing diverse strategies to navigate the realities of multilingualism while prioritizing their cultural heritage. This interplay between personal, familial, and societal factors illustrates the intricate balance required to maintain language and identity within globalization. The emphasis on emotional connections, child agency, and supportive family dynamics reinforces the importance of comprehensive, informed approaches to language education and policy. As societies increasingly recognize the value of cultural diversity, integrating these insights into educational frameworks and community initiatives can lead to richer environments for multilingual growth and cultural preservation.

The ongoing commitment of families like the German-Kazakh, Russian-Kazakh, and Japanese-Kazakh to their linguistic heritage highlights a crucial narrative within the broader discourse on transnational identities. Their lived experiences serve as a testament

to the impact of familial engagement on effective language maintenance, suggesting that when families invest in cultural connectivity through language, they lay a foundation for future generations to embrace their heritage confidently.

The exploration of family language policies among transnational Kazakh families reveals several interconnected themes. The findings illustrate how parental beliefs about language significantly shape familial practices, emphasizing the necessity of heritage language maintenance for cultural identity. The recognition of children as active participants in language practices expands our understanding of family dynamics and opens pathways for greater child involvement in language policy formation. The findings underscore the importance of external sociocultural factors, including educational environments and societal attitudes, which significantly affect language management within families. Diverse and creative family strategies for language maintenance demonstrate the practicality of integrating language learning into daily life through cultural practices and activities. The emotional ties families foster with their heritage language are crucial for motivation and engagement in language learning.

This study holds particular significance within the Kazakh context, where the nation's rapid social and economic transformations, along with its efforts toward post-Soviet nation-building, have deeply impacted language dynamics and identity formation. By exploring transnational Kazakh families and their multilingual practices, this research demonstrates how cultural heritage and linguistic identities are actively negotiated at the family level and broader societal shifts. It contributes to a growing body of literature on family language policies in minority and transnational communities, offering nuanced insights into how families adapt and innovate to maintain their linguistic and cultural heritage in a globalized environment. Moreover, the findings can inform policymakers, educators, and community stakeholders in designing culturally sensitive language

preservation initiatives and family support programs that reinforce heritage language retention. This research also fills a gap in the literature on Kazakh transnational families, providing empirical data and theoretical reflections that can guide future investigations into multilingualism, identity, and social integration within Kazakhstan's diverse society. Finally, the study underscores the crucial role of family agency and emotional investment in sustaining cultural identities, which is crucial for fostering social cohesion and promoting linguistic diversity in Kazakhstan.

Limitations

Several limitations must be acknowledged in this study, which should inform future research directions. The research was limited to three families, which may not capture the full range of experiences among transnational Kazakh families. The varied cultural, regional, and linguistic backgrounds within Kazakhstan necessitate further investigation to provide a more comprehensive analysis of language practices across a broader demographic.

Utilizing self-reported narratives and interviews introduces potential bias. Participants may present idealized versions of their language beliefs and practices due to social desirability influences, potentially skewing the data. Future studies should triangulate findings with objective measures to enhance reliability and validity.

The study captures a snapshot in time regarding language practices and beliefs. Longitudinal studies are warranted to examine how family language dynamics evolve over years, particularly as children grow and societal norms shift. Such research could yield deeper insights into the long-term effects of language maintenance on identity.

Recommendations

Considering the findings, I would like to put forward the following recommendations aimed to support multilingual families and enhance the effectiveness of language preservation strategies.

First, educational institutions should prioritize the integration of heritage languages like Kazakh into their curricula. This will create an inclusive environment that values multilingualism and enables children to engage meaningfully with their cultural backgrounds. Implementing language programs that transcend the classroom setting, such as after-school language clubs, can facilitate peer learning opportunities in heritage languages.

Second, considering the study's findings, several recommendations for policymakers and educators may be suggested. Firstly, it is crucial to encourage the establishment of community programs that facilitate language exchange and cultural events. These programs can serve as platforms for families to gather, share experiences, and engage in joint educational activities in the heritage language. Furthermore, promoting the inclusion of heritage languages within school curricula is essential. This can be achieved by providing classroom instruction that respects and recognizes the linguistic diversity of students. In addition, it is important to provide training for educators to equip them with strategies for teaching multilingual classrooms effectively. This training should emphasize culturally responsive pedagogies that honor students' linguistic backgrounds.

Moreover, engaging in public awareness campaigns is critical, as they highlight the value of multilingualism and promote a positive perception of minority languages and cultural diversity within society. To further support these efforts, resources and workshops should be developed for parents, empowering them to implement effective language

maintenance strategies at home. These could include materials for storytelling, cultural activities, and guidelines on how to create supportive language environments.

Additionally, establishing programs designed to educate parents on effective language management strategies can significantly empower them to navigate linguistic challenges. Specifically, workshops and resources that focus on language exposure techniques and culturally relevant practices will enhance parents' abilities to instill a sense of pride in their heritage language, while creating an immersive environment at home. Thus, these measures collectively contribute to fostering an environment of linguistic inclusivity and diversity, benefiting both individuals and society as a whole.

Future Research Directions

Considering the findings of this study, I would like to make the following recommendations for further research. I believe it is important to explore a variety of dimensions related to language maintenance and identity among transnational families. This research should include a more extensive variety of transnational families across different ethnicities, regions, and sociocultural backgrounds within Kazakhstan and abroad. By including families that speak various languages, such as Uyghur, Uzbek, and German, the diversity of language management strategies employed can be highlighted to offer a richer understanding of the nuances of multilingualism.

Furthermore, conducting longitudinal studies that track families over several years will provide insights into how language beliefs, practices, and children's language proficiencies evolve. Understanding how societal changes impact language maintenance strategies over time would illuminate the dynamic nature of language acquisition and identity formation in transnational contexts.

Future research could also investigate the role of children in their family language policies. This can involve exploring how children negotiate language use within the family, resist parental language preferences, and shape family dynamics. Understanding children's perspectives on their language identity and agency can yield valuable insights into fostering effective language maintenance strategies.

Moreover, a detailed investigation of how educational policies and school environments influence family language practices and heritage language instruction is crucial. By assessing the effectiveness of existing language curricula in Kazakhstan and the experiences of multilingual children in educational settings, policymakers will be informed about the need for curriculum reforms that value and promote minority languages.

In my view, more nuanced research is needed to explore the impact of socioeconomic status on language management strategies—investigating how families with varying economic backgrounds access language resources, educational opportunities, and community support systems can illustrate how economic conditions affect efforts to maintain heritage languages.

Finally, the effectiveness of culturally integrated language learning methods within families can be examined. By focusing on how cultural practices, arts, and community interactions facilitate language retention, such studies can create benchmarks for effective language education that intersect with cultural understanding.

Final Reflection

In conclusion, I want to emphasize that this study has profoundly deepened my understanding of the complexities and resilience of transnational Kazakh families as they strive to maintain the Kazakh language within the influences of globalization. Throughout

this research journey, I have observed that adapting to a multilingual environment reflects more than just the significance of language as a communication tool; it has highlighted that language is a critical element of cultural identity, emotional connection, and community belonging.

As I engaged with the families involved in this study, I became keenly aware of the challenges they face in balancing the maintenance of their linguistic roots with the demands of dominant languages. This research has underscored for me the crucial role of parental engagement, community support, and inclusive educational policies. The stories of these families, marked by their commitment and creativity, stand as a testament to the vital role language plays in shaping their children's identities and preserving their cultural heritage.

In reflecting on the interplay between beliefs, cultural practices, and language management strategies, I have gained valuable insights into the lived experiences of transnational families and the nuanced dynamics of language. The findings from my research advocate for a collective approach to language preservation that recognizes the importance of community engagement and educational support in fostering linguistic diversity and cultural heritage.

Moving forward, I believe that the insights gained from my study can inform not only language policy and educational reform but also inspire community-building initiatives designed to celebrate and support the role and position of multilingualism in Kazakhstan and beyond. I have come to appreciate that by affirming the connections between language, culture, and identity, we can pave the way for future generations to embrace their heritage languages more fully. It is essential to foster environments where

multiple languages and cultures can thrive harmoniously—a vision that I have got as I conclude this research.

Finally, this project has not only expanded my academic perspective but also touched me personally. I have learned that the stories of these families are not just data points; they represent the struggles and achievements of individuals striving to keep their cultural identity alive. I am inspired to advocate for and contribute to initiatives that support this aspiration, understanding that the preservation of language is deeply connected with the preservation of community and identity.

Summary

The conclusion chapter provides a comprehensive summary of the study, synthesizing findings from the analysis of multilingual Kazakh families, specifically German-Kazakh, Russian-Kazakh, and Japanese-Kazakh families. The study illuminates the beliefs, practices, and management strategies involved in maintaining the Kazakh language within these transnational contexts.

The study highlights multilingualism as crucial for cultural identity preservation. Each family uses unique approaches to maintain the Kazakh language, emphasizing its cultural significance. For instance, the German-Kazakh family employs immersive storytelling, while the Japanese-Kazakh family uses culinary experiences to engage children in language learning. However, the study also notes external societal pressures, such as the dominance of Russian and English, which complicate heritage language maintenance.

The key findings include:

Beliefs: Transnational parents view multilingualism as vital for cultural identity. The families' strong acknowledgment of Kazakh as a heritage language underscores the link between language and identity.

Practices: Various creative strategies are employed to cultivate the Kazakh language. Activities like storytelling and cooking not only support language retention but also strengthen family bonds and cultural connections.

Management and Identity: The research reveals parents' active role in providing opportunities for language practice, positively influencing children's linguistic experiences and cultural identity formation.

Despite challenges, these families demonstrate resilience in navigating multilingualism while prioritizing cultural heritage. The study underscores the importance of supportive environments and educational frameworks that value cultural diversity and promote heritage language retention.

This research is significant within the Kazakh context, where social transformations influence language dynamics. It contributes to understanding family language policies in transnational contexts, offering insights into how families adapt to maintain their heritage. The findings suggest that policymakers, educators, and community stakeholders can enhance programs and initiatives supporting linguistic diversity.

The study acknowledges limitations, such as focusing on only three families, introducing potential bias through self-reported narratives, and capturing a snapshot in time. Future research should explore diverse family contexts, conduct longitudinal studies, and examine children's roles in language policy. Analyzing how educational policies and socioeconomic status affect language practices would provide further insights.

Recommendations include integrating heritage languages into school curricula, establishing community programs, and educating parents on language maintenance strategies. These efforts encourage linguistic inclusivity and support heritage language retention.

The research deepened the understanding of the complexities of maintaining the Kazakh language amidst globalization. It emphasizes the importance of parental engagement, community support, and inclusive educational policies in preserving cultural heritage. The findings advocate for a collective approach to language preservation, enhancing linguistic diversity and cultural heritage.

Finally, this analysis not only expands academic perspectives but also highlights the profound personal impact of linguistic and cultural preservation efforts. The study inspires initiatives supporting multilingualism and cultural identity, recognizing that language is integral to community and identity preservation.

References

- American Psychological Association. (2020). *Publication manual of the American Psychological Association* (7th ed.). American Psychological Association.
- Akhmetova, A., Smagulova, G., & Landau, S. (2021). Language attitudes and practices in multilingual families in Kazakhstan. *International Journal of Multilingualism*, *18*(3), 345–363.
- Akhmetova, G., Aimoldina, A., & Akynova, D. (2021). Multilingualism in Kazakhstan: Language ideologies and identities. *Sustainable Multilingualism*, *18*(1), 128–149.
- Alisoy, H. (2024). The impact of multilingualism on cognitive function and cultural awareness. <https://doi.org/10.13140/RG.2.2.32310.10565>
- Allisoy, S. (2024). Cognitive and cultural benefits of multilingualism in Kazakh families. *Journal of Multilingual and Multicultural Development*, *45*(3), 215–230.
- Anderson, J., Anderson, A., Friedrich, N., & Kim, J. E. (2010). Taking stock of family literacy: Some contemporary perspectives. *Journal of Early Childhood Literacy*, *10*(1), 33–53.
- Baker, C. (2001). *Foundations of bilingual education and bilingualism*. Multilingual Matters.
- Bialystok, E. (2001). *Bilingualism in development: Language, literacy, and cognition*. Cambridge University Press.
- Bernstein, D. A., & Borkovec, T. D. (1973). *Progressive relaxation training: A manual for the helping professions*. Research Press.
- Bezioglu-Göktolga, I., & Yagmur, K. (2018). The impact of Dutch teachers on family language policy of Turkish immigrant parents. *Language, Culture and Curriculum*, *31*(3), 220–234. <https://doi.org/10.1080/07908318.2018.1504392>

- Bottomley, A. (1996). Group cognitive behavioural therapy interventions with cancer patients: A review of the literature. *European Journal of Cancer Care*, 5(3), 143–146. <https://doi.org/10.1111/j.1365-2354.1996.tb00225.x>
- Braun, A. (2012). Language maintenance in trilingual families—a focus on grandparents. *International Journal of Multilingualism*, 9(4), 423–436.
- Caldas, S., & Caron-Caldas, S. (2000). The influence of family, school, and community on bilingual preference: Results from a Louisiana/Quebec case study. *Journal of Applied Psycholinguistics*, 21(3), 365–381.
- Caldas, S., & Caron-Caldas, S. (2002). A sociolinguistic analysis of the language preferences of adolescent bilinguals: Shifting allegiances and developing identities. *Applied Linguistics*, 23(4), 490–514.
- Canagarajah, A. S. (2008). Language shift and the family: Questions from the Sri Lankan Tamil diaspora. *Journal of Sociolinguistics*, 12(2), 143–176.
- Chao, R. K. (2007). A developmental perspective on parenting and academic socialization. In J. P. Burchinal & D. H. Haskins (Eds.), *Parental involvement in academic socialization* (pp. 8-23). Harvard University Press.
- Chatzidaki, A., & Maligkoudi, C. (2013). Family language policies among Albanian immigrants in Greece. *International Journal of Bilingual Education and Bilingualism*, 16(6), 675–689. <https://doi.org/10.1080/13670050.2012.709817>
- Creswell, J. W. (2013). *Qualitative inquiry and research design: Choosing among five approaches*. Sage Publications.
<https://revistapsicologia.org/public/formato/cuali2.pdf>
- Creswell, J. W. (2014). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (4th ed.). Pearson.

- Curdt-Christiansen, X. L. (2009). Invisible and visible language planning: Ideological factors in the family language policy of Chinese immigrant families in Quebec. *Language Policy*, 8(4), 351–375. <https://doi.org/10.1007/s10993-009-9146-7>
- Curdt-Christiansen, X. L. (2014). Family language policy: Is learning Chinese at odds with leaning English in Singapore? In X. L. Curdt-Christiansen & A. Hancock (Eds.), *Learning Chinese in diasporic communities: Many pathways to being Chinese* (pp. 35–58). John Benjamins.
- Curdt-Christiansen, X. L., & Lanza, E. (2018). Multilingual family language management: Efforts, measures, and choices. *Multilingua: Journal of Cross-Cultural and Interlanguage Communication*, 37(2), 172–176. <https://doi.org/10.1515/multi-2017-0132>
- Curdt-Christiansen, X. L., & Huang, J. (2020). Factors influencing family language policy. In *Handbook of social and affective factors in home language maintenance and development* (pp. 174–193).
- Curdt-Christiansen, X. L., & Sun, B. (2022). Establishing and maintaining a multilingual family language policy. In A. Stavans & U. Jessner (Eds.), *The Cambridge handbook of childhood multilingualism* (pp. 257–277). Cambridge University Press. <https://doi.org/10.1017/9781108669771>
- Danjo, C. (2018). Making sense of family language policy: Japanese-English bilingual children's creative and strategic translanguaging practices. *International Journal of Bilingual Education and Bilingualism*, 24(2), 292–304. <https://doi.org/10.1080/13670050.2018.1460302>
- Dagenais, D. (2003). Accessing imagined communities through multilingualism and immersion education. *Journal of Language, Identity, and Education*, 2(4), 269–283.

- De Houwer, A. (1999). Environmental factors in early bilingual development: The role of parental beliefs and attitudes. In G. Extra & L. Verhoeven (Eds.), *Bilingualism and migration* (pp. 75–95). Mouton de Gruyter.
- De Houwer, A. (2009). Bilingual parenting. In T. K. Bhatia & W. C. Ritchie (Eds.), *The handbook of bilingualism* (pp. 217–236). Wiley-Blackwell.
- Dekeyser, G., & Stevens, G. (2019). Maintaining one language while learning another: Moroccan children in Belgium. *Journal of Multilingual and Multicultural Development*, 40(2), 148–163.
- Dixon, L. Q., & Wu, S. (2014). Home language and literacy practices among immigrant second-language learners. *Language Teaching*, 47(4), 414–449.
- Duff, P. A. (2015). Transnationalism, multilingualism, and identity. *Annual Review of Applied Linguistics*, 35, 57–80.
- Edwards, P. A. (2007). Home literacy environments: What we know and what we need to know. In M. Pressley (Ed.), *Shaping literacy achievement: Research we have, research we need* (pp. 42–76). Guilford Press.
- Ellis, E. M., & Sims, M. (2022). “It’s like the root of a tree that I grew up from...”: Parents’ linguistic identity shaping family language policy in isolated circumstances. *Multilingua*, 41(5), 529–548. <https://doi.org/10.1515/multi-2021-0100>
- Eversteijn-Kluijtmans, N. I. M. (2011). “*All at once*”: *Language choice and codeswitching by Turkish-Dutch teenagers*. [Doctoral dissertation]. Tilburg University.
- Ferguson, C., Heath, S., & Hwang, D. (1981). *Language in the USA*. Cambridge University Press.

- Flowerdew, J., & Miller, L. (2008). Social structure and individual agency in second language learning: Evidence from three life histories. *Critical Inquiry in Language Studies*, 5(4), 201–224. <https://doi.org/10.1080/15427580802286173>
- Fishman, J. A. (1994). *Reversing language shift: Theoretical and empirical foundations of assistance to threatened languages*. Multilingual Matters.
- Fishman, J. A. (2004). Language maintenance, language shift, and reversing. In T. K. Bhatia & W. Ritchie (Eds.), *The handbook of bilingualism* (pp. 406–436). Blackwell.
- Galvin, K. M., Braithwaite, D. O., & Bylund, C. L. (2015). *Family communication: Cohesion and change*. Routledge.
- Gafaranga, J. (2010). Medium request: Talking language shift into being. *Language in Society*, 39(2), 241–270. <https://doi.org/10.1017/s0047404510000047>
- Garrett, P. B., & Baquedano-López, P. (2002). Language socialization: Reproduction and continuity, transformation and change. *Annual Review of Anthropology*, 31(1), 339–361.
- García, O. (2009). Education, multilingualism and translanguaging in the 21st Century. In T. Skutnabb-Kangas, R. Phillipson, A. K. Mohanty, & M. Panda (Eds.), *Social justice through multilingual education* (pp. 140-158). Multilingual Matters.
- Grosjean, F. (2010). *Bilingual: Life and reality*. Harvard University Press.
- Guo, Z. (2023) Children as intercultural mediators In D. Busch (Ed.), *The Routledge Handbook of intercultural mediation*. New York: Routledge. (<https://doi.org/10.4324/9781003227441-59>).
- Gyogi, E. (2015). Children’s agency in language choice: A case study of two Japanese-English bilingual children in London. *International Journal of Bilingual Education and Bilingualism*, 18(6), 749–764.

- Harris, J. R. (1995). Where is the child's environment? A group socialization theory of development. *Psychological Review*, *103*(3), 458–489.
- Hirsch, T., & Lee, J. S. (2018). Understanding the complexities of transnational family language policy. *Journal of Multilingual and Multicultural Development*, *39*(10), 882–894. <https://doi.org/10.1080/01434632.2018.1454454>
- Hornberger, N. H., & Johnson, D. C. (2007). Slicing the onion ethnographically: Layers and spaces in multilingual language education policy and practice. *Tesol Quarterly*, *41*(3), 509–532.
- Hüttner, J., Dalton-Puffer, C., & Smit, U. (2013). The power of beliefs: Lay theories and their influence on the implementation of CLIL programmes. *International Journal of Bilingual Education and Bilingualism*, *16*(3), 267–284. <https://doi.org/10.1080/13670050.2013.755092>
- Jumamuratova, G. (2024). Factors influencing family language policy of American Uzbek families in Kazakhstan. [Master's thesis]. Nazarbayev University.
- Kambatyrova, A. (2020). Parents' language ideologies in the context of trilingual education policy in Kazakhstan. [Doctoral dissertation]. Nazarbayev University.
- Kang, H. (2015). Korean families in America: Their family language policies and home language maintenance. *Bilingual Research Journal*, *38*, 275–291.
- Kaveh, Y. M. (2018). Family language policy and maintenance of Persian: The stories of Iranian immigrant families in the northeast, USA. *Language Policy*, *17*(4), 443–477. <https://doi.org/10.1007/s10993-017-9444-4>
- Kheirkhah, M., & Cekaite, A. (2018). Siblings as language socialization agents in bilingual families. *International Multilingual Research Journal*, *12*(4), 255–272. <https://doi.org/10.1080/19313152.2016.1273738>

- Kim, J., Lee, S., & Lee, H. (2022). Societal pressures and academic performance in multilingual contexts. *International Journal of Educational Development*, 89, 102526.
- King, K., & Fogle, L. (2008). Sustaining heritage languages in the home: The role of parental attitudes and practices. In L. A. D. V. G. F. (Ed.), *Bilingualism: Language and cognition* (pp. 117–136).
- King, K. A., & Fogle, L. W. (2013). Family language policy and bilingual parenting. *Language Teaching*, 46(2), 172–194. <https://doi.org/10.1017/S0261444812000493>
- King, K., & Fogle, L. (2020). Family language policy and bilingual parenting. *Language Teaching*, 53(2), 140–159.
- King, K., & Fogle, J. (2020). Family language policy: A framework for understanding language choice and use in multilingual families. *Journal of Multilingual and Multicultural Development*, 41(5), 426–441.
- King, K. A., Fogle, L., & Logan-Terry, A. (2008). Family language policy. *Language and Linguistics Compass*, 2(5), 907–922. <https://doi.org/10.1111/j.1749-818x.2008.00076.x>
- Kopeliovich, S. (2010). Family language policy: A case study of a Russian-Hebrew bilingual family: Toward a theoretical framework. *Diaspora, Indigenous, and Minority Education*, 4(3), 162–178. <https://doi.org/10.1080/15595692.2010.490731>
- Kozhanov, N. (2013). *Post-Soviet Kazakhstan: Political economy, security, and diplomacy*. East View Press.
- Kozhanov, N. (2014). Language policy and societal change in Kazakhstan. *Central Asian Survey*, 33(1), 55–72. <https://doi.org/10.1080/02634937.2014.882062>
- Kuczynski, L. (Ed.). (2002). *Handbook of dynamics in parent-child relations*. Sage Publications.

- Li, G. (2007). Home environment and second language acquisition: The importance of family capital. *British Journal of Sociology of Education, 28*(3), 285–299.
- Li, W. (1996). Three generations, two languages, one family: Language choice and language shift in a Chinese community in Britain. *Language in Society, 25*(1), 147–151.
- Little, S. (2017). Whose heritage? What inheritance? Conceptualizing family language identities. *International Journal of Bilingual Education and Bilingualism, 20*(2), 1–15.
- López, E., Gallimore, M., Garnier, H., & Reese, L. (2007). Preschool antecedents of mathematics achievement of Latinos: The influence of family resources, early literacy experiences, and preschool attendance. *Hispanic Journal of Behavioral Sciences, 29*(4), 456–471.
- Louie, V. (2004). Parents' aspirations and investment: The role of social class in the educational experiences of 1.5 and second-generation Chinese Americans. *Harvard Educational Review, 71*(3), 438–473.
- Luykx, A. (2005). Children as socializing agents: Family language policy in situations of language shift. In *Proceedings of the 4th International Symposium on Bilingualism* (pp. 1407–1414). Cascadilla Press.
- McGroarty, M. (2008). The political matrix of linguistic ideologies. In *The Handbook of Educational Linguistics* (pp. 98–112). Routledge.
- McMillan, J. H., & Schumacher, S. (2006). *Research in education: Evidence-based inquiry* (6th ed.). Pearson.
- Moore, G., & Anderson, D. (2021). Multilingual education in Kazakhstan: Challenges and opportunities. *International Journal of Educational Development, 83*, 102355.

- Moore, L. C. (2016). Change and variation in family religious language policy in a West African Muslim community. *Language Policy*, 15(2), 125–139.
<https://doi.org/10.1007/s10993-015-9366-y>
- Mui, S., & J. Anderson, J. (2008). At home with the Johars: Another look at family literacy. *The Reading Teacher*, 62(3), 234–243.
- Nakamura, J. (2016). Hidden bilingualism: Ideological influences on the language practices of multilingual migrant mothers in Japan. *International Multilingual Research Journal*, 10(4), 308–323.
<https://doi.org/10.1080/19313152.2016.1206800>
- Nicoladis, E., & Secco, N. (2000). Language mixing in the speech of bilingual children. *Bilingualism: Language and Cognition*, 3(2), 185–197.
- Neuman, S. B., Koh, S., & Dwyer, J. (2008). CHELLO: The Child/Home Environmental Language and Literacy Observation. *Early Childhood Research Quarterly*, 23, 159–172.
- Nurkentaeva, M., Abzhanova, S., & Musabekova, S. (2016). Family language policy in Kazakhstani families. In *Мәңгілік Елдің Мәңгілік Тілі [The eternal language of the eternal nation]: Proceedings of the International Symposium*.
- Ochs, E., & Schieffelin, B. B. (2011). The theory of language socialization. In A. Duranti, E. Ochs, & B. B. Schieffelin (Eds.), *The handbook of language socialization* (pp. 1–21). Wiley-Blackwell.
- Orellana, M. F. (2009). *Translating childhoods: Immigrant youth, language, and culture*. Rutgers University Press.
- Pauwels, A. (2004). Language maintenance. In *The handbook of applied linguistics* (pp. 719–737). Blackwell.

- Pérez Báez, G. (2013). Family language policy, transnationalism, and the diaspora community of San Lucas Quiavini of Oaxaca, Mexico. *Language Policy*, 12(1), 27–45.
- Portes, A., & Rumbaut, R. G. (2001). *Legacies: The story of the immigrant second generation*. University of California Press.
- Reichmuth, H. L. (2024). Family language policy in tension: Conflicting language ideologies and translanguaging practices in multilingual families. *International Journal of Bilingualism*, 1–16. <https://doi.org/10.1177/13670069241236705>
- Riches, C., & Curdt-Christiansen, X. L. (2010). A tale of two communities: Parents' perspectives on their children's language and literacy development in a multilingual context. *The Canadian Modern Language Review*, 66(4), 525–555.
- Sah, P. K. (2022). English medium instruction in South Asia's multilingual schools: Unpacking the dynamics of ideological orientations, policy/practices, and democratic questions. *International Journal of Bilingual Education and Bilingualism*, 25(2), 742–755. <https://doi.org/10.1080/13670050.2020.1718591>
- Said, F., & Zhu, H. (2019). “No, no Maama! Say ‘Shaatir ya Ouledee Shaatir!’” Children's agency in language use and socialization. *International Journal of Bilingualism*, 23(3), 771–785.
- Sanden, G. R. (2014). Language management x 3: A theory, a sub-concept, and a business strategy tool. *Applied Linguistics*, 37(4), 520–535.
- Schwartz, M. (2008). Exploring the relationship between family language policy and heritage language knowledge among second-generation Russian–Jewish immigrants in Israel. *Journal of Multilingual and Multicultural Development*, 29(5), 400–418.

- Schwartz, M. (2010). Family language policy: Core issues of an emerging field. *Applied Linguistics Review*, 1, 171–192. <https://doi.org/10.1515/9783110222654>
- Schwartz, M., Moin, V., & Klayle, M. (2013). Parents' choice of a bilingual Hebrew-Arabic kindergarten for their children. In M. Schwartz & A. Verschik (Eds.), *Successful family language policy: Parents, children and educators in interaction* (pp. 23–53). Springer.
- Schiffman, H. (1996). *Linguistic culture and language policy*. Routledge.
- Shoshana, S. (2011). A model of the concurrent and longitudinal relationship between home literacy and child outcomes. In S. Neuman & D. Dickinson (Eds.), *Handbook of early literacy research* (Vol. III, pp. 175–188). Guilford Press.
- Sénéchal, M., & LeFevre, J. (2002). Parental involvement in the development of children's reading skill: A five-year longitudinal study. *Child Development*, 73(2), 445–460.
- Shohamy, E. (2006). *Language policy: Hidden agendas and new approaches*. Routledge.
- Smith-Christmas, C. (2016). *Family language policy: Maintaining an endangered language in the home*. Palgrave Macmillan.
<https://doi.org/10.1057/9781137521811>
- Smith-Christmas, C. (2018). 'One case, two cases': Exploring the affective dimensions of family language policy. *Multilingua*, 37(2), 211–230.
- Spolsky, B. (2004). *Language policy*. Cambridge University Press.
- Spolsky, B. (2009). *Language management*. Cambridge University Press.
- Spolsky, B. (2012). Family language policy—the critical domain. *Journal of Multilingual and Multicultural Development*, 33(1), 3–11.
<https://doi.org/10.1080/01434632.2011.638072>

- Senechal, M. (2011). A model of the concurrent and longitudinal relationship between home literacy and child outcomes. In S. Neuman & D. Dickinson (Eds.), *Handbook of early literacy research* (pp. 175–188). Guilford Press.
- Senechal, M., & LeFevre, J. (2002). Parental involvement in the development of children's reading skill: A five-year longitudinal study. *Child Development*, 73(2), 445–460.
- Shohamy, E. (2006). *Language policy: Hidden agendas and new approaches*. Routledge.
- Smith-Christmas, C. (2016). *Family language policy: Maintaining an endangered language in the home*. Palgrave Macmillan.
<https://doi.org/10.1057/9781137521811>
- Smith-Christmas, C. (2018). 'One case, two cases': Exploring the affective dimensions of family language policy. *Multilingua*, 37(2), 211–230.
- Spolsky, B. (2004). *Language policy*. Cambridge University Press.
- Spolsky, B. (2009). *Language management*. Cambridge University Press.
- Spolsky, B. (2012). Family language policy—the critical domain. *Journal of Multilingual and Multicultural Development*, 33(1), 3–11.
<https://doi.org/10.1080/01434632.2011.638072>
- Tannenbaum, M. (2003). The multifaceted aspects of language maintenance: A new measure for its assessment in immigrant families. *International Journal of Bilingual Education and Bilingualism*, 6(5), 374–388.
- Tannenbaum, M. (2012). Family language policy as a form of coping or defense mechanism. *Journal of Multilingual and Multicultural Development*, 33(1), 57–66.
<https://doi.org/10.1080/01434632.2011.638074>
- Tollefson, J. W. (2015). Language policy-making in multilingual education: Mass media and the framing of medium of instruction. *Current Issues in Language Planning*, 16(1–2), 132–148. <https://doi.org/10.1080/14664208.2014.947018>

- Turgaleyeva, A. (2017). *A case study of the language ideology within Armenian families in Kazakhstan*. [Master's thesis]. Nazarbayev University.
- Valdés, G. (2002). *Expanding definitions of giftedness: The case of young interpreters from immigrant families*. Mahwah, NJ: Lawrence Erlbaum.
- Van Mensel, L. (2016). Children and choices: The effect of macro language policy on the individual agency of transnational parents in Brussels. *Language Policy, 15*(4), 547–560.
- Van Mensel, L. (2018). ‘Quiere koffie?’ The multilingual familylect of transcultural families. *International Journal of Multilingualism, 15*(3), 233–248.
- Yamamoto, M. (2001). *Language use in interlingual families: A Japanese–English sociolinguistic study*. Multilingual Matters.
- Yeseva, G., & Yeseev, A. (2019). Language shift and identity in Kazakhstan: A sociolinguistic study. *Language in Society, 48*(2), 223–243.
<https://doi.org/10.1017/S0047404518000497>
- Zhanatkyzy, K., & Ydyrys, B. (2021). Ethnolinguistic diversity and language practices in Kazakh families. *Central Asian Survey, 40*(3), 375–391.
- Zharkynbekova, S., & Aimoldina, A. (2022). Family language policy and management in multilingual families in Kazakhstan. *International Journal of Bilingual Education and Bilingualism, 25*(3), 1015–1030.
- Zharkynbekova, G., & Aimoldina, B. (2022). Exploring language management in Kazakh transnational families. *International Journal of Multilingual Education, 5*(2), 75–89.

Appendix A: AI Declaration Form



Thesis Title: **Exploring Beliefs, Practices and Language Management of Transnational Kazakh Families**

I hereby declare that I have read and understood NUGSE's policy concerning appropriate use of generative AI tools and composed this work independently (please check one):

- with the use of generative artificial intelligence tools, or
 without the use of generative artificial intelligence tools.

(If you have used generative AI tools, please complete the rest of this form.)

During the preparation of this proposal/thesis, I used Grammarly and Chat GPT to check grammar and rearrange the sentences.

I also declare that I

- am aware of the capabilities and limitations of generative AI tool(s),
 have verified that the content generated by AI systems and adopted by me is factually correct,
 am aware that as the author of this thesis I bear full responsibility for the statements and assertions made in it,
 have submitted complete and accurate information about my use of generative AI tools in this work, and
 acknowledge that there may be disciplinary consequences if I have breached NU Student Code of Conduct or not followed NUGSE's guidelines regarding appropriate AI use.

Name: Elmira Mussabalina Signature:

A rectangular box containing a handwritten signature in blue ink. The signature is cursive and appears to read 'Elmira'.

Date: 26.05.2025

Appendix B: Consent Letters

INFORMED CONSENT FORM

Name: Elmira Mussabalina MA in Multilingual Education Nazarbayev University

Title of the study: Exploring Beliefs, Practices, and Language Management of Transnational Kazakh Families

DESCRIPTION: You are invited to participate in a research study. You will be asked firstly to complete narrative writing to provide information about your language practices and experiences. Then you will be asked to take part in the interview that will cover and complete the themes identified in the narrative writings and aims to understand the beliefs and language management practices of your family. With your permission the interview will be recorded, the recorded audio files will be used for data analysis, all the names will be changed with pseudonyms; after completing data analysis all recordings will be kept confidential and deleted after the data analysis. With your permission the researcher will make observations of children's language use with their parent, during the observations the researcher will not directly engage or interact with the kids. They will not be either interviewed or informally talked to for data collection.

TIME INVOLVEMENT: Your participation will take approximately 1-1,5 hour.

RISKS AND BENEFITS: To minimize the risk of confidentiality breaches, you will be assigned unique identifiers and pseudonyms throughout the research process. All data will be stored securely. During analysis and reporting, individual identities will not be disclosed. Researcher will adopt a culturally sensitive approach by being aware of and respectful toward your cultural backgrounds. Interviews will be conducted in private

locations where you can speak openly without fear of being overheard or judged.

Researcher will be attentive to your emotional cues during interviews and discussions.

You will have the opportunity to reflect on and share your experiences, beliefs, and practices related to family's language related dynamics in a multicultural context. This can potentially lead to a deeper understanding of your own family structure and relationships, providing insights into how language and cultural backgrounds influence family management. The research will promote awareness and appreciation of the diverse cultural backgrounds involved in transnational marriages. You will have the chance to share your stories and perspectives.

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:

Questions: If you have any questions, concerns or complaints about this research, its procedures, risks and benefits, contact the Master's Thesis Supervisor for this student work, Professor Syed Abdul Manan, email: syed.manan@nu.edu.kz, tel: +7707 924 0053

Independent contact: If you are not satisfied with how this study is being conducted, or if you have any concerns, complains, or general questions about the research or your rights as a participant, please contact the GSE Research IREC subcommittee at gse.irec@nu.edu.kz

Please sign this consent form 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:

The extra copy of this signed and dated consent form is for you to keep.

ФОРМА ИНФОРМАЦИОННОГО СОГЛАСИЯ

Name: Elmira Mussabalina MA in Multilingual Education Nazarbayev University

Тема исследования: Изучение убеждений, практик и языкового менеджмента транснациональных казахских семей.

ОПИСАНИЕ: Вас приглашают участвовать в исследовательском проекте. Сначала вам будет предложено написать и заполнить форму, чтобы предоставить информацию о ваших языковых практиках и опыте. Затем вам будет предложено принять участие в интервью, которое охватит и завершит темы, выявленные в заполненных вами текстах, и направлено на понимание убеждений и практик языкового менеджмента вашей семьи. С вашего разрешения интервью будет записано, записанные аудиофайлы будут использованы для анализа данных, все имена будут изменены на псевдонимы; после завершения анализа данных все записи будут храниться конфиденциально и удалены. С вашего разрешения исследователь будет наблюдать за использованием языка детьми с родителями, в ходе наблюдений исследователь не будет непосредственно взаимодействовать с детьми. Дети не будут ни опрошены, ни неформально общаться для сбора данных.

ВРЕМЯ УЧАСТИЯ: Ваше участие займет примерно 1-1,5 часа.

РИСКИ И ПРЕИМУЩЕСТВА:

Чтобы минимизировать риск нарушения конфиденциальности, вам будут назначены уникальные идентификаторы и псевдонимы на протяжении всего исследовательского процесса. Все данные будут храниться в безопасном месте. Во время анализа и отчетности индивидуальные личные данные не будут раскрыты. Исследователь примет во внимание

культурные особенности, осознавая и уважая ваши культурные традиции.

Интервью будут проводиться в уединенных местах, где вы можете свободно говорить, не боясь быть подслушанным или осужденным.

Исследователь будет внимателен к вашим эмоциональным сигналам во время интервью и обсуждений.

Вы получите возможность подумать и поделиться своим опытом, верованиями и практиками, связанными с языковыми динамиками вашей семьи в межкультурном контексте. Это может привести к более глубокому пониманию структуры и отношений в вашей семье, дать представление о том, как язык и культурный фон влияют на управление семьей. Исследование будет способствовать осознанию и оценке различных культурных традиций, связанных с транснациональными браками. У вас будет возможность поделиться своими историями и точками зрения.

ПРАВА УЧАСТНИКОВ: Если вы прочитали данную форму и решили принять участие в данном исследовании, пожалуйста, Вы должны понимать, что Ваше участие является **добровольным**, и что 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 целях.

КОНТАКТНАЯ ИНФОРМАЦИЯ:

Вопросы: Если у вас есть вопросы, замечания или жалобы по поводу

данного исследования, процедуры его проведения, рисков и преимуществ,

Вы можете связаться с руководителем магистерского тезиса для данной работы, профессором Сайедом Абдул Мананом, по электронной почте:

syed.manan@nu.edu.kz, тел: +7707 924 0053

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, отправив письмо на электронный адрес gse.irec@nu.edu.kz

Пожалуйста, подпишите эту форму согласия, если вы соглашаетесь участвовать в этом исследовании.

- Я внимательно изучил (а) предоставленную информацию;
- Мне предоставлена полная информация о цели и процедурах исследования;
- Я понимаю, как будут использоваться собранные данные, и что доступ к любой конфиденциальной информации будет иметь только исследователь;
- Я понимаю, что в праве в любой момент отказаться от участия в данном исследовании без объяснения причин;
- С полным пониманием всего вышеизложенного я согласен (а) принять участие в исследовании по собственной воле.

Подпись: _____ Дата: _____

Дополнительная копия этого соглашения остается у Вас.

ЗЕРТТЕУ ЖҰМЫСЫ КЕЛІСІМНІҢ АҚПАРАТТЫҚ ФОРМАСЫ

Зерттеу жұмысының тақырыбы: Трансұлттық қазақ отбасыларының сенімдері, практикасы және тіл басқару зерттеуі

СИПАТТАМА: Сіз зерттеу жұмысына қатысуға шақырылдыңыз. Сізден алдымен өзіңіздің тілдік тәжірибеңіз туралы ақпарат беру үшін баяндау жазу жұмысы ұсынылады. Содан кейін сізге баяндау жазбаларында анықталған тақырыптарды нақтылау және отбасылық сенімдер мен тіл басқару практикаларын түсіну мақсатында сұхбаттасуға қатысу сұралады. Сіздің рұқсатыңызбен сұхбат жазып алынады, жазылған аудио файлдар деректерді талдау үшін пайдаланылады, барлық аттар бейнелі атаулармен ауыстырылатын болады; деректерді талдауды аяқтағаннан кейін барлық жазбалар құпия сақталып, жойылады. Сіздің рұқсатыңызбен зерттеуші балалардың ата-анасымен тілді қолдану жөніндегі бақылаулар жүргізеді, бақылау барысында зерттеуші балалармен тікелей сөйлеспейді немесе байланысқа шықпайды. Балалар деректерді жинау үшін сұхбатқа тартылмайды немесе бейресми әңгімелеспейді.

ӨТКІЗІЛЕТІН УАҚЫТТЫ: Сіздің қатысуыңыз шамамен 1-1,5 сағат уақытыңызды алады.

ЗЕРТТЕУ ЖҰМЫСЫНА ҚАТЫСУДЫҢ ҚАУІПТЕРІ МЕН

АРТЫҚШЫЛЫҚТАРЫ:

Құпиялықты бұзу қаупін азайту үшін зерттеу процесі барысында сізге бірегей идентификаторлар мен бейнелі аттар беріледі. Барлық деректер қауіпсіз жерде сақталады. Талдау және есеп беру барысында жеке тұлғалар туралы мәліметтер ашылмайды. Зерттеуші мәдени

ерекшеліктерді ескере отырып, сіздің мәдениетіңізге құрметпен қарауды қамтамасыз етеді. Сұхбаттар жеке орындарда өткізіледі, онда сіз тыңдалудан немесе сыналудан қорықпастан еркін сөйлей аласыз.

Зерттеуші сұхбаттар мен талқылаулар барысында сіздің эмоционалдық белгілеріңізге назар аударады.

Сіз көпмәдениеттік контексте отбасылық тілдік динамикамен байланысты тәжірибелеріңіз, сенімдеріңіз бен тәжірибелеріңіз туралы ойлану және бөлісу мүмкіндігін аласыз. Бұл сіздің отбасы құрылымы мен қатынастарын тереңірек түсінуге көмектеседі, отбасыда тіл басқаруына қалай әсер ететінін түсінуге мүмкін туғызады. Зерттеу трансұлттық некелерге қатысты әртүрлі мәдени дәстүрлерді түсінуге және бағалауға ықпал етеді. Сіз өзіңіздің тарихтарыңыз бен көзқарастарыңызды бөлісу мүмкіндігіне ие боласыз.

ҚАТЫСУШЫ ҚҰҚЫҚТАРЫ: Егер сіз осы берілген форманы танысып, зерттеу жұмысына қатысуға шешім қабылдасаңыз, Сіздің қатысуыңыз **ерікті** түрде екенін хабарлаймыз. Сонымен қатар, **қалаған уақытта айыппұл төлемей және сіздің әлеуметтік жеңілдіктеріңізге еш кесірін тигізбей зерттеу жұмысына қатысу туралы келісіміңізді кері қайтаруға немесе тоқтатуға құқыңыз бар. Зерттеу жұмысына мүлдем қатыспауыңызға да толық құқыңыз бар.** Сондай ақ, қандай да бір сұрақтарға жауап бермеуіңізге де құқылысыз. Бұл зерттеу жұмысының нәтижелері академиялық немесе кәсіби мақсаттардабаспаға ұсынылуы немесе шығарылуы мүмкін.

БАЙЛАНЫС АҚПАРАТЫ:

Сұрақтарыңыз: Егер жүргізіліп отырған зерттеу жұмысының процесі,

қауіпі мен артықшылықтары туралы сұрағыңыз немесе шағымыңыз болса, келесі байланыс құралдары арқылы зерттеушінің магистрлық тезисі бойынша жетекшісімен Профессор Сайед Абдул Мананмен байланысыңыз, электронды пошта: syed.manan@nu.edu.kz, тел: +7707 924 0053

ДЕРБЕС БАЙЛАНЫС АҚПАРАТТАРЫ: Егер берілген зерттеу жұмысының жүргізілуімен қанағаттанбасаңыз немесе сұрақтарыңыз бен шағымдарыңыз болса, Назарбаев Университеті Жоғары Білім беру мектебінің Зерттеу Комитетімен көрмесетілген байланыс құралдары арқылы хабарласуыңызға болады электрондық поштамен gse.irec@nu.edu Зерттеу жұмысына қатысуға келісіміңізді берсеңіз, берілген формаға қол қоюыңызды сұраймыз.

- Мен ұсынылған ақпаратты мұқият таныстым;
- Маған зерттеу жұмысының мақсаты мен оның процедурасы жайында толық ақпарат берілді;
- Жинақталған ақпарат пен құпия мәліметтерге тек зерттеушінің өзіне қолжетімді және мәлімет болатынын толық түсінемін;
- Мен кез келген уақытта ешқандай түсініктемесіз зерттеу жұмысына қатысудан бас тартуыма болатынын түсінемін;
- Мен жоғарыда айтылып өткен ақпаратты саналы түрде қабылдап, осы зерттеу жұмысына қатысуға өз келісімімді беремін.

Қолтаңба: _____ **Күні:** _____

Осы келісімнің бір Сізге қалады.

Appendix C1: Data Collection Instrument – Narrative Writing

Title: Exploring Beliefs, Practices, and language Management of Transnational Kazakh Families

Reflecting on Family Language and Identity

Participant Information (optional; ensure confidentiality)

Name (pseudonym): _____

Family Composition (e.g., number of family members and ages):

Nationalities involved in the family:

Family Background

- Please share a brief description of your family background.
- Where are you from?
- What are the nationalities or cultural backgrounds of you and your spouse?

Language Use in the Family

- What languages do you speak at home?
- How do you and your partner manage language use with each other and with your children?
- How many languages do use within the family and which languages?
- Is Kazakh language used?
- Is there any planned language policy within the family and who decides what language to use?

Cultural Beliefs and Practices

- What cultural beliefs and practices are important to your family?
- How do you celebrate Kazakh traditions, and what role does the Kazakh language play in these celebrations?

Children's Identity and Language Learning

- What is your perspective on your children's identity as members of a transnational family?
- How many languages do your children use within the family?
- How do you think language shapes the identity of your children?
- Do they use Kazakh language?
- What strategies do you use to encourage them to learn and use the Kazakh language?
- Which local languages are your children more motivated to learn and use—Kazakh or Russian or both?

Challenges and Successes

- What challenges have you faced regarding language and cultural integration in Kazakhstan?
- How have you both as parents been able to manage the language policy the way you wanted to?
- Any challenges in achieving the desired language policy?

Looking Forward

- What hopes or aspirations do you have for your family's cultural and linguistic future?
- How do you maintain the Kazakh language and identity in your family?

Additional Reflections

- Is there anything else you would like to share about your family's experience?
- Feel free to discuss any further insights, beliefs, or experiences related to your family's language and identity.

Instructions for Participants

Length: Please feel free to write as much as you wish.

Format: Handwritten or typed narratives are acceptable.

Confidentiality: Remember that your insights are valuable, and your identity will remain confidential. Use a pseudonym if you prefer.

Thank you for sharing your experiences and perspectives. Your contributions are essential to understanding the dynamics of transnational Kazakh families and the role of language in shaping identity and culture.

Формуляр для написания нарратива участника

Название: Изучение убеждений, практик и языкового менеджмента
транснациональных казахских семей

Размышления о языках семьи и идентичности

Информация об участнике (по желанию; с гарантией конфиденциальности)

Имя (псевдоним): _____

Состав семьи (например, количество членов семьи и их возраст):

Национальности, участвующие в семье:

Состав семьи

Пожалуйста, поделитесь кратким описанием вашей семьи.

Откуда вы родом?

Какие национальности или культурные происхождения у вас и вашего супруга(и)?

Использование языка в семье

Какие языки вы говорите дома?

Как вы и ваш партнер управляете использованием языка между собой и с вашими детьми?

Сколько языков вы используете в семье и какие это языки?

Используется ли казахский язык?

Существует ли какая-либо запланированная языковая политика в семье и кто решает, какой язык использовать?

Культурные верования и практики

Какие культурные верования и практики важны для вашей семьи?

Как вы отмечаете казахские традиции, и какую роль казахский язык играет в этих празднованиях?

Идентичность детей и изучение языка

Как вы видите идентичность ваших детей как членов транснациональной семьи?

Сколько языков используют ваши дети в семье?

Как вы думаете, язык формирует идентичность ваших детей?

Используют ли они казахский язык?

Какие стратегии вы используете, чтобы поощрить их изучать и использовать казахский язык?

Какие местные языки ваши дети более охотно учат и используют — казахский, русский или оба?

Проблемы и успехи

С какими трудностями вы столкнулись в отношении языковой и культурной интеграции в Казахстане?

Как вам, как родителям, удалось осуществить языковую политику так, как вы хотели?

Есть ли проблемы с достижением желаемой языковой политики?

Взгляд в будущее

Какие надежды или стремления у вас есть на будущее вашей семьи в культурном и языковом плане?

Как вы поддерживаете казахский язык и идентичность в вашей семье?

Дополнительные размышления

Есть ли что-либо еще, чем вы хотели бы поделиться о вашем семейном опыте?

Не стесняйтесь обсуждать любые дополнительные мысли, верования или переживания, связанные с языком и идентичностью вашей семьи.

Инструкции для участников

- Объем: Пишите столько, сколько хотите.
- Формат: Принимаются как рукописные, так и напечатанные тексты.
- Конфиденциальность: Помните, что ваши мысли ценны, и ваша личность останется конфиденциальной. Используйте псевдоним, если это необходимо.

Спасибо, что делитесь своим опытом и взглядами. Ваш вклад имеет важное значение для понимания динамики транснациональных казахских семей и роли языка в формировании идентичности и культуры.

Қатысушының Нарратив жазу формасы

Тақырып: Трансұлттық қазақ отбасыларының сенімдері, практикасы және тіл басқаруын зерттеу

Отбасы тілі мен идентичность туралы ойлар

Қатысушының Ақпараты (қалауы бойынша; құпиялылықты қамтамасыз ету)

Аты (псевдоним): _____

Отбасының құрамы (мысалы, отбасы мүшелерінің саны мен жастары):

Отбасыдағы ұлттар:

Отбасы туралы

Өтінемін, отбасыңыз туралы қысқаша сипаттама берсеңіз.

Сіз қайдансыз?

Сіз бен жұбайыңыздың ұлты қандай?

Отбасындағы Тілді Пайдалану

Сіз үйде қандай тілдерде сөйлесесіз?

Сіз бен жұбайыңыз тіл қолдануды қалай басқарасыздар?

Отбасыңызда қанша тіл бар және олар қандай?

Қазақ тілі қолданыла ма?

Отбасыңызда жоспарланған тіл саясаты бар ма және тілдік саясатты кім шешеді?

Мәдени Сенімдер мен Практикалар

Отбасыңыз үшін қандай мәдени сенімдер мен практикалар маңызды?

Сіз қазақ дәстүрлерін қалай атап өтесіз, және бұл мерекелерде қазақ тілінің рөлі қандай?

Балалардың Идентичности мен Тілді Үйренуі

Сіздер балалардың трансұлттық отбасы мүшелерінің идентичность туралы не ойлайсыз?

Сіздің балалар отбасы ішінде қанша тіл пайдаланады?

Сіздер тілдің балалардың идентичностіне қалай әсер ететініне не дейсіздер?

Олар қазақ тілін қолдана ма?

Сіздер балаларды қазақ тілін үйренуге және пайдалануға ынталандыру үшін қандай стратегияларды қолданасыздар?

Сіздің балаларңызға қай тілдерді үйренуге және пайдалануға қызығушылық жатыр — қазақ, орыс немесе екеуі де?

Кедергілер мен Пайдасы

Сіздер Қазақстанда тіл мен мәдени интеграцияға қатысты қандай қиындықтарға тап болдыңыз?

Сіздер, ата-аналар, тіл саясатын қалағаныңыздай басқару жолында қалай әрекет еттіңіздер?

Қалаған тіл саясатын жүзеге асыруда қандай қиындықтарға тап болдыңыз?

Болашаққа Қарап

Сіздің отбасыңыздың мәдени және тілдік болашағына қатысты қандай үміттеріңіз немесе мақсаттарыңыз бар?

Сіздер қалай қазақ тілін және идентичностьті отбасыңызда сақтауды қолға аласыз?

Қосымша Ойлар

Сіздер отбасыңыздың тәжірибесімен бөлісетін тағы не болса?

Отбасылық тіл мен идентичностьке қатысты қосымша пікірлеріңіз, сенімдеріңіз немесе тәжірибелеріңізді талқылап көріңіз.

Қатысушыларға Нұсқаулық

- Ұзындығы: Өзіңіз қалағанынша жаза беруге болады.
- Формат: Жазба қолмен немесе терілген күйінде қабылданады.
- Құпиялылық: Сіздің ойларыңыз бағаланады, сіздің жеке басыңыз құпия болып қалады. Егер қажет болса, псевдоним пайдаланыңыз.

Тәжірибелеріңіз бен көзқарастарыңызды бөліскеніңіз үшін рахмет. Сіздің үлесіңіз трансұлттық қазақ отбасыларының динамикасын және тілдің идентичность пен мәдениетті қалыптаудағы рөлін түсіну үшін өте маңызды.

Appendix C2: Data Collection Instrument - Interview Questions

Background Information

- Can you please tell me about your family background? (e.g., where you are from, your spouse's background)
- What languages are spoken in your family?
- How did you and your spouse meet, and what was the role of culture and language in your relationship?

Language Use and Practices

- What is your family's primary language of communication?
- How do you and your spouse decide which language to use when speaking with each other and with your children?
- Are there specific contexts (home, school, community) in which you encourage the use of the Kazakh language?
- How do you incorporate the Kazakh language in your daily life?
- What role does Kazakh play in family discussions, celebrations, or cultural practices?

Children's Language Acquisition and Identity

- What language(s) do your children speak?
- How do you perceive the importance of your children learning Kazakh compared to other languages?
- What methods do you use to encourage your children to learn Kazakh?

- How do you think language influences your children's sense of identity?
- Can you describe any challenges your children face in learning or using Kazakh?

Beliefs and Attitudes towards Language

- What beliefs do you hold regarding the importance of the Kazakh language in your family?
- How do you perceive the relationship between language, culture, and identity in your family?
- What values do you associate with being able to speak Kazakh within your family and community?
- How do you feel about maintaining the Kazakh language in a transnational family context?

Management of Language Practices

- What strategies do you implement to manage language use among family members?
- How do you manage situations when your children prefer to speak a language other than Kazakh?
- Are there family rules or guidelines regarding language use? If so, what are they?
- How do you monitor or support your children's engagement with the Kazakh language outside of home?

Cultural Identity and Integration

- In what ways do you think the Kazakh language contributes to your family's cultural identity?
- How do you celebrate Kazakh traditions and customs within your family?
- What role do you see the Kazakh language playing in your children's connection to their heritage?
- Do you involve extended family or community members in your language practices? If so, how?

Reflection and Future Aspirations

- How do you see the future language use within your family?
- What aspirations do you have for your children's language development?
- What support or resources do you believe could help families like yours in preserving the Kazakh language?

Open-ended

- Is there anything else you would like to share about your family's experience with language and culture?
- Are there any other topics or questions related to language and identity in your family that you think are important to address?

Название исследования: Изучение убеждений, практик и языкового менеджмента транснациональных казахских семей

Вопросы для интервью

Основная информация

Можете рассказать о своей семье? (например, откуда вы, происхождение вашего супруга(и))

На каких языках говорит ваша семья?

Как вы встретились со своим супругом(ой), и какую роль культура и язык сыграли в ваших отношениях?

Использование языка и языковой практики

4. Какой язык является основным средством общения в вашей семье?
5. Как вы и ваш супруг(а) решаете, на каком языке говорить друг с другом и с вашими детьми?
6. Есть ли конкретные контексты (дом, школа, сообщество), в которых вы поощряете использование казахского языка?
7. Как вы внедряете казахский язык в вашу повседневную жизнь?
8. Какую роль казахский язык играет в семейных обсуждениях, праздниках или культурных практиках?

Освоение языка Освоение языка детьми и их личность

9. На каком(их) языке(ах) говорят ваши дети?
10. Как вы воспринимаете важность обучения ваших детей казахскому языку по сравнению с другими языками?
11. Какие методы вы используете, чтобы мотивировать своих детей учить казахский

язык?

12. Как вы думаете, язык влияет на чувство идентичности ваших детей?
13. Можете описать трудности, с которыми ваши дети сталкиваются при изучении или использовании казахского языка?

Убеждения и отношения к языку

14. Какие убеждения у вас есть относительно важности казахского языка в вашей семье?
15. Как вы воспринимаете взаимосвязь между языком, культурой и идентичностью в вашей семье?
16. Какие ценности вы ассоциируете с возможностью говорить на казахском в вашей семье и сообществе?
17. Как вы относитесь к поддержанию казахского языка в контексте транснациональной семьи?

Управление языковыми практиками

18. Какие стратегии вы применяете для управления использованием языка между членами семьи?
19. Как вы справляетесь с ситуациями, когда ваши дети предпочитают говорить на языке, отличном от казахского?
20. Существуют ли семейные правила или рекомендации относительно использования языка? Если да, то какие?
21. Как вы контролируете или поддерживаете участие ваших детей в казахском языке вне дома?

Культурная идентичность и интеграция

22. Каким образом вы думаете, что казахский язык способствует культурной

идентичности вашей семьи?

23. Как вы отмечаете казахские традиции и обычаи в вашей семье?

24. Какую роль, по вашему мнению, казахский язык играет в связи ваших детей с их наследием?

25. Включаете ли вы других членов семьи или членов сообщества в свои языковые практики? Если да, то как?

Рефлексия и будущие стремления

26. Как вы видите будущее использования языка в вашей семье?

27. Какие стремления у вас есть в отношении языкового развития ваших детей?

28. Какую помощь или ресурсы вы считаете могли бы помочь такой семье, как ваша, в сохранении казахского языка?

Открытые вопросы

29. Есть ли еще что-то, чем вы хотели бы поделиться о вашем семейном опыте с языком и культурой?

30. Есть ли другие темы или вопросы, касающиеся языка и идентичности в вашей семье, которые, по вашему мнению, важно обсудить?

Зерттеу тақырыбы: Трансұлттық қазақ отбасыларының сенімдері, практикасы және тіл басқаруын зерттеу

Сұхбат сұрақтары

Негізгі ақпарат

Отбасыңыз туралы айтып бере аласыз ба? (мысалы, қайдансыз, жұбайыңыздың ұлты)

Сіздің отбасында қандай тілдерде сөйлеседі?

Сіз және жұбайыңыз қалай таныстыңыз, сіздердің қарым-қатынасыңызда мәдениет пен тіл оалай байланысты?

Тілді пайдалану және практика

4. Сіздің отбасыңыздың негізгі қарым-қатынас тілі қандай?
5. Сіздер жұбайыңызбен және балаларымен сөйлескенде, қай тілді пайдаланатыныңызды қалай шешесіздер?
6. Сіздер қазақ тілінің пайдаланылуын қолдайтын нақты жағдайлар (үй, мектеп, қоғам) бар ма?
7. Сіз қазақ тілін күнделікті өміріңізде қалай енгізесіз?
8. Қазақ тілі отбасылық талқылауларда, мерекелерде немесе мәдени практикаларда қандай рөл атқарады?

Балалардың тіл меңгеруі және жеке тұлғасы

9. Сіздің балалар қандай тіл(дер)де сөйлейді?
10. Сіздің ойыңызша, балалардың қазақ тілін үйренуінің маңызы басқа тілдермен салыстырғанда қаншалықты?
11. Балаларыңызды қазақ тілін үйренуге қалай ынталандырасыз?
12. Сіздер тілдің балалардың жеке тұлғасын сезінуіне қалай әсер ететініне қалай қарайсыздар?
13. Сіздің балалар қазақ тілін үйрену немесе пайдалану кезінде қандай қиындықтарға тап болды?

Тілге қатысты сенімдер мен көзқарастар

14. Сіздің отбасыңызда қазақ тілінің маңыздылығы туралы қандай сенімдеріңіз бар?
15. Сіздің отбасыңызда тіл, мәдениет және жеке тұлға арасындағы қатынасты қалай бағалайсыз?
16. Қазақ тілінде сөйлеуді қабылдау сіздің отбасыңыз бен қоғамдағы қандай құндылықтармен байланысты?
17. Трансұлттық отбасында қазақ тілін сақтауға қалай қарайсыз?

Тіл тәжірибесін басқару

18. Отбасы мүшелері арасында тіл пайдалануды қалай басқару стратегияларын қолданасыз?
19. Балаларыңыз қазақ тілінен басқа тілде сөйлегісі келген жағдайларда қалай әрекет етесіз?
20. Тіл пайдалану бойынша отбасы ережелері немесе нұсқаулары бар ма? Егер бар болса, олар қандай?
21. Сіз балалардың қазақ тілінде үйде емес жерде айналысуын қалай бақылайсыз немесе қолдайсыз?

Мәдени идентичность және интеграция

22. Қазақ тілінің отбасыңыздың мәдени идентичностіне қалай ықпал ететінін қалай ойлайсыз?
23. Отбасыңызда қазақ дәстүрлері мен әдет-ғұрыптарын қалай атап өтесіз?
24. Қазақ тілінің балалардың мұрасымен байланысында қандай рөлі бар деп ойлайсыз?
25. Сіз тіл тәжірибеңізге кеңейтілген отбасы немесе қауым мүшелерін тартасыз ба? Егер тартсаңыз, қалай?

Рефлексия және болашақ жоспарлар

26. Отбасыңыздағы тіл пайдаланудың болашағын қалай көресіз?
27. Балаларыңыздың тілдік дамуына қатысты қандай жоспарларыңыз бар?
28. Сіздердің отбасыңыз сияқты отбасыларға қазақ тілін сақтауға көмектесетін қандай қолдау немесе ресурстар қажет деп есептейсіз?

Ашық сұрақтар

29. Сіздердің отбасыңыздың тіл мен мәдениетпен байланысты тәжірибесі туралы тағы не айтқыңыз келеді?
30. Отбасыңызда тіл мен идентичностьпен байланысты шешу қажет мәселелер немесе сұрақтар бар ма?

Appendix C3: Data Collection Instrument – Observation Protocol

Exploring Beliefs, Practices, and Language Management of Transnational Kazakh Families

Objective: to observe the language use within transnational Kazakh families, focusing on the interactions between children and parents, the role of the Kazakh language, and its perceived value.

Date and time of Observation:

- Location: a natural family setting, such as the home environment.
- Duration: Each observation session will last approximately 1-2 hours.

Observation Focus Areas:

Languages Use: which languages are spoken by the children with parents? which languages are spoken by the parents with children?

Frequency and Context of Kazakh Language Use: how often Kazakh is used during the observation period.

Parental Language Management: language management strategies the parents employ (e.g., encouraging Kazakh use, correcting language choice).

Perceived Value of Kazakh Language: verbal or non-verbal indicators of the perceived importance or value of the Kazakh language (e.g., praise for using Kazakh, displaying pride when speaking Kazakh).

Ethical Considerations:

Ensure confidentiality and anonymity of participants in all notes and reports. Reiterate to participants that observations are non-evaluative and for research purposes only.

Appendix D1: Data Analysis – Interview Transcript

One-page excerpt of the Japanese Kazakh family's interview transcript:

Interviewer: Thank you for your time and consent to take part in my research!

Let's start with some background information. Can you please tell me about your family background?

Mother: I was born and raised in Tokyo, Japan. My family has a rich cultural background, and I'm proud to share that with my children.

Father (Kazakh): And I'm from Almaty, Kazakhstan. My family deeply values our Kazakh heritage. We met during my studies in Japan, where we connected over our mutual respect for our cultures.

Interviewer: That's an interesting story! What languages are spoken in your family?

Father (Kazakh): We speak Kazakh, Japanese, and English at home. The boys also learn a bit of Russian in school.

Interviewer: What is your family's primary language of communication?

Mother: At home, we mostly speak Japanese, but we frequently switch to Kazakh when discussing cultural topics.

Father (Kazakh): Yes, we try to balance it because we want the boys to be fluent in both languages.

Interviewer: How do you and your spouse decide which language to use when speaking with each other and your children?

Appendix D2: Data Analysis –Coding Samples

Coding Samples from the Interviews, Narrative Writings and an Observation

Russian Kazakh Family

Research Question	Example from Interview	Code	Theme
1. What are the main beliefs of transnational parents towards the use and preservation of multiple languages in the families?	“The only language we speak is Russian.”	Family Language Dynamics	Language Use Dynamics
	“We both understand that it is necessary to learn the Kazakh language.”	Perceived Necessity of Kazakh	Language as a Necessity
	“He identifies himself as Kazakh.”	Language as Identity	Identity Formation
	“We celebrate Ait with Beshparmak.”	Cultural Exchange	Cultural Integration
	“I plan to study by myself and with my child.”	Educational Support	Commitment to Learning
2. How do transnational Kazakh families manage language practices to maintain and develop Kazakh language within the family?	“Communication takes place in Russian.”	Daily Language Use	Dominant Language Practices
	“I plan to enroll in courses as tutoring.”	Language Learning Strategies	Strategies for Language Development
	“We celebrate Ait with Beshparmak.”	Family Traditions and Language	Cultural Relevance of Language
	“For nines and tens in the Kazakh language, he receives an increased tariff.”	Motivational Incentives	Incentives for Language Learning
	“There are no such moments where he could not just teach, but apply.”	Limited Kazakh Exposure	Language Exposure Limitations
	“It’s difficult for him... because there is no such language in the environment.”	Bilingualism Challenges	Barriers to Language Learning

Research Question	Example from Interview	Code	Theme
3. How do transnational Kazakh families manage languages to account for the identity and skills related needs of their children?	“He identifies himself as Kazakh.”	Identity Formation	Identity and Language Perception
	“There may be harmfulness, let’s say. But seriously speaking, when does he fully identify himself as Kazakh?”	Cultural Dissonance	Conflicted Identity
	“It’s very important, yes. As important as possible, honestly.”	Skill Relevance	Importance of Language Skills
	“It’s difficult for him to put them together...to pronounce them.”	Language Proficiency Challenges	Challenges in Language Proficiency
	“When I worked at the school where he studied, I tracked his activity.”	Support Systems	Role of Support in Language Learning
	“There are no such moments where he could not just teach, but apply.”	Social Environment Impact	Impact of Environment on Language Skills

German Kazakh Family

Research Question	Example from Interview	Code	Theme
1. What are the main beliefs of transnational parents towards the use and preservation of multiple languages in the families?	“I mean, on my mum's side, my grandmother, my grandfather, they were Germans.”	Family Heritage and Identity	Cultural Background
	“Kazakhstan is my homeland. I was born there...”	Attachment to Kazakh Culture	Sense of Belonging
	“I think language is key to everything.”	Language as Key to Integration	Importance of Language
	“I think languages construct your thinking.”	Language Influence on Thought	The Role of Language in Identity
	“Language...first of all, they are serving as communication.”	Language as Communication	Role of Language in Relationships

Research Question	Example from Interview	Code	Theme
2. How do transnational Kazakh families manage language practices to maintain and develop Kazakh language within the family?	“We want to...send [him] for three months to Kazakhstan to learn Kazakh.”	Plans for Language Exposure	Language Development Strategies
	“When her parents were here...they only spoke to him in Kazakh.”	Use of Kazakh in Family Communication	Family Language Practices
	“She sometimes listens to Kazakh music for me on the dombra.”	Exposure to Kazakh Culture	Cultural and Linguistic Integration
	“I say 'rahmet' when I greet him in Kazakh.”	Minimal Use of Kazakh	Efforts to Incorporate Kazakh Language
	“I hope to find a Kazakh kindergarten.”	Importance of Formal Kazakh Education	Educational Context for Language Learning
3. How do transnational Kazakh families manage languages to account for the identity and skills related needs of their children?	“...I think that it will probably be in Russian [for him].”	Anticipated Language Proficiency	Language Acquisition Patterns
	“He will consider himself a combination of this and that.”	Mixed Identity Formation	Multicultural Identity
	“...they spent more time with the children.”	Influence of Caregivers on Identity	Role of Parental Influence
	“...he will have a lot from the Kazakh people.”	Cultural Heritage in Identity Formation	Cultural Influence on Identity
	“I think his upbringing will involve the best from each culture.”	Integration of Cultural Values	Benefits of Multicultural Upbringing

Japanese Kazakh Family

Research Question	Example from Interview	Code	Theme
1. What are the main beliefs of transnational parents towards the use	“I’m proud to share [my cultural	Cultural Pride	Connection to Heritage

Research Question	Example from Interview	Code	Theme
and preservation of multiple languages in the families?	background] with my children.”		
	“We deeply value our Kazakh heritage.”	Value of Heritage	Commitment to Cultural Identity
	“Learning Kazakh is vital for our children’s understanding of their heritage.”	Importance of Language	Language as a Tool for Identity
	“Kazakh symbolizes our identity.”	Language as Identity	Language as Cultural Connection
2. How do transnational Kazakh families manage language practices to maintain and develop Kazakh language within the family?	“Kazakh is a bridge to understanding our cultural heritage...”	Language as a Bridge	Language and Intercultural Communication
	“At home, we mostly speak Japanese, but we frequently switch to Kazakh...”	Language Management	Balancing Language Use
	“We read Kazakh books together and sometimes watch Kazakh shows.”	Cultural Engagement	Encouraging Language Use
	“We label items around the house with their Kazakh names...”	Integration of Language in Daily Life	Everyday Language Practices
	“We encourage them to speak Kazakh with our relatives who visit from Kazakhstan.”	Family Language Practices	Responsive Language Learning
3. How do transnational Kazakh families manage languages to account for the identity and skills related needs of their children?	“We create an immersive environment through games, music...”	Language Learning Methods	Strategies for Learning Kazakh
	“...they find it easier to use Japanese or English, especially at school...”	Language Preference	Challenges in Language Acquisition

Research Question	Example from Interview	Code	Theme
	“Being able to speak Kazakh allows them to engage with their relatives...”	Importance of Kazakh for Identity	Family and Community Connections
	“Speaking Kazakh instills a sense of pride and belonging in our community.”	Community Connection	Language and Social Identity
	“Language is a pillar of culture. It shapes how we view our identities.”	Language and Culture	Interrelation of Language and Identity
	“We have a rule that each family member should at least try to use Kazakh...”	Family Language Guidelines	Family Strategies for Language

Codings from the narrative writings:

Research Question	Theme	Code	Example from Narratives
1. What are the main beliefs of transnational parents towards the use and preservation of multiple languages in the families?	Value of Multilingualism	Importance of Language	"Знание языков в наше время является одним из главных показателей образованности." (Narrative 1); "Language is a key to all doors." (Narrative 3).
	Cultural Preservation	Heritage Connection	"Сохранение казахской культуры ... важно." (Narrative 3); "We want our children to cherish their Kazakh roots." (Narrative 4).
	Empowerment through Language	Confidence in Communication	"Языки формируют национальную идентичность." (Narrative 3); "Language proficiency empowers them to navigate different cultures." (Narrative 4).
2. How do transnational Kazakh families manage language practices to maintain and develop Kazakh language within the family?	Planned Language Practices	Designated Language Days	"У нас нет языковой политики, но планируем разнообразные дни." (Narrative 2); "We designate certain times for speaking Kazakh." (Narrative 4).

Research Question	Theme	Code	Example from Narratives
3. How do transnational Kazakh families manage languages to account for the identity and skills related needs of their children?	Cultural Integration Practices	Participation in Traditions	"Отмечаем все основные национальные праздники." (Narrative 1); "We celebrate events like Nauryz." (Narrative 4).
	Use of Resources	Educational Support	"Недостаточность подготовленности кадров в школе." (Narrative 1); "We read Kazakh literature together." (Narrative 4).
	Identity Development	Cultural Identity	"Сын казах, изучает язык в школе." (Narrative 1); "They embody both Kazakh and Japanese cultures." (Narrative 4).
	Skill Development	Language Proficiency	"Мы работаем над тем, чтобы он знал казахский, русский, немецкий и английский языки." (Narrative 2); "Fluency in Kazakh ties them to their roots." (Narrative 4).
	Communication Skills	Promoting Use of Kazakh	"Поощряем изучение казахского языка через похвалу." (Narrative 2); "We engage in storytelling and music in Kazakh." (Narrative 4).
	Balancing Languages	Multilingual Environment	"Используем три языка." (Narrative 2); "We speak Japanese most but ensure Kazakh is part of their lives." (Narrative 4).

Codes and themes based on Observation Note of Russian Kazakh Family

Research Question	Theme	Code	Example from Observations
1. What are the main beliefs of transnational parents towards the use and preservation of multiple languages in the families?	Value of Multilingualism	Importance of Kazakh	"They frequently remind the child of the importance of speaking Kazakh." (Russian family); "We discuss cultural heritage." (German family)
	Cultural Heritage	Connection to Identity	"The parents express pride when the child successfully uses Kazakh." (Japanese family); "They emphasize cultural significance during

Research Question	Theme	Code	Example from Observations
2. How do transnational Kazakh families manage language practices to maintain and develop Kazakh language within the family?	Empowerment	Confidence Building	story sharing." (Russian family) "They offer praise and encouragement." (German family); "They express joy in using Kazakh." (Japanese family) "The parents actively encourage the use of Kazakh during family activities." (German family); "The grandma tries to speak Kazakh with her grandchild." (Russian family)
	Language Use Management	Encouraging Kazakh Use	"Kazakh is used during discussions about lessons and traditions." (Russian family); "Kazakh vocabulary related to food is used during cooking." (Japanese family)
	Contextual Language Use	Family Activities	"They implement a 'Kazakh Sunday' rule." (Japanese family); "Encouraging use during cultural discussions." (German family)
	Designated Language Practices	Language Days	"The children relate to Kazakh culture during celebrations." (Japanese family); "Pride in heritage is emphasized." (Russian family)
3. How do transnational Kazakh families manage languages to account for the identity and skills related needs of their children?	Identity Development	Cultural Identity	"The child receives rewards for high grades in Kazakh." (Russian family); "They correct language choices gently." (German family)
	Skill Development	Language Proficiency	"The child mixes Russian and Kazakh." (German family); "Children mostly use Japanese but engage Kazakh during festive occasions." (Japanese family)
	Balancing Languages	Multilingual Environment	