



PRIFYSGOL CYMRU
Y Drindod Dewi Sant
UNIVERSITY OF WALES
Trinity Saint David

MA Bilingualism and Multilingualism

Language Choices and Maintenance in Inter-racial Marriage:

An insight into Asian-Welsh Families in Wales.

Nur E'zzati Ariffin

Student ID: 2206821

University of Wales Trinity Saint David

September 2022

DECLARATION FORM



PRIFYSGOL CYMRU
Y Drindod Dewi Sant
UNIVERSITY OF WALES
Trinity Saint David

Name of the Programme of Study: Master of Arts: Bilingualism and Multilingualism

Name of Student (Capital Letters): NUR E'ZZATI ARIFFIN

DECLARATION

I certify that the whole of this work is the result of my individual effort, and that all sources have been acknowledged.

Signed

Date: 28/09/2026

DECLARATION

I am satisfied that this work is the result of the student's effort.

Signed:

Dr Hywel Glyn Lewis
(Lecturer)

Date: 30-09-26

Acknowledgements

First and foremost, I would like to thank my supervisor, Dr Hywel Glyn Lewis, for the guidance, encouragement, and for answering my many slightly panicked emails and online calls despite the time difference. Thank you for your patience throughout this journey.

To my amazing trilingual boys, Idris & Erwan, thank you for being my greatest inspiration. You remind me every day why language, family, and love matter so much.

To Rhodri, thank you for always being there, for listening to my excitement over every new finding, every journal article, and every random fact about bilingualism that I simply had to share.

To my wonderful in-laws, thank you for your constant support and for caring for the boys while I attended lectures, completed assignments and worked on this dissertation. Your generosity with your time made this journey possible, and I am truly grateful.

Finally, thank you to all the families who generously shared their stories and experiences with me. This research would not have been possible without your kindness and willingness to participate.

Abstract

This study investigates how four Welsh-Asian mixed families in Wales navigate multilingualism, identity and language maintenance within everyday family life. It examines how Family Language Policy (FLP), institutional influences and identity negotiation shape language practices across generations. The study used a qualitative multi-case study approach, employing questionnaires and semi-structured interviews. The study analysed data using reflexive thematic analysis and cross-case comparison to identify patterns of language maintenance and shift.

The findings revealed considerable variation in language-maintenance outcomes, ranging from stable intergenerational transmission to language shift and heritage-language attrition. Consistency of everyday language use appeared particularly important, suggesting that maintenance may depend more on habitual family practices than on formally articulated language policies alone. The findings also highlighted the influence of educational environments, peer relationships, community networks and wider sociolinguistic conditions. While English frequently dominated broader communication, Welsh benefited from greater visibility through education, media and public life, while Asian heritage languages relied more heavily on family interaction and transnational connections. Identity was also fluid and multidimensional, with cultural and religious identities sometimes remaining significant despite declining active heritage-language use.

Overall, the study suggests that multilingual family life involves an ongoing negotiation of linguistic, cultural and social belonging rather than a choice between competing identities. The study contributes to understanding the complex relationship between family language practices, language maintenance and identity within Welsh-Asian families in contemporary Wales.

Table of Contents

Chapter 1: Introduction	8
1.1 Research Rationale and Context: Welsh-Asian mixed families, language and identity	8
1.1.1 Rationale for studying mixed families	8
1.1.2 Welsh context	9
1.1.3 Identity Construction	10
1.1.4 Research Gaps and Contextual Challenges	11
1.2 Research Aims and Questions	11
1.3 Personal connection and motivation	13
Chapter 2: Literature Review	14
2.1 Family Language Policy in Mixed Families	14
2.1.1 Explicit and Implicit Family Language Policy	18
2.1.2 Parental ideologies and beliefs	19
2.1.3 Shifts in Family Language Policy Over Time	20
2.2 Power, Ideology, and Majority–Minority Language Dynamics	22
2.2.1 Majority and Minority Language Status in the Family	22
2.2.2 English Dominance and Social Capital	24
2.2.3 Welsh as an Institutional Minority Language in Mixed Families	24
2.2.4 Language Hierarchies, Race and Legitimacy	26
2.2.5 Parental Accommodation and Family Language Policy	27
2.2.6 Defining Language Attrition, Shift and Passive Bilingualism	27
2.2.7 Adolescence and Changes in Language Dominance	29
2.2.8 Identity Implications	30
2.2.9 Structural Contributors: Schooling, Peers, and Racism	31
2.3 Identity Negotiation and Child Agency	32
2.3.1 Mixed-Heritage Identity Formation	32
2.3.2 Language as Belonging and Exclusion	33
2.3.3 Child Choice and Resistance	34
2.3.4 Children and the Prestige of English	35
Chapter 3: Methodology	37
3.1 Research Design	37
3.2 Participants and Sampling	38
3.3 Data Collection Methods	39
3.4 Data Analysis Techniques	40
3.5 Ethical Considerations	40
3.6 Limitations of the Methodology	41
3.7 Concluding Methodological Positioning	42

Chapter 4: Analysis and Presentation of Data	43
4.1 Family Language Policy and Home Language Practices	46
4.2 Language Maintenance and Attrition	47
4.3 Institutional Influence and Linguistic Hierarchies	49
4.4 Identity Negotiation and Child Agency	52
4.5 Daily Language Practices and Domains of Use	54
4.6 Chapter Summary	56
Chapter 5: Discussion	58
5.1 Family Language Policy and Consistency of Practice	58
5.2 Language Maintenance, Attrition and English Dominance	63
5.3 Institutional Power and Unequal Language Support	66
5.4 Identity Negotiation and Child Agency	68
5.5 Implications of the Study	70
Chapter 6: Conclusion	73
6.1 Summary of Findings and Contributions	73
6.2 Limitations of the Study	75
6.3 Recommendations for Future Research	76
6.4 Conclusion	78
References	80
Appendix A Ethics Approval	87
Appendix B Consent Form & Questionnaire	120
Appendix C – Interview Schedule	125
Appendix D Interview and Questionnaire Findings from Four Families	127
Case Study: Family A – Implicit Trilingual Welsh–Thai Family with Strong Heritage Language Maintenance	127
Case Study: Family B – Welsh–Singapore Family Experiencing Heritage Language Attrition and Unequal Institutional Support	130
Case Study: Family C- Implicit Welsh–Bruneian Bilingual Family Model	133
Case Study: Family D- English-Dominant Welsh–Malay Dusun Family in Tenby	136
Appendix E: Representative Interview Transcript (Family A)	140
Appendix F: Representative Interview Transcript (Family B)	144
Appendix G: Representative Interview Transcript (Family C)	148
Appendix H: Representative Interview Transcript (Family D)	152

List Of Figures

Figure 2.1 Explicit and implicit forms of Family Language Policy (adapted from Shohamy, 2006; King & Fogle, 2008; Curdt-Christiansen, 2009; Spolsky, 2012).....	18
Figure 2.2 Conceptual representation of the language hierarchy influencing family language decisions in Welsh-Asian households (adapted by the author from May, 2001; Crystal, 2003; Skutnabb-Kangas and Edwards, 2007).	22
Figure 5.1 Factors influencing language maintenance and attrition in Welsh-Asian mixed families.....	65

List Of Tables

Table 2.1 The range of options parents adopt when fostering bilingual development, from strict separation (OPOL/OLOC) to more flexible mixed-language environments (adapted from Baker, 2017).	14
Table 4.1 Summary of Family Characteristics and Language Practices.....	44
Table 5.1 Schein's (2010) three levels of organisational culture and their application to family language policy	63

Acronyms

Acronym	Meaning
FLP	Family Language Policy
GIDS	Graded Intergenerational Disruption Scale
OLOC	One-Language-One-Context
OPOL	One-Parent-One-Language

Chapter 1: Introduction

Family plays an essential role in supporting bilingualism and multilingualism. As Spolsky (2012: 3-11) stated, the family role is “a critical domain,” particularly in today’s complex and changing globalised world. While many inter-racial couples tend to shift towards English as the dominant household language, Welsh-Asian mixed marriages present a unique dynamic in which cultural values, parental guidance and community support influence linguistic choices. This dissertation addresses a gap in current research on language maintenance within inter-racial families by focusing specifically on Welsh-Asian marriages, where little research exists. It also explores the extent to which the Welsh language contributes to language maintenance within Welsh-Asian families, examining whether such households adopt a bilingual or trilingual approach or lean primarily towards English.

Through qualitative research involving four families from diverse Asian backgrounds, this study investigates the factors that contribute to language transmission, including parental attitudes, societal influences and the role of extended family members. This study aims to highlight the importance of fostering multilingual environments in mixed-ethnicity households and to provide insights into how language policies and community initiatives can support linguistic diversity.

1.1 Research Rationale and Context: Welsh-Asian mixed families, language and identity

1.1.1 Rationale for studying mixed families

Mixed families offer valuable insights into bilingual development, language transmission and the negotiation of identity across ethnic, cultural and linguistic boundaries. Children in these families are often exposed to multiple languages (e.g., Welsh, English, and an Asian heritage language), requiring parents to make complex decisions about which languages to prioritise at home, at school, and in the wider community. These decisions reflect varied approaches to language management and lead to diverse linguistic practices and outcomes (King and Fogle, 2016; Kirsch, 2012; Spolsky, 2012; Wei, 2012).

Notably, family language policy (FLP), including ideologies, management strategies and everyday practices, is not formed solely within the household. Instead, FLP emerges from the interplay among individual family members, often competing beliefs, and temporal factors linked to migration and settlement (Hirsch and Lee, 2018). Such temporal dimensions include whether families intend their move to be temporary or permanent, which shapes orientations toward language, cultural belonging and long-term identity goals. This is particularly relevant to the present study, as many participants have lived in or moved from countries other than their birthplace.

Hirsch and Kayam (2020) highlight the influential role mothers play in shaping children's linguistic input and identity through deliberate FLP practices. These practices are informed by parental ideologies surrounding language value, community integration and future opportunities, as well as by the family's migration history and the perceived importance of each language.

However, in Welsh–Asian family dynamics, fathers also contribute significantly. Their ideological positions, including cultural values, political beliefs, and attitudes toward heritage and national languages, meaningfully inform language choices within the home and shape the broader direction of the family's FLP.

1.1.2 Welsh context

According to Dodson (1995:1-3), Welsh has undergone significant erosion due to English's dominant status, leading to the loss of the minority language within families and communities. In response, educational policies have sought to counter this decline by expanding Welsh-medium education, which allows children, including those from non-Welsh-speaking homes, to learn and maintain Welsh alongside English.

These influence the challenges and opportunities faced by Welsh–Asian mixed families. The maintenance of Welsh within these households competes with English and the Asian heritage language, particularly in regions where levels of linguistic support and community vitality differ.

Therefore, the stronger preservation of linguistic competencies and a clearer sense of connection to multiple identities require well-defined family language policies in which language domains are purposefully established (Byers-Heinlein et al., 2019). In this study, an example of such domain allocation would be using Welsh within the home, maintaining the Asian heritage language with extended family members, and using English in broader external or public settings.

1.1.3 Identity Construction

For children in Welsh–Asian mixed families, language serves as a key site for forming and negotiating dual or multiple identities. Their linguistic development is shaped not only by input from both parents, but also by the cultural expectations, socialisation practices and identity cues embedded within each language and its associated cultural context (Hirsch and Kayam, 2020: 11)

Positive attitudes towards the languages, active parental choices and community support promote additive bilingualism (Hirsch and Kayam, 2020:14) and help children engage with both their Welsh and Asian heritage, resulting in additional cognitive advantages, such as higher metalinguistic awareness and social flexibility. This is exemplified in the work undertaken by Hirsch and Kayam (2020:14): "Fostering inclusive and supportive environments is essential for advancing heritage language preservation, empowering mothers in academic roles, and achieving beneficial future outcomes."

1.1.4 Research Gaps and Contextual Challenges

Numerous studies have examined bilingualism and language maintenance within Asian and mixed-Asian families in countries such as Australia and the United States. These studies show that Asian communities display diverse patterns of language retention and shift, influenced by immigration histories, socioeconomic factors, and cultural values (Clyne and Kipp, 1999). Research by Grenoble (2011), Seoane et al. (2019), Fishman (1991), and Clyne & Kipp (1999) highlights the importance of investigating language maintenance within specific cultural and historical contexts. Existing Welsh-language research has mainly focused on the difficulties Welsh speakers face in maintaining their language, with considerably less attention to multicultural or mixed-ethnicity households.

The interplay between Welsh and non-Western heritage languages, such as Thai and Malay, within bilingual or trilingual families remains significantly under-explored. Given that the Asian population in Wales accounts for just 2.9% of the total population (Race Disparity Unit, 2023), these communities are often overlooked in broader sociolinguistic research, despite their potential to deepen understanding of language maintenance in minority contexts.

Even within Wales's rich bilingual landscape, the linguistic experiences of mixed-ethnicity families, particularly those with Asian roots, have been largely neglected. This notable gap in the literature underscores why further investigation is not only relevant but necessary. By focusing on a currently overlooked population, the study seeks to bridge a critical gap in the literature and highlight the evolving nature of language use and identity in contemporary Wales.

1.2 Research Aims and Questions

This study aims to explore how language is maintained and negotiated within Welsh-Asian mixed-ethnicity families, particularly in households where children are raised with Welsh, English and an Asian heritage language (e.g. Malay). It seeks to understand the strategies,

challenges and motivations that shape language use in these families, and how such dynamics contribute to cultural identity and intergenerational communication.

More specifically, the research aims to:

1. Examine the role of parents in shaping family language practices and supporting bilingual or trilingual development.
2. Investigate how children in mixed-ethnicity families experience and navigate multiple languages within their everyday lives.
3. Explore the influence of broader social, educational and cultural contexts, particularly within Wales, on language maintenance and identity.
4. Contribute to a deeper understanding of bilingualism and language revitalisation efforts in multicultural and multilingual settings.

Research Questions

1. How do Welsh-Asian mixed families manage and maintain multiple languages (Welsh, English, and a heritage language) within the home?
2. What are the key parental attitudes, strategies and practices that influence children's language development in these families?
3. How do children perceive and use their languages in different contexts (e.g., home, school, community)?
4. What role do social, cultural, and educational factors in Wales play in supporting or hindering language maintenance in mixed-ethnicity households?
5. How does the interplay of multiple languages contribute to the formation of cultural identity within Welsh-Asian families?

1.3 Personal connection and motivation

As a mother in a Welsh-Asian household raising two trilingual children (who sometimes mix all three languages in a single sentence), I find this topic more than just academic; it's part of my daily life. Raising children in three languages means dinner sounds like a language-learning podcast: equal parts mispronunciations, grammar mix-ups and magical understanding.

This research was born of a very real personal desire to understand how families like mine keep multiple languages alive, not just in theory. Most of all, I want to show that families like mine, multicultural, multilingual, and a bit muddled at times, deserve to be seen in research. Behind every policy or statistic is a family trying to raise proud, balanced, culturally rich children while trying to remember in which language they were soothing and scolding them.

Chapter 2: Literature Review

Research on bilingualism and multilingualism in mixed families highlights several connected themes, including family language policy (FLP), power and language hierarchies, language maintenance and attrition, and identity negotiation within multilingual environments. These areas of scholarship offer important insights into how mixed families manage language choices, sustain heritage languages, and shape children's linguistic and cultural development.

2.1 Family Language Policy in Mixed Families

The following table summarises common approaches to bilingualism in bilingual families.

Table 2.1 The range of options parents adopt when fostering bilingual development, from strict separation (OPOL/OLOC) to more flexible mixed-language environments (adapted from Baker, 2017).

Approach	Typical practice	Key points
One-Parent-One-Language (OPOL)	Each parent consistently uses a different language with the child (e.g., the mother speaks Spanish, the father speaks English).	Creates clear language boundaries and helps the child keep the two systems separate; widely regarded as one of the most effective patterns for early bilingualism (Colin, 1996: 109,252)
One-Person-One-Language (OPOL) – “One Person, One Context”	An individual parent or caregiver speaks only one language to the child, regardless of the setting; the other language is used in other	Similar to OPOL, but focuses on the speaker rather than the parent pair; promotes separation of

	contexts (e.g. school, community).	languages and reduces early mixing (Colin, 1996:107).
Both Parents Bilingual. Both Languages Used (Dual-Language Home)	Both parents are fluent in both languages and use them with the child, often alternating or mixing them within the same interaction.	May lead to early “interference” or mixing, but children typically develop increasing separation with age and experience (Colin, 1996:107).
Minority-Language-Only at Home	Parents (often both) speak only the heritage/minority language to the child, while the majority language is acquired outside the home (e.g. at school or in the neighbourhood).	Relies on community exposure for the majority language; supports strong heritage-language development (Colin, 1996: 96)
Majority-Language-Only at Home	Parents use only the dominant societal language at home; the minority language is introduced later through community or formal programmes.	Useful when the minority language is not readily available at home; may require heritage-language support later to avoid loss (Colin, 1996:96).
Six-Fold Typology (Romaine, 1995)	Six patterns based on combinations of parental language abilities, the	Highlights that many viable routes exist beyond OPOL; each pattern can succeed

	language spoken to the child, and community language exposure (e.g. both parents bilingual, one parent-one language; both parents monolingual with community exposure; etc.).	depending on family and community context (Colin, 1996: 97).
Additive vs Subtractive Bilingualism	Additive: the second language is added without replacing the first Subtractive: the first language is lost or devalued as the second language dominates.	Parental choice of approach influences whether bilingualism enhances or diminishes the child's home-language competence (Colin, 1996: 95)
One-Language-One-Context (OLOC)	The same language is consistently used in a particular setting (e.g., home = heritage language; school = majority language).	Complements OPOL by reinforcing language-setting boundaries; reduces cross-language interference (Colin, 1996:107).

These approaches to parental language strategies are drawn from Baker (2017), Foundations of Bilingual Education and Bilingualism. Each has its own advantages and challenges.

Research into bilingual family practices, however, has increasingly moved beyond treating the One-Parent–One-Language (OPOL) approach as the default or ideal model. Although early bilingualism research has widely discussed OPOL, in which each parent consistently uses a different language with the child, more recent studies show it is only one of several viable strategies for supporting bilingual development (Byers-Heinlein et al., 2019).

Byers-Heinlein et al. (2019) argue that flexible or domain-based approaches can be equally effective, provided that children receive sufficiently rich, regular and meaningful exposure in each language. Similarly, Chin and Wigglesworth (2007: 9) describe “naturalistic fused” contexts in which caregivers use both languages with the child, or where language use is structured by domain rather than by individual speaker. In such cases, language choice may vary according to setting (e.g. home versus school) or interactional role (e.g., siblings versus parents), rather than following a strict person-based separation.

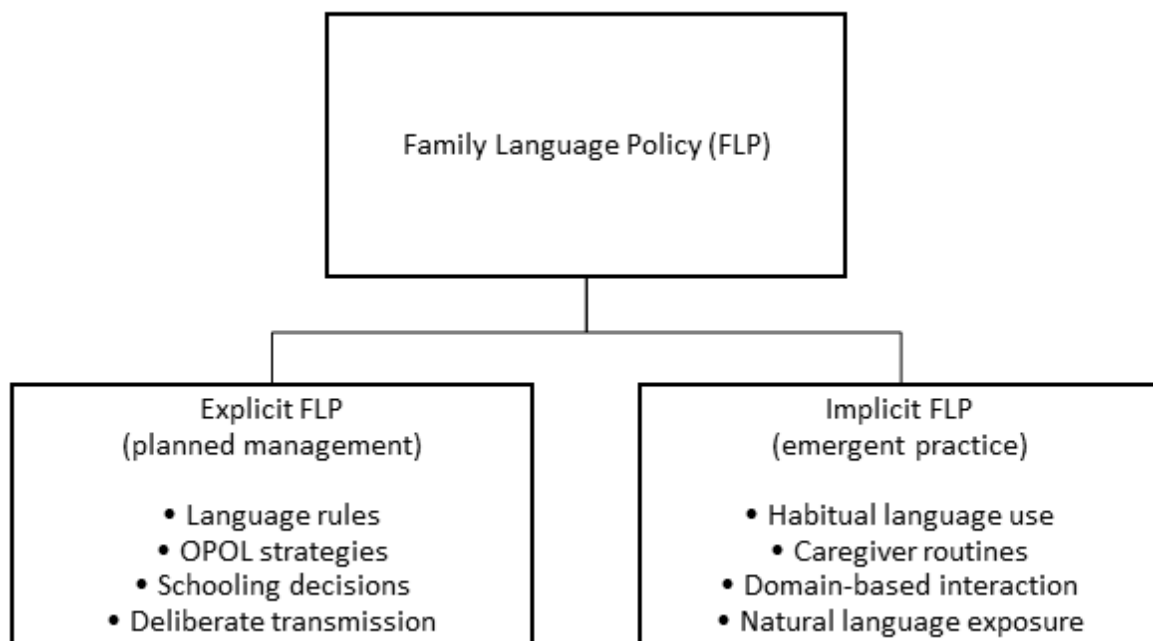
Morris & Jones (2008: 2971–2974), in their study of Welsh-speaking families, further demonstrate that consistent language patterns can emerge without rigid adherence to OPOL. They show that extended family members, particularly grandparents and siblings, as well as participation in community activities, play a significant role in reinforcing or weakening minority language use. Their findings suggest that the success of any bilingual approach depends not only on intra-family language allocation but also on the wider sociopolitical environment in which the family is embedded.

Taken together, these studies indicate that Family Language Policy encompasses a range of practices, from highly structured, person-based models to fluid, interactionally negotiated systems (Chin & Wigglesworth, 2007; Morris & Jones, 2008; Byers-Heinlein et al., 2019). Crucially, the effectiveness of these approaches appears to depend less on strict separation and more on the consistency, quantity and social reinforcement of input across contexts.

2.1.1 Explicit and Implicit Family Language Policy

Research on Family Language Policy (FLP) consistently distinguishes between explicit and implicit forms of language management within the home. Explicit FLP refers to deliberate and openly discussed decisions about which languages should be spoken, when and by whom (Shohamy, 2006; King & Fogle, 2008; Curdt-Christiansen, 2009; Spolsky, 2012). In contrast, implicit FLP emerges through everyday practices without formal discussion or written plans. Studies show that, in many families, language patterns develop organically and function as ‘de facto’ policies, even when parents have never consciously articulated them. The distinction between explicit and implicit forms of Family Language Policy is illustrated in Figure 2.1.

Figure 2.1 Explicit and implicit forms of Family Language Policy (adapted from Shohamy, 2006; King & Fogle, 2008; Curdt-Christiansen, 2009; Spolsky, 2012).



Hirsch & Kayam (2020) demonstrate that even highly educated and academically informed parents rarely develop formal language plans. Instead, decisions about whether to transmit a language tend to grow through routine interaction and daily practice rather than via structured

planning. Language transmission, therefore, is often embedded in habitual behaviours rather than an explicit strategy.

Similarly, research by Jones & Morris (2008) on Welsh mixed-language families indicates that consistent patterns, such as one parent using Welsh and the other English, often emerge without prior negotiation or formal agreement. These patterns stabilise over time and become institutionalised within the household. Duff & Hornberger (2010) argue that bilingual development is usually shaped by interaction routines rather than by policy documents, reinforcing the idea that family language practices often precede conscious planning.

Chin and Wigglesworth (2007) further emphasise how children's bilingualism is organised through daily activities, including caregiving, storytelling, discipline, media consumption and play. These repeated practices gradually create expectations about language use. Explicit FLP tends to emerge mainly during moments of perceived linguistic risk or transition, such as decisions about schooling, concerns about language loss, or deliberate efforts to enhance heritage language transmission.

Overall, the literature suggests that while explicit language planning does occur, especially when families face external pressures or language shift, most FLPs function implicitly. Stable language patterns typically result from accumulated interactional habits rather than formalised family agreements.

2.1.2 Parental ideologies and beliefs

Parental beliefs are widely recognised as central to the development and implementation of Family Language Policy (FLP). Research shows that language ideologies within the home are influenced by broader social positioning, including gender, race, social class, academic background and migration history (Hirisch & Kayam, 2020: 23). In their study of academically trained mothers, Hirsch and Kayam (2020) demonstrate how their multiple social roles as

women, primary caregivers and scholars significantly affect how bilingualism is conceptualised and practised within the family. Notably, 96% of mothers in their study defined bilingualism mainly in terms of oral skills, emphasising speaking and listening abilities rather than literacy (Hirsch & Kayam, 2020: 32). At the same time, these mothers applied strict monolingual standards to their own language use while adopting more flexible expectations for their children. Rather than expecting grammatically perfect language use, they prioritised successful communication, accepting linguistic errors provided that "the communication is there" (Hirsch and Kayam, 2020, 32). This tension shows how parental ideologies can both uphold and challenge monolingual expectations.

More broadly, Hirsch and Kayam (2020: 23, 34) argue that parents' personal experiences of bilingualism, whether positive or negative, and their perceptions of the social and economic value of each language strongly influence FLP decisions. These experiential and ideological factors often carry more weight than the academic literature that parents might consult.

Similar patterns are seen in research on Welsh mixed-language families. Morris and & Jones (2008: 2973) note that even when a Welsh-speaking parent is ideologically committed to passing on Welsh, the discomfort or exclusion of the non-Welsh-speaking partner during conversations can lead to increased use of English at home. These findings demonstrate how individual and wider language hierarchies interact to shape daily practice. Ultimately, parental ideologies determine whether bilingualism is seen as a developmental asset or a potential burden, with significant implications for language maintenance or loss (Morris & Jones, 2008; 2010: 2976).

2.1.3 Shifts in Family Language Policy Over Time

Family Language Policy is generally described as dynamic rather than fixed. Research stresses that FLP develops in response to changing migration trends, educational decisions and children's developmental phases. Hirsch and Lee (2018) emphasise the temporal aspect of

settlement, noting that families' perceptions of migration as temporary or permanent can shape their family language policies. Where migration is initially viewed as temporary, families may place greater emphasis on maintaining their heritage language, whereas longer-term settlement may increase the importance attached to the majority language for integration and academic achievement. However, increased permanence can also strengthen efforts to preserve the heritage language when families perceive a greater risk of language attrition. The Coral Way bilingual education programme in Miami provides a useful historical illustration of this relationship. Established in 1963 by Cuban exiles who initially expected to return to Cuba, the programme emerged within a context in which maintaining Spanish remained particularly important (Baker, 1996:187, 210). As settlement became more permanent, efforts to maintain Spanish could also be understood as a response to the potential for heritage language attrition and the loss of linguistic and cultural ties to Cuba.

Studies of Welsh-speaking families similarly demonstrate that schooling decisions significantly influence home language practices. Morris & Jones (2008: 2972–2974) show that choosing Welsh-medium education often strengthens Welsh use within the household, while English-medium schooling may contribute to increased English dominance. These findings illustrate how institutional contexts intersect with family language choices.

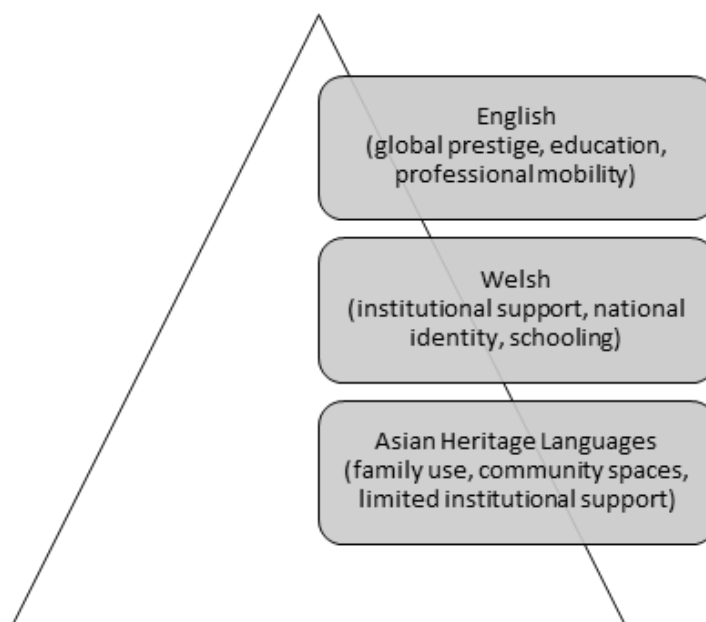
Parental attitudes and linguistic abilities can also change over time. Morris & Jones (2008: 2973) note that families sometimes move from strict approaches like OPOL to more flexible methods or later reintroduce a heritage language because of identity concerns.

Overall, the literature describes FLP as a continuous process of negotiation. Instead of adhering to a fixed plan, families adjust their practices in response to social context, schooling, and children's changing needs.

2.2 Power, Ideology, and Majority–Minority Language Dynamics

In mixed Welsh-Asian families in Wales, language choices are shaped by a complex interaction of power, race, religion and geography. These families typically navigate at least three linguistic resources: English as the dominant societal language, Welsh as an institutional minority language, and one or more Asian heritage languages. How parents value, combine, or de-prioritise these languages shows how power and ideology shape linguistic hierarchies and family language decisions. As a result, families may make what seem like pragmatic or ‘rational’ language choices, even when such choices contribute to the gradual decline of minority or heritage languages.

Figure 2.2 Conceptual representation of the language hierarchy influencing family language decisions in Welsh-Asian households (adapted by the author from May, 2001; Crystal, 2003; Skutnabb-Kangas and Edwards, 2007).



2.2.1 Majority and Minority Language Status in the Family

Within this broader sociolinguistic hierarchy, the distinction between ‘majority’ and ‘minority’ languages in mixed Welsh-Asian households reflects unequal access to institutional power, prestige and socioeconomic opportunity. Language status is, therefore, influenced not only by

the number of speakers but also by each language's position within educational, political and economic structures.

English holds a dominant position in Wales, serving as the main language in higher education, national examinations, the media, and most professional fields. Proficiency in English literacy and oracy is closely linked to academic progress and career advancement, reinforcing its role as the default language in public life (May, 2001). Its global influence further enhances its symbolic and material power, making it challenging for other languages to compete on equal footing.

Welsh, although a minority within the wider UK context, holds a more intricate position. For some families, it serves as a first language and a vital marker of national and cultural identity. It benefits from legal recognition and institutional backing through Welsh-medium education, media and public services. However, Welsh lacks the global and economic prominence of English and remains structurally subordinate in many prestigious fields (Crystal, 2003).

Asian heritage languages are often less connected to institutional power. Usually limited to family interactions, religious settings, or community networks, they have little presence in formal education and public institutions in Wales. As Skutnabb-Kangas & Edwards (2007) argue, such languages are often seen as supplementary or 'additional' rather than central to children's educational success or social mobility.

This layered hierarchy generates tensions in family language planning and intergenerational language transmission. Parental language choices should, therefore, be understood within this unequal sociolinguistic context rather than as purely individual preferences.

2.2.2 English Dominance and Social Capital

English functions as powerful linguistic and social capital (Bourdieu, 1991). Parents in mixed families often recognise that high levels of English proficiency are essential to their children's educational and professional futures.

From an educational perspective, English holds significant institutional value. It is the primary language used for assessment across most levels of education, and strong English proficiency is often associated with intelligence, competence and professionalism (Heller, 2003). Beyond education, English also commands considerable global prestige. Pennycook (1998) argues that the global status of English is closely connected to the social, political and economic power associated with its use internationally. Its prominence in international business, science and communication therefore contributes to its perceived value for social mobility and international engagement.

Due to the high stakes associated with English, minority languages may be positioned as secondary within family language planning (Curdt-Christiansen & Wei, 2023). This dynamic can be understood through Fishman's (1991) distinction between High (H) and Low (L) languages, in which languages associated with greater social prestige and institutional power tend to dominate higher-status domains, while lower-status languages are more commonly restricted to informal or familial contexts. In mixed Welsh-Asian families, this can lead to language accommodation patterns in which English becomes the primary language at home, while Welsh or Asian heritage languages are confined to particular contexts or gradually phased out of daily use (Scourfield et al., 2004).

2.2.3 Welsh as an Institutional Minority Language in Mixed Families

Welsh holds a complex sociolinguistic position as a minority language that receives institutional support while remaining within English's broader dominance. Legislative measures such as the Welsh Language Act 1993 and the Welsh Language (Wales) Measure

2011 have strengthened its presence in education, media and public services. However, Hickey (2019) highlights that institutional recognition does not necessarily translate into consistent everyday use or guarantee long-term language vitality. This tension is particularly evident where English continues to carry greater social and economic value. As Crystal (2003) demonstrates, English's global status gives it considerable influence in domains such as higher education, employment, and international mobility, potentially limiting the domains in which Welsh is routinely used beyond regional and community contexts.

Lewis (n.d.), drawing on international research such as Bialystok (2001), highlights the potential cognitive benefits of bilingualism, further supporting Welsh-medium education in Wales. For Welsh-speaking parents, passing the language on to their children is often closely linked to cultural continuity and national identity, particularly given the historical marginalisation of Welsh (Williams, 2015). For parents from Asian heritage backgrounds, Welsh may also symbolise local belonging, helping children assert their place within Welsh society and challenge assumptions of foreignness (Williams, 2015).

However, when multiple minority languages coexist within the same household, competition for time, exposure and institutional reinforcement can arise (Hickey, 2019). In Welsh-Asian families, children usually navigate English as the dominant societal language, Welsh as a state-supported minority language, and an Asian heritage language that often lacks comparable institutional backing. These unequal levels of support may influence parental priorities and shape patterns of language maintenance or attrition.

This relatively privileged institutional position distinguishes Welsh from migrant heritage languages and demonstrates how institutional power structures shape intergenerational language transmission (Hickey, 2019; Crystal, 2003).

2.2.4 Language Hierarchies, Race and Legitimacy

Language hierarchies in Wales are closely tied to race, religion and wider notions of belonging.

In mixed families, languages may be implicitly ranked according to perceived legitimacy and social value.

English is generally associated with education, prestige and career success, while Welsh carries symbolic significance as a marker of national identity and belonging. In contrast, Asian heritage languages may be racialised as ‘foreign’ or ‘ethnic’ and regarded as having limited value beyond family or community settings (Norton, 2013).

Ideas of ‘proper’ speech can further reinforce these hierarchies. English spoken with a middle-class white British accent may be treated as the normative standard of linguistic legitimacy, while Welsh may also be recognised as legitimate, particularly when spoken by white Welsh speakers. Being ‘othered’, Asian languages, however, are rarely granted the same level of recognition in public domains and are frequently associated with migration or marginality (Norton, 2013).

Mixed Welsh-Asian children who speak Welsh can challenge these assumptions by demonstrating that Welsh identity is not restricted to white speakers. However, they may also encounter surprise or subtle microaggressions that portray their use of Welsh as unusual or unexpected (McCarty, 2017).

These linguistic hierarchies influence how parents assess the relative value of different languages and shape decisions about which languages to prioritise or pass on to the next generation. Fishman (2006) identifies Stage 6 of the Graded Intergenerational Disruption Scale (GIDS) as particularly important for maintaining language vitality, highlighting the significance of intergenerational transmission within the family.

2.2.5 Parental Accommodation and Family Language Policy

Within unequal linguistic environments, parents in mixed Welsh-Asian families often make strategic and emotionally complex decisions about language use at home.

Many families respond to societal pressures by prioritising English to support their children's educational success and social integration. Welsh may still be promoted through schooling or selectively used at home, particularly when the Welsh-speaking parent strongly values its maintenance. In contrast, Asian heritage languages may be diminished or discontinued when parents perceive fewer institutional or economic benefits.

These choices can be understood as responses to unequal sociolinguistic conditions. Parents may weigh family heritage and religious practices against the cultural value of Welsh and the practical importance of English for education and career advancement (Giles & Coupland, 1991).

Such decisions can also have emotional consequences. Parents may feel guilty about not passing on their heritage language, while children may feel estranged from extended family members who do not speak English or Welsh. These tensions highlight the emotional and identity-related costs of language adaptation in multilingual families (Koven, 2001).

2.2.6 Defining Language Attrition, Shift and Passive Bilingualism

To understand how Welsh and Asian heritage languages either develop or decline among children with mixed heritage, it is essential to distinguish language attrition from related concepts such as language shift and passive bilingualism (Slavkov, 2014).

Language attrition refers to the gradual decline in a speaker's active proficiency in a language that was previously used more frequently, usually due to decreased exposure and use (Schmid, 2011). This decline may appear through slower lexical retrieval and increased reliance on the dominant language compared to earlier performance (Köpke & Schmid, 2004; Schmid, 2011).

Importantly, attrition does not mean that the language has vanished from the cognitive system. Instead, access to the language becomes less automatic or is invoked less frequently (Gallo et al., 2021).

Language shift is a broad sociolinguistic process in which a community gradually shifts from one habitual language to another over generations (Fishman, 1991). In Wales, historical research documents a long-term shift from Welsh to English, although efforts to revitalise Welsh, such as Welsh-medium education, have partly reversed this trend (Baker & Wright, 2017). Similar generational changes are observed within migrant communities in the United Kingdom, where heritage languages may gradually be replaced by English in everyday communication (Montrul, 2016). This pattern reflects the widely recognised three-generation shift, whereby the first generation typically maintains the heritage language, the second generation becomes bilingual, and the third generation increasingly adopts the societal majority language (Fishman, 1991). Although this pattern is not universal, it illustrates the challenges many multilingual families face in maintaining heritage languages across successive generations. Although *individual* attrition can occur *within* the overall process of language shift, the two concepts remain distinct. Language shift refers to macro-level sociolinguistic change, whereas attrition involves changes in an *individual's* linguistic skills or language-use patterns (Schmitt & Sorokina, 2024).

A related concept is passive or receptive bilingualism, which describes people who understand a language but have limited ability or confidence to productively speak it actively (Grosjean, 2010). In multilingual households, children might hear a heritage language in specific situations, such as family interactions or religious settings, but they mainly respond in English. In these cases, receptive understanding can remain quite strong even if productive speaking skills are limited. This, however, can differ from attrition because passive bilingual speakers may never have fully developed productive abilities in the language. Attrition, by contrast,

assumes that stronger productive skills once existed but have weakened over time (Montrul, 2016; Schmid, 2011).

2.2.7 Adolescence and Changes in Language Dominance

Language dominance, defined as the language in which a speaker is most fluent and comfortable, may evolve in response to social environment and experience. These changes are particularly noticeable during adolescence, when language-use patterns may reorganise and less frequently used languages become more susceptible to attrition (Treffers-Daller, 2019).

In early childhood, many children in multilingual households experience relatively balanced exposure to several languages. English is present in the wider environment, Welsh may be used in education or by one parent, and an Asian heritage language may be spoken within extended family or religious contexts. As schooling becomes more intensive, however, the language of instruction increasingly influences language use. Even in Welsh-medium education, English remains dominant in media, technology and many academic and professional domains. In English-medium schools, both Welsh and Asian heritage languages tend to occupy more marginal positions (Baker & Wright, 2017).

Adolescence further amplifies these dynamics. Peer relationships become more significant, and children often align their language practices with friendship-group norms. Where English dominates peer interactions, social media and youth culture, it may become the default language for daily communication. In some contexts, using Welsh or an Asian heritage language among peers may be perceived as socially marked or unusual (Cunliffe, 2013).

Academic pressures may also influence language dominance. Secondary education and national examinations in the United Kingdom place strong emphasis on English literacy and academic achievement. Even within Welsh-medium education, preparation for higher

education and professional careers may prioritise English, encouraging students to devote greater effort to developing their English skills (Hargreaves, Quick & Buchanan, 2023).

At the same time, adolescence is a key period of identity exploration. Language choice becomes one way young people negotiate identities related to nationality, ethnicity, religion, and local belonging (Davies, 2020). When heritage languages are perceived as socially stigmatised or lacking practical value, adolescents may reduce their use to avoid marginalisation or being perceived as different (Davies, 2020).

As English spreads across different areas of life, Welsh and Asian heritage languages may become confined to narrower contexts, such as family or religious settings. This domain restriction reduces opportunities for regular use and can contribute to the gradual weakening of active language skills (Montrul, 2016; Schmid, 2011). Adolescence therefore marks a crucial stage in reorganising multilingual repertoires, during which English may solidify its role as the primary language of social life, education and future ambitions (Morris, 2014).

2.2.8 Identity Implications

Language plays a vital role in shaping family relationships, cultural identity and personal belonging. Changes in language skills can, therefore, have considerable emotional effects on children growing up in mixed-heritage families (Grosjean, 2010; Montrul, 2016).

Some adolescents and young adults experience feelings of embarrassment or inadequacy when they cannot speak a heritage language fluently. They may feel they are letting their parents down or failing to uphold an important part of their cultural identity (Curdtt-Christiansen, Wei & Hua, 2023). In mixed-heritage settings, this tension can intensify when individuals feel pressure from different sides of the family to preserve distinct linguistic traditions.

Language proficiency is often regarded as a sign of genuine cultural belonging. Heritage speakers with limited skills might, therefore, feel unsure about how they position themselves

culturally or linguistically. They may be viewed as not fully part of one group while simultaneously seen as different within another (Curd-Christiansen, Wei & Hua, 2023).

Simultaneously, research indicates that individuals may reconnect with heritage languages later in life. Some young adults aim to strengthen their linguistic ties through language courses, community classes, or digital learning platforms. In these instances, language learning becomes a means of rebuilding connections with family history, culture and identity (Selleck, 2020).

Importantly, partial competence still carries cultural and emotional significance. Even limited proficiency can enable access to family humour, stories, religious ideas and cultural knowledge that might not fully translate into English. Hybrid linguistic practices that combine elements of Welsh, English and Asian languages can thus reflect complex multilingual identities rather than incomplete forms of bilingualism (Grosjean, 2010).

2.2.9 Structural Contributors: Schooling, Peers, and Racism

Language attrition among mixed-heritage children does not occur in isolation; it is shaped by broader structural forces, including educational systems, peer dynamics, and language ideologies (Morris, 2014).

Schooling is a key factor in language revitalisation. In Wales, language policy has promoted Welsh through Welsh-medium and bilingual education (Baker & Wright, 2017). For some children of mixed heritage, this can strengthen Welsh and provide more opportunities for everyday use. However, Asian heritage languages often lack similar institutional backing and are more commonly limited to community schools, religious organisations or home settings, positioning them as secondary to national curriculum languages.

Educational structures also prioritise English. Standardised assessments, university entry requirements and many professional routes emphasise English proficiency, leading families and students to devote more linguistic effort to English (Welsh Government, 2023).

Peer networks further shape language practices. When friendship groups are predominantly English-speaking, adolescents are likely to adopt English as their primary language for social interaction. Using Welsh or an Asian language among peers may attract unwanted attention or mark speakers as different, particularly for young people negotiating visible cultural or ethnic differences (Alchin et al., 2023). Heritage languages may therefore become associated primarily with family contexts rather than youth-oriented social spaces (Jones, 2009).

Language ideologies and racism also shape language choices. In the United Kingdom, languages associated with migrant communities are often described as “community languages” rather than recognised as languages of education or public life (May, 2012). These discourses can contribute to perceptions that English, and sometimes Welsh, have greater social prestige or practical value.

Some families respond by encouraging children to prioritise English to avoid discrimination or maximise educational opportunities. While such choices may serve as protective strategies, they can also accelerate heritage language decline. Similar patterns may influence Welsh in certain contexts, although national language policy provides stronger institutional backing for Welsh than for most Asian languages (Baker & Wright, 2017).

Attrition in mixed-heritage contexts should therefore be understood not only as an individual linguistic outcome but also as a reflection of wider social and institutional inequalities that favour certain languages while marginalising others.

2.3 Identity Negotiation and Child Agency

2.3.1 Mixed-Heritage Identity Formation

Children growing up with transnational, multiracial and multilingual backgrounds often develop complex identities drawing on multiple cultural and linguistic resources (Rubinstein, Claudia & Tonioli, 2023). Rather than belonging exclusively to one cultural or linguistic group, many mixed-heritage children construct identities across different social and linguistic worlds.

Research on plurilingual youth in Catalonia demonstrates how children combine elements from their ‘home’ and ‘host’ cultures with youth culture and wider imagined communities (Rubinstein, Claudia & Tonioli, 2023). Identity formation is therefore not fixed but continuously negotiated through language practices, peer interactions and social positioning.

Scholars have proposed several frameworks to capture this complexity. Little & Zhou (2025, 1565), for example, developed a co-constructed framework describing heritage-language children's “liminal and limbotic identities” based on identity narratives from multilingual adolescents aged 11–18 with Chinese heritage. Their findings emphasise post-structural perspectives that foreground young people's interpretations of their linguistic experiences.

Similarly, Forbes et al. (2025) identify multiple trajectories of multilingual identity development among adolescents, including resistant, emergent and reflexive multilingual identities. These patterns suggest that mixed-heritage youth actively navigate and reinterpret the cultural and linguistic resources available to them.

2.3.2 Language as Belonging and Exclusion

Language practices can simultaneously create opportunities for belonging and experiences of exclusion among multilingual children. Hussain (2025) notes that code-switching and code-mixing may produce different social meanings depending on the context. For some young people, using multiple languages enables flexible, dynamic identities, while others experience linguistic hybridity as marginalising or socially destabilising.

Research on immigrant students also highlights how language intersects with racialisation and social hierarchy. Hussain (2025) documents how an African immigrant student navigated language hierarchies within U.S. schools, revealing how linguistic practices are shaped by broader narratives of race, belonging and legitimacy. Such studies illustrate how language ideologies within educational settings may reproduce linguistic and racial inequalities.

Multilingual children often respond to these pressures through strategic language choices. Gkaintartzi (2020) found that migrant children actively prioritise and rank their languages depending on social context. While some children prioritise the dominant societal language for everyday communication, this does not necessarily entail abandoning their heritage languages. Instead, language use reflects ongoing negotiation between social integration and heritage maintenance.

2.3.3 Child Choice and Resistance

Young people are not passive recipients of language ideologies but active participants in shaping their linguistic practices. Research shows that multilingual adolescents frequently exercise agency by resisting monolingual expectations and asserting control over their language use.

Hussain (2025) observes that multilingual children often use code-switching and code-mixing creatively to navigate social situations, express cultural identities and challenge dominant discourses around language and belonging. Forbes et al. (2025, 7) similarly identify a group of adolescents who demonstrate "resistant multilingual identity development," in which young people actively push back against institutional language hierarchies.

Educational environments also influence the degree to which young people feel able to exercise linguistic agency. Femia (2021) argues that heritage language speakers' experiences are strongly shaped by their schools' attitudes toward multilingualism. Schools that adopt supportive and inclusive approaches to linguistic diversity can empower students to maintain and develop their multilingual identities, whereas restrictive environments may limit opportunities for linguistic expression.

2.3.4 Children and the Prestige of English

English often carries strong symbolic and social value for adolescents in multilingual societies. Beyond its practical utility, English may index modernity, social mobility and global belonging (Highet, 2022).

Research on Mandarin-English bilingual youth in Singapore illustrates how English can occupy a particularly prestigious position within multilingual hierarchies. Xie et al. (2016) document how varieties of English may be associated with higher social status and broader transnational identity. For adolescents navigating multilingual environments, English proficiency can therefore become closely linked to aspirations for education, employment and social recognition.

These perceptions contribute to the prioritisation of English in youth culture, digital media and peer communication (Tang and Calafato, 2024). Other languages within a young person's repertoire may consequently become restricted to specific contexts, such as family interactions or formal learning environments (*ibid.*).

Identity among multilingual youth is fluid and context-dependent. Rubinstein (2023) argues that children's identities develop through personal and societal processes shaped by cultural background, linguistic repertoire, family history, peer relationships and broader social environments. Research on heritage language development similarly demonstrates that children's investment in heritage languages can vary over time as they navigate different institutional and social contexts (Little et al., 2025; Femia, 2021). School environments, friendship networks and community structures can therefore influence how children interpret and negotiate their linguistic identities.

Overall, multilingual identity development among mixed-heritage children can be understood as an ongoing process shaped by social interaction rather than a fixed outcome. Language use

is influenced not only by family traditions but also by peer relationships, school settings and broader language beliefs. These factors are therefore important when considering how children in Welsh-Asian families negotiate their linguistic identities.

Chapter 3: Methodology

Building on the literature reviewed in the previous chapter, this study examines how Welsh-Asian mixed families navigate language practices, identity and multilingual development within daily family life. To investigate these dynamics, the study used a qualitative approach, combining online surveys and semi-structured interviews with four Welsh-Asian families.

3.1 Research Design

This study used a qualitative research design and employed a multi-case study approach to explore how Welsh-Asian mixed families construct, negotiate and maintain Family Language Policy (FLP) in minority-language and multicultural contexts.

A qualitative approach was selected because it is well suited to exploring lived experiences, identity positioning, language ideology and intergenerational negotiation rather than measuring linguistic outcomes quantitatively. As Spolsky (2004) argues, language policy is not limited to official regulation but operates through everyday practices and beliefs. Furthermore, Spolsky (2009) conceptualises language policy as comprising ideology, practice and management, all of which require interpretive investigation.

The study draws on a case-study methodology, as outlined by Yin (2018), which is appropriate for examining contemporary social phenomena in real-life contexts. Family language practices are embedded within relational, institutional and sociopolitical structures; therefore, isolating variables would obscure their complexity. Case study design allows a holistic examination of how family-level practices interact with broader structural influences.

This research aligns with Curdt-Christiansen's (2009; 2013) ecological framework, which situates family language practices within interconnected micro (family interaction), meso (school and community environments), and macro (national language policy) systems. The

participating families varied across these levels, particularly in schooling, peer culture, and national language policy, making a comparative case design analytically appropriate.

Rather than aiming for statistical generalisation, the study sought theoretical insight through cross-case comparison (Yin, 2018). By analysing families with differing transmission outcomes, including stable maintenance, partial attrition and adolescent domain-based shift, the study identified patterns of negotiation within multilingual households.

3.2 Participants and Sampling

The participants were Welsh-Asian mixed-heritage families residing in Wales. Inclusion criteria required:

- One parent identifying as Welsh (with varying levels of Welsh language proficiency)
- One parent identifying as Asian (from diverse linguistic backgrounds)
- At least one child being raised in the household
- Active engagement with bilingual or multilingual family practices.

Purposive sampling was used to recruit information-rich cases (Patton, 2015). This strategy is appropriate in qualitative research where depth and diversity of experience are prioritised over representativeness.

The sample included four families demonstrating varied FLP orientations:

- A Welsh-dominant household demonstrating stable implicit transmission
- A Malaysian-Welsh **and** Singapore-Welsh household experiencing partial heritage language attrition
- A trilingual Welsh-Asian family navigating adolescent identity shifts and institutional racism.

These variations allowed examination of how linguistic capital (Bourdieu, 1991), parental ideology and institutional pressures shape different outcomes of language maintenance.

The sample size was intentionally small, consistent with qualitative case study methodology (Creswell and Poth, 2018). The aim was not to generalise to all Welsh-Asian families but to provide thick description and analytic depth.

3.3 Data Collection Methods

Data were collected using structured questionnaires, semi-structured interviews, follow-up probing questions, narrative accounts, and reflective field notes.

Questionnaires

The questionnaire gathered demographic information and frequency-based measures of language use using a 1–5 Likert scale, providing an initial overview of reported language practices across family relationships (e.g. parent-to-child and sibling interaction). While self-reported frequency scales cannot fully capture interactional nuance, they provide insight into perceived stability or fluctuation that can be explored qualitatively (King and Fogle, 2006).

Semi-Structured Interviews

Semi-structured interviews enabled deeper exploration of implicit and explicit FLP, language ideology and parental beliefs, intergenerational transmission, institutional influences, experiences of racism and belonging, adolescent language preference shifts, and transnational ties. This approach aligned with narrative inquiry principles, recognising that participants construct meaning through reflective storytelling (Riessman, 2008).

Interviews were flexible and adaptive. Where questionnaire responses suggested inconsistencies, such as fluctuating frequency ratings, follow-up probing explored domain-specific language use and potential patterns of attrition. This iterative approach reflected qualitative responsiveness (Creswell and Poth, 2018).

3.4 Data Analysis Techniques

Data were analysed using reflexive thematic analysis following Braun and Clarke's (2006) six-phase model. The approach enabled systematic yet flexible identification of patterns across cases (Braun and Clarke, 2019).

Initial coding identified recurring concepts such as:

- Implicit FLP
- Ideological commitment
- Linguistic insecurity
- School influence
- Adolescent prestige hierarchies
- Code-switching
- Heritage language attrition
- Racialised educational experiences

These codes were grouped into broader themes informed by Spolsky's (2009) tripartite model of language ideology, practice, and management. Cross-case comparison enabled identification of four FLP typologies: stable implicit transmission, ideology–practice mismatch, domain-based language differentiation, and institutionally disrupted multilingualism.

Analysis was interpretivist in orientation, recognising that language maintenance is socially constructed and negotiated rather than mechanically determined.

3.5 Ethical Considerations

The study prioritised ethical integrity throughout. Participants received clear information about the research aims before providing informed consent. To protect confidentiality, all families were anonymised and referred to as Family A, Family B, Family C and Family D throughout

the dissertation. Identifying details were removed or altered in line with qualitative research ethics (Creswell and Poth, 2018).

Given the sensitivity of topics such as racism, discrimination and emotional distress, care was taken to avoid judgemental framing. Participants were encouraged to discuss their language practices openly without pressure to present them as successful or unsuccessful.

Reflexivity was maintained throughout the research process (Finlay, 2002). Personal positionality and investment in multilingual family life were acknowledged, and potential biases were considered throughout the analytical process.

Data were securely stored and used exclusively for academic purposes.

3.6 Limitations of the Methodology

Several limitations must be acknowledged.

Firstly, the study relies on self-reported data. Questionnaire frequency ratings and interview accounts reflect perception rather than directly observed interaction.

Secondly, the sample size is small and geographically limited to Wales. Findings, therefore, offer theoretical rather than statistical generalisation (Yin, 2018).

Thirdly, the absence of in-home observation means that micro-level interactional features, such as moment-by-moment code-switching, were not captured.

Fourth; adolescent perspectives were, in some cases, mediated through parental reporting rather than direct interviews.

Finally, as with all thematic analysis, the researcher's analytic lens shapes interpretation (Braun and Clarke, 2019). However, reflexive practice and cross-case comparison were employed to strengthen credibility.

3.7 Concluding Methodological Positioning

This methodological framework integrates case study research (Yin, 2018), ecological FLP theory (Curd-Christiansen, 2013) and reflexive thematic analysis (Braun and Clarke, 2006; 2019) to examine how language ideology, institutional context, racial dynamics and adolescent identity intersect in Welsh-Asian mixed families.

By situating family practices within broader sociolinguistic structures (Spolsky, 2004; 2009), the study provides a theoretically grounded and contextually nuanced analysis of multilingual family life in contemporary Wales.

Chapter 4: Analysis and Presentation of Data

This chapter presents the findings from the qualitative analysis of four Welsh-Asian mixed families living in Wales. Drawing on questionnaire responses and semi-structured interviews, it explores how families negotiated multilingualism, maintained heritage languages, and constructed Family Language Policy (FLP) in everyday life. The data were analysed using reflexive thematic analysis following Braun and Clarke's (2006) six-phase framework. Recurring themes included variation in FLP, language maintenance and attrition, institutional influence, identity negotiation, and child agency. While each family demonstrated distinct linguistic experiences, common patterns of English dominance, unequal institutional support, and intergenerational transmission emerged across cases. The chapter is organised thematically around these interconnected areas.

Table 4.1 Summary of Family Characteristics and Language Practices

Case	Family Background	Home Language(s)	Heritage Language Use (Parent → Child)	Child Use of Heritage Language	FLP Type	Key Features
Family A	Welsh father + Thai Mother	Welsh + Thai	High (consistent use)	High (active use)	Strong / Structured FLP	Successful multilingual maintenance, consistent routines and strong transmission.
Family B	Welsh father + Malay (Singapore) mother	English dominant	Low (2/5)	Very low (1/5)	Implicit, low-intensity FLP	Receptive bilingualism; Malay understood but not spoken; strong institutional imbalance (Welsh/English > Malay).

Case	Family Background	Home Language(s)	Heritage Language Use (Parent → Child)	Child Use of Heritage Language	FLP Type	Key Features
Family C	Welsh father + Bruneian mother	Welsh + Brunei Malay	Very high (5/5 Welsh)	High (active response)	Implicit OPOL-like FLP	Stable bilingualism; strong identity-driven use; clear language boundaries; no conflict.
Family D	Welsh (English-dominant) father + Dusun Malaysia mother	English dominant	Moderate (3/5)	Moderate (3/5), low among siblings (2/5)	English-dominant FLP (ideology– practice mismatch)	Partial maintenance; parental attrition; emotional use of heritage language; identity + subtle racialisation.

4.1 Family Language Policy and Home Language Practices

Family Language Policy (FLP) varied considerably across the four participating families, ranging from highly stable bilingual practices to more English-dominant and inconsistent approaches. Although all families expressed positive attitudes toward multilingualism, the consistency of language use within the home differed significantly and appeared to influence language maintenance and transmission outcomes.

Family C demonstrated the strongest and most stable implicit FLP. The Welsh-speaking father consistently used Welsh with the children, while the Bruneian mother used Brunei Malay. This pattern operated without formal planning or written rules and was instead described as “just an obvious choice.” The children reportedly responded in the corresponding language used by each parent, suggesting clear language boundaries and stable intergenerational transmission. Daily routines such as mealtimes, play and bedtime were conducted in the respective languages, thereby ensuring consistent exposure across domains.

Similarly, Family A also demonstrated strong multilingual maintenance through regular use of heritage languages within the home environment. In both Families C and A, language practices were closely tied to parental identity and were treated as natural forms of communication rather than educational strategies requiring formal enforcement. These findings suggest that implicit FLP can remain highly effective when supported by strong parental linguistic confidence and consistent everyday use.

In contrast, Families B and D demonstrated weaker and more inconsistent forms of FLP. In Family B, English functioned as the dominant household language despite the mother’s fluency in Malay. Questionnaire responses on a five-point Likert scale indicated relatively low levels of heritage language use, with the mother rating her own use of Malay with the children at 2/5 and the children’s active use at 1/5. Interview data further revealed that Malay was rarely used in full sentences and was instead restricted to isolated lexical items or culturally specific

expressions. Although the children retained some understanding of Malay, they primarily responded in English, reflecting receptive bilingualism.

Family D similarly demonstrated an English-dominant home environment despite the mother expressing a strong ideological commitment toward maintaining Dusun and Malay. While the mother occasionally used the heritage language with the children, English remained the primary language of communication within the household. The father's lack of proficiency in Welsh further reinforced English dominance in family interactions. This created what may be described as an ideology–practice mismatch, where positive attitudes toward multilingualism were not consistently reflected in daily linguistic practice.

Across all the cases, consistency of language use appeared to play a significant role in shaping intergenerational transmission outcomes. Families that embedded heritage languages into daily interaction and routine activities demonstrated stronger maintenance, while families where language use was intermittent or domain-restricted showed greater evidence of attrition and English dominance. These findings suggest that the effectiveness of FLP may depend less on explicit planning and more on the regularity, confidence and functional integration of language use within everyday family life.

4.2 Language Maintenance and Attrition

The findings reveal considerable variation in language maintenance and attrition across the participating families. Families A and C demonstrated stable intergenerational transmission of heritage languages, while Families B and D showed reduced active use, receptive bilingualism and a gradual shift toward English dominance. These differences were closely connected to consistency of language exposure, institutional support and the extent to which heritage languages were integrated into everyday interaction.

Families A and C demonstrated the strongest evidence of language maintenance. In both cases, heritage languages were embedded in daily routines and used consistently across multiple domains. Family C, in particular, maintained clear language boundaries, with the father consistently using Welsh and the mother using Brunei Malay. The children reportedly responded in the corresponding language without significant resistance or hesitation, suggesting stable active bilingualism rather than passive understanding alone. These practices appeared to reinforce fluency and confidence in language use.

In contrast, Families B and D demonstrated varying degrees of language attrition. In Family B, the mother reported a noticeable decline in her own use of Malay following migration to Wales, explaining that she had become accustomed to not speaking the language regularly. This reduced use appeared to affect intergenerational transmission, as the children showed stronger receptive than productive abilities. Although they understood Malay, they primarily responded in English and rarely used the heritage language actively. Questionnaire data supported this pattern, with the children's Malay use rated 1/5 on the five-point Likert scale. Heritage language use was largely restricted to isolated words, expressions or culturally specific references rather than extended conversation.

Similarly, Family D demonstrated partial heritage-language attrition in an English-dominant household. Although the mother expressed a strong ideological commitment to maintaining Dusun and Malay, daily use remained inconsistent. English dominated communication between parents and children, while heritage languages were used more selectively, often in emotionally expressive contexts. The mother also reported difficulty recalling vocabulary and increasing reliance on English. These findings suggest that attrition may occur not only across generations but also within adult speakers when opportunities for regular use decrease over time.

Across the cases, reduced exposure appeared central to attrition patterns. Families that embedded heritage languages into everyday routines demonstrated stronger maintenance outcomes, while those relying on occasional exposure, holidays abroad or symbolic cultural practices experienced weaker active transmission. In Families B and D, however, heritage languages remained culturally meaningful despite reduced fluency. Cultural identity continued to be expressed through food, family traditions and transnational connections, even where active language use had declined.

The findings also indicate that language attrition does not necessarily involve complete language loss. Several children demonstrated receptive bilingualism, where comprehension remained stronger than spoken production. Heritage languages therefore continued within the family environment but occupied increasingly restricted domains, while English dominated social, educational and peer interaction.

Overall, the data suggest that language maintenance is closely linked to the frequency and consistency of interaction and a language's functional role in daily family life. Where heritage languages were actively integrated into routine communication, maintenance remained relatively stable. Conversely, when exposure became intermittent or secondary to English, patterns of attrition and reduced active competence became increasingly visible.

4.3 Institutional Influence and Linguistic Hierarchies

Institutional influence emerged as a significant factor shaping language practices and maintenance across all participating families. The findings suggest that schools, media exposure, public visibility and broader societal language hierarchies played a major role in determining which languages were consistently maintained and which became restricted or marginalised within the home. This reflects the importance attached to institutional support factors in the Giles, Bouris and Taylor (1977) framework of language vitality.

Across the cases, English held the dominant position because of its widespread use in society at large, peer interactions and many educational contexts. Even within families that actively valued multilingualism, English frequently became the default language of communication, particularly as children grew older and became increasingly immersed in English-dominant social environments. This dominance appeared especially visible in Families B and D, where English gradually replaced the heritage language across multiple domains of family interaction.

The findings also suggest that a migration background influenced patterns of language use within Families B, C and D. Participants who had relocated to Wales from Asian linguistic backgrounds frequently described English as the primary shared language within wider social, educational and professional contexts. In some cases, English also became the dominant language between spouses, particularly where it functioned as the most accessible common language within daily life in Wales.

Welsh occupied a more complex institutional position. Although Welsh remains minoritised relative to English, it has benefited from ongoing revitalisation efforts and growing institutional visibility through education, media, public signage and cultural initiatives. Several participants described Welsh as highly present within the surrounding environment. In Family B, for example, the participant explained that maintaining Welsh was “easier” because the language was accessible through “TV, radio, [and] streets,” highlighting the importance of environmental exposure in supporting language use. In contrast, Malay relied more heavily on home-based interaction and transnational family connections for continued exposure and maintenance.

Similarly, Family C demonstrated how institutional support could reinforce home language practices. Although the father noted that there was “not much Welsh in the school,” the family continued to access Welsh-language media such as S4C, alongside books and music, which

helped sustain exposure outside the immediate household. In this case, institutional resources appeared to complement an already stable home-based FLP.

In contrast, Asian heritage languages across the cases lacked comparable institutional reinforcement. Languages such as Malay, Brunei Malay, and Dusun were largely confined to private or familial domains and were rarely visible within schools or wider public spaces. As a result, opportunities for consistent use remained limited. All the families relied on alternative forms of maintenance, including annual visits abroad, communication with relatives overseas and selective media use. However, these forms of exposure were often intermittent and insufficient to counterbalance the dominance of English within everyday life.

Schooling also directly shaped language outcomes. In Family B, the participant reported that after their children left Welsh-medium education, Welsh exposure decreased significantly. The participant noted that Newport has only one Welsh-medium secondary school and explained that “if you don't go to that one, that's it,” highlighting how limited educational provision reduced opportunities for continued Welsh-language exposure. This suggests that institutional environments may either strengthen or weaken language maintenance depending on the continuity of linguistic support available across educational contexts.

The findings additionally reveal how linguistic hierarchies intersect with identity and social belonging. In Family D, the mother described living in a predominantly white coastal town where the children occasionally experienced comments relating to their physical appearance and ethnic background. Although these experiences were not described as overt discrimination, they highlighted how visible ethnic differences could contribute to feelings of being perceived as different within the local community. Such experiences may influence how children negotiate language, identity and belonging, particularly where heritage languages are already positioned outside dominant institutional structures.

Overall, the data suggest that language maintenance cannot be understood solely as parental motivation or personal choice. Instead, broader sociolinguistic structures strongly influence which languages are valued, visible and practically sustainable within everyday life. English consistently functioned as the dominant language of educational and social mobility. Welsh occupied an institutionally supported but still subordinate position, and Asian heritage languages remained largely dependent on family-level maintenance. These unequal institutional conditions shaped both language practices and long-term transmission outcomes across the participating families.

4.4 Identity Negotiation and Child Agency

The findings indicate that multilingual identity within Welsh-Asian mixed families is dynamic, negotiated and closely connected to children's own linguistic choices and social environments. Across the participating families, children did not passively follow parental language practices; instead, they demonstrated varying degrees of agency in shaping when, how and with whom different languages were used.

A recurring pattern across Families B and D was children's tendency to favour English in daily interactions, even when they understood their heritage languages. In Family B, the mother explained that the children understood Malay, but frequently responded in English. Similarly, in Family D, the children showed limited active use of Dusun and Malay despite regular exposure during family visits abroad and interactions with relatives. These patterns suggest that children actively aligned themselves with the dominant linguistic environment, particularly in contexts shaped by schooling, peer interaction and wider social norms.

At the same time, reduced use of a heritage language did not necessarily indicate rejection of cultural identity. In both Families B and D, cultural belonging continued to be expressed through food, family traditions, travel and relationships with extended family members. The children in Family D, for example, reportedly expressed pride in their Dusun Malaysian

heritage despite primarily communicating in English. This suggests that linguistic competence and cultural identity do not always develop at the same rate and may operate independently in multilingual families.

In contrast, Families A and C demonstrated stronger alignment between linguistic practice and identity formation. In Family C, the children reportedly viewed themselves as multilingual, and the consistent use of Welsh and Brunei Malay within the home appeared to reinforce both linguistic confidence and multilingual identity. Because the languages were embedded naturally into everyday communication, there was little evidence of resistance or negotiation surrounding language use. Instead, multilingualism appeared to be normalised within family interactions.

The findings also indicate, from Family A, B and D accounts, that peer culture and wider social environments influenced their children's language preferences. English consistently emerged as the language associated with friendship, schooling, media and wider participation in youth culture. This appeared particularly significant as the children grew older, as social belonging increasingly extended beyond the family environment. Heritage languages often became restricted to interactions with parents or extended family members, while English dominated peer and informal social interaction.

All families described forms of identity negotiation connected to ethnicity and belonging. In Family D, the mother reflected on living within a predominantly white community, where the children occasionally encountered comments about appearance and ethnic difference. Although subtle, these experiences suggest that multilingual children may negotiate not only linguistic identities but also racialised understandings of belonging. Speaking Welsh or English fluently did not necessarily remove perceptions of difference where visible ethnic markers remained socially salient.

Across the cases, children's language choices appeared shaped by a combination of parental practice, institutional influence, peer culture and personal identity formation. While parents often tried to encourage multilingualism, children exercised agency in determining which languages held practical, emotional or social relevance in their daily lives. As a result, language use within families was not static but continually negotiated across changing social contexts and developmental stages.

Overall, the findings suggest that multilingual identity in Welsh-Asian mixed families is fluid rather than fixed. Heritage languages may remain symbolically important even where active use declines, while children's linguistic practices reflect ongoing negotiation between family expectations, social belonging and dominant societal language norms.

4.5 Daily Language Practices and Domains of Use

The findings suggest that language use within Welsh-Asian mixed families is strongly shaped by daily routines, interactional domains and habitual communication patterns. Across the participating families, languages were not used equally across contexts but occupied distinct functional, emotional and social roles.

In Families A and C, heritage languages were consistently embedded in everyday routines, contributing to stronger maintenance outcomes. Family C, in particular, demonstrated stable domain-based language use, with Welsh and Brunei Malay integrated into mealtimes, play, bedtime routines and parent-child interaction. These practices appeared to reinforce clear language boundaries and the children's active bilingual competence. Family C described speaking Welsh with the children as "just what we do," suggesting that language use had become habitual rather than consciously managed. This reflects Schein's (2010) distinction between explicitly espoused values and their enactment through repeated everyday practices, suggesting that habitual language use may support continued intergenerational transmission.

By contrast, Families B and D demonstrated more restricted patterns of heritage language use. In Family B, Malay was rarely used in extended conversation and instead appeared primarily in isolated words, short expressions or culturally specific references. Although the children understood Malay, English remained dominant for responses and interaction. Heritage language use therefore became increasingly domain-restricted as English dominated schooling, peer interaction and wider social life.

Similarly, although many parents expressed strong support for maintaining Welsh or heritage languages, English often became dominant in everyday family interactions. From a Scheinian perspective, this highlights a distinction between espoused values and observable language practices, where stated commitments to heritage-language maintenance may not correspond with everyday language choices (Schein, 2010).

Extended family members and transnational connections also shaped language practices. In Families B and D, visits to Singapore and Sabah temporarily increased heritage language exposure and use, particularly during interactions with grandparents and relatives. However, English often re-emerged as dominant upon returning to Wales, suggesting that occasional immersion alone may not sustain long-term active language use without regular reinforcement at home.

Media consumption also emerged as an important domain of language exposure. Families who maintained Welsh more successfully frequently referenced Welsh-language media, including television, books and music, as part of everyday life. In contrast, Asian heritage languages had less consistent access to local media, limiting opportunities for reinforcement beyond family interactions. Code-switching occurred across all cases, although its functions varied. In Families A and C, switching appeared largely pragmatic and socially adaptive, particularly when interacting with non-Welsh speakers or navigating English-dominant contexts. In

Families B and D, however, switching to English often reflected linguistic dominance and reduced confidence in heritage-language use rather than flexible multilingual practice alone.

Across the cases, daily language practices were closely connected to maintenance and attrition outcomes. Families that consistently incorporated heritage languages into routine interactions demonstrated stronger intergenerational transmission and more active bilingualism. Conversely, where heritage languages were confined to limited emotional, symbolic or situational domains, receptive bilingualism and language attrition became increasingly visible.

Overall, the findings demonstrate that multilingualism within Welsh-Asian mixed families is not maintained solely through ideological commitment or cultural attachment. Rather, language maintenance depends heavily on the extent to which languages are integrated into everyday routines. The functional presence of a language within daily interaction appears central to whether it remains actively used across generations or shifts toward symbolic and restricted forms of use.

4.6 Chapter Summary

This chapter presented findings from four Welsh-Asian mixed families and explored how multilingualism is negotiated in everyday family life. The analysis revealed variation in Family Language Policy (FLP), language maintenance patterns and intergenerational transmission outcomes. While some families demonstrated stable bilingual or multilingual practices supported by consistent home use, others experienced heritage language attrition and increasing English dominance.

Across the cases, the consistency of daily language use appeared central to successful maintenance. Families that integrated heritage languages into routine interaction, including mealtimes, play and parent–child communication, demonstrated stronger active bilingualism and greater intergenerational continuity. In contrast, families in which heritage languages were

used intermittently or within restricted domains showed evidence of receptive bilingualism, reduced productive competence, and gradual language shift toward English.

The findings additionally highlighted the significant role of institutional influence and linguistic hierarchies. Across all families, parents described English as the dominant language of schooling, peer interaction and everyday communication outside the home, while Welsh was perceived as comparatively supported but still subordinate. Asian heritage languages, by contrast, remained largely dependent on family-level maintenance due to limited institutional reinforcement. These unequal sociolinguistic conditions shaped both parental language practices and children's linguistic preferences.

The data also demonstrated that multilingual identity is dynamic and negotiated rather than fixed. Children exercised agency in their language choices, often favouring English in peer and educational contexts while maintaining varying forms of cultural attachment to their heritage backgrounds. In several cases, cultural identity persisted even where active heritage language use had declined, suggesting that linguistic and cultural affiliation do not always develop in parallel. This reflects Skutnabb-Kangas' distinction between different forms of assimilation (as discussed in Baker, 2017), whereby cultural identity may be retained despite a gradual shift towards the dominant language. Overall, the findings indicate that multilingual family life in Welsh-Asian households is shaped by the interplay among parental ideology, daily language practices, institutional structures and child agency. Language maintenance, therefore, emerges not as a simple matter of parental intention, but as an ongoing negotiation shaped by broader sociolinguistic conditions and everyday interaction patterns.

Chapter 5: Discussion

This chapter discusses the findings presented in Chapter 4 by comparing them with previous research on Family Language Policy (FLP), language maintenance and attrition, multilingual identity and minority language transmission within mixed-heritage families. Drawing on data from four Welsh-Asian mixed-heritage families in Wales, the discussion examines how multilingualism is negotiated in unequal sociolinguistic environments characterised by English dominance, institutional support for Welsh, and comparatively limited reinforcement for Asian heritage languages.

5.1 Family Language Policy and Consistency of Practice

The findings reinforce existing research suggesting that Family Language Policy (FLP) is shaped not only by explicit planning but also by habitual, routine interaction patterns within the home. Across the participating families, the effectiveness of language transmission appeared to depend less on formally articulated strategies and more on how consistently languages were integrated into everyday family life. This supports previous work by Spolsky (2004; 2009), King and Fogle (2006) and Curdt-Christiansen (2009) who argue that FLP emerges through the interaction of language ideology, practice and management rather than through formal policy alone.

Schein (2010) conceptualises organisational culture across three levels: artefacts, espoused values, and basic underlying assumptions. Applied to family language policy, these levels provide a framework for understanding the relationship between parents stated language values, observable practices, and the assumptions that may develop through repeated interaction (see Table 5.1).

Table 5.1 Schein's (2010) three levels of organisational culture and their application to family language policy

Schein's level (2010)	Description	Application to family language policy
Artefacts: <i>Visible and observable practices</i>	The visible and tangible aspects of culture, including behaviours, routines, language and interaction patterns.	• Observable language choices in everyday family interactions (e.g. which language is used at home, with whom, and in what situations). • Everyday behaviours such as speaking, reading, singing or watching media in a particular language. • Represents the visible enactment of language policy within the family.
Espoused values: <i>Stated beliefs, values and intentions</i>	The strategies, goals and values that people say they believe in and aim to follow.	• Parents explicitly stated language goals, beliefs and commitments (e.g. the desire to maintain Welsh or a heritage language). • Formal and informal plans for language use within the family. • Reflects what parents say they value and intend to do.

Schein's level (2010)	Description	Application to family language policy
Basic underlying assumptions: <i>Taken-for-granted beliefs that guide behaviour</i>	Deeply held, often unconscious beliefs, perceptions, and assumptions that shape behaviour and are taken for granted.	• Taken-for-granted beliefs about which language is appropriate, with whom, and in which contexts. • May develop over time through consistent practice and perceived success. • Often implicit but can strongly influence everyday language choices and the long-term transmission of language.

From a Scheinian perspective, parents' explicit language plans can be understood as espoused values, whereas repeated language choices in everyday family routines represent observable practices or artefacts. When these practices are repeated consistently and appear to work, they may gradually become taken-for-granted assumptions about which language to use, with whom, and in which contexts. This perspective helps explain why language transmission may depend more on habitually enacted language choices than on formally articulated planning (Schein, 2010). It also highlights the possible gap between what parents *claim* to value and what is consistently *practised* in everyday interaction. Similarly, although many parents expressed strong support for maintaining Welsh or heritage languages, English often became the dominant language in everyday family interactions.

One of the clearest findings across the cases was the importance of consistency in language use. Families demonstrating stable multilingual outcomes, particularly Families A and C, maintained highly regular interaction patterns in which heritage languages were embedded in ordinary daily routines. In Family C, for example, the father consistently used Welsh while the mother used Brunei Malay, and the children responded in the corresponding language. This pattern closely reflects the One Parent One Language (OPOL) method discussed in Chapter 2. Although the family described this approach as "just an obvious choice" rather than a consciously designed strategy, the findings suggest that such a stable, repetitive use created strong conditions for intergenerational transmission. This finding supports literature suggesting that implicit FLP can be highly effective when supported by strong parental linguistic confidence and stable routines (King and Fogle, 2006; Curdt-Christiansen, 2013). Rather than relying on strict enforcement or formal language rules, successful transmission appeared to be linked to the natural integration of languages into everyday communication. In this sense, language functioned not as an educational project but as a normalised part of family interaction and identity.

In contrast, Families B and D exhibited more inconsistent patterns of language use and weaker outcomes in heritage language transmission. Although parents in both families expressed positive attitudes toward multilingualism and considered heritage language maintenance important, these *ideological* commitments were not consistently reflected in daily *practice*. Heritage languages were often used intermittently, within limited domains, or replaced by English during routine interaction. This supports previous research highlighting ideology–practice mismatches within multilingual households, where positive beliefs about bilingualism do not always translate into sustained language use (Curd-Christiansen, 2009).

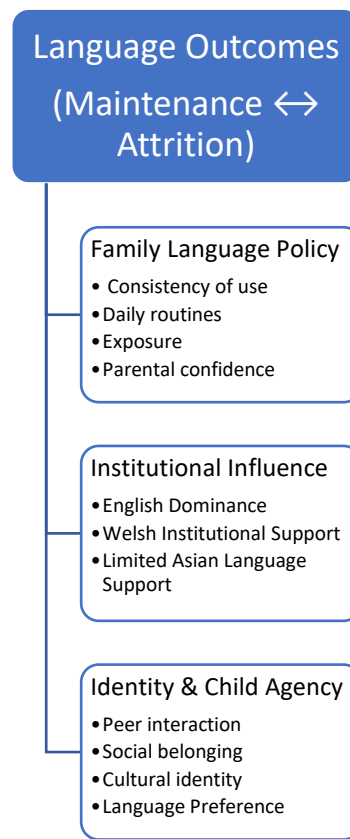
The findings also suggest that consistency of practice may be more influential than the distinction between explicit and implicit FLP. Although Families B and D demonstrated

implicit language practices, these lacked the regularity observed in Family C. This suggests that implicit policies alone may be insufficient for long-term maintenance without continuous exposure and active use across multiple domains of family life.

The role of parental linguistic confidence also emerged as significant. In families demonstrating stronger maintenance, parents appeared comfortable using their heritage languages naturally and consistently with their children. In contrast, participants experiencing personal language attrition or reduced confidence in their heritage language reported greater difficulty maintaining regular transmission. This suggests that parental competence and confidence may directly influence the intensity and sustainability of FLP within multilingual households.

Overall, the findings support ecological perspectives on FLP, particularly Curdt-Christiansen's (2013) argument that family language practices are shaped by interactions between individual beliefs, home routines and broader sociolinguistic environments. The study shows that successful multilingual transmission in Welsh-Asian mixed families depends not only on explicit planning or ideological commitment, but on how fully languages are embedded in ordinary daily routines.

Figure 5.1 Factors influencing language maintenance and attrition in Welsh-Asian mixed families



5.2 Language Maintenance, Attrition and English Dominance

The findings of this study support existing research suggesting that language maintenance and attrition within multilingual families are shaped primarily by frequency of use, domain distribution and exposure to dominant societal languages. Across the participating Welsh-Asian families, English consistently emerged as the most socially dominant language, influencing both intergenerational transmission patterns and children's linguistic preferences. While all families expressed positive attitudes toward multilingualism, the extent to which they actively maintained heritage languages varied significantly with the languages' functional role in everyday family life.

Families A and C demonstrated relatively stable patterns of language maintenance, largely because heritage languages remained embedded within routine interaction and daily

communication. In these households, Welsh and Asian heritage languages continued to function as active communicative tools rather than symbolic cultural markers alone. This finding aligns with Fishman's (1991) emphasis on Stage 6 of his Graded Intergenerational Disruption Scale (GIDS), which identifies intergenerational transmission within the home as the cornerstone of minority language maintenance. Where heritage languages were consistently used across multiple domains, children demonstrated stronger, active competence and greater confidence in multilingual interaction.

By contrast, Families B and D demonstrated varying degrees of language attrition and increasing English dominance. In both cases, heritage languages remained culturally valued but occupied increasingly restricted communicative domains. Children often demonstrated stronger receptive than productive abilities, understanding the heritage language while responding primarily in English. These findings closely align with descriptions of receptive bilingualism discussed by Grosjean (2010) and Montrul (2016), whereby comprehension is maintained despite reduced productive use of the heritage language.

The findings also support Schmid's (2011) argument that language attrition should be understood not as sudden language loss but as a gradual reduction in accessibility and automaticity resulting from reduced exposure and use. In Family B, for example, the participant described becoming accustomed to not speaking Malay regularly following migration to Wales. Over time, this reduction in use appeared to weaken both parental transmission and children's active production. Similarly, Family D demonstrated evidence of attrition affecting both generations, with the mother reporting increasing difficulty recalling vocabulary and a greater reliance on English in daily interactions.

Importantly, the findings suggest that positive ideological commitment alone was insufficient to prevent attrition. Families B and D both expressed strong emotional attachment to their

heritage languages and recognised their cultural importance, yet these beliefs did not consistently translate into stable daily use. This supports previous research indicating that language maintenance depends not only on attitudes but also on opportunities for meaningful and repeated interaction (Montrul, 2016; Schmid, 2011).

English dominance emerged as a particularly significant factor in shaping these outcomes. Across all families, English occupied the broadest range of communicative domains, including schooling, peer interaction, media consumption and wider social participation. As children grew older, English increasingly came to be associated with friendship, adolescence and a sense of belonging, reinforcing its dominance in everyday life. This pattern reflects broader sociolinguistic research demonstrating how majority languages gradually expand into domains previously occupied by minority or heritage languages (Fishman, 1991).

The findings also resonate with models of intergenerational language shift discussed in Chapter 2.3. Although complete language loss was not evident within the participating families, several cases demonstrated patterns associated with early-stage shift, including domain restriction, reduced productive use and increasing reliance on English. Heritage languages often remained symbolically important through food, travel, family traditions and emotional expression, even where active fluency had declined. This suggests that linguistic identity and cultural affiliation may persist despite ongoing attrition.

Overall, the findings reinforce the view that language maintenance within Welsh-Asian mixed families is shaped by the interaction of home practices, societal language hierarchies and broader patterns of English dominance. Heritage languages were most successfully maintained where they functioned as ordinary, habitual tools of communication embedded within everyday routines. Conversely, when use became intermittent or restricted to symbolic and emotional domains, evidence of attrition became increasingly visible across generations.

5.3 Institutional Power and Unequal Language Support

The findings highlight the role of institutional support and broader sociolinguistic environments in shaping language practices and transmission outcomes within Welsh-Asian mixed families. Across all cases, languages did not operate within equal sociolinguistic conditions. Instead, English, Welsh and Asian heritage languages occupied different positions within the sociolinguistic hierarchy, influencing their visibility, perceived value and opportunities for language maintenance within family life. English consistently functioned as the dominant language across educational, professional and social domains. Its role as the primary language of schooling, peer interaction, media and wider communication reinforced its position as the default language of everyday life. This supports Bourdieu's (1991) concept of linguistic capital; whereby certain languages carry greater symbolic and material value within society. Across the participating families, English was frequently associated with educational success, social mobility and broader participation in public life. As a result, even families strongly committed to multilingualism often shifted toward English within routine interaction, particularly as children grew older and became more socially immersed in English-dominant environments.

At the same time, the findings demonstrate that Welsh occupied a distinctive intermediate position within these linguistic hierarchies. Although Welsh remains a minoritised language within the wider UK context, it has benefited from sustained language revitalisation policies and institutional support, resulting in greater public visibility than the Asian heritage languages represented in this study. Participants frequently referred to the visibility of Welsh through education, public signage, media and cultural initiatives. Family B, for example, described Welsh as easier to maintain because it was accessible through "TV, radio, [and] streets," showing how everyday public visibility can reinforce language use beyond the home. These findings support previous discussions by May (2001) and Hickey (2019), who argue that

institutional recognition significantly affects language vitality and maintenance opportunities. This also reflects the institutional support dimension of Giles, Bourhis and Taylor's (1977) Language Vitality framework, further highlighting the importance of institutional recognition in sustaining minority languages. Welsh-medium education, media provision and public visibility appeared to provide forms of reinforcement unavailable to languages such as Malay, Brunei Malay or Dusun, which remained largely confined to private and familial contexts. Consequently, Welsh occupied a dual position within the participating families: while still subordinate to English in many high-status domains, it nonetheless possessed greater legitimacy and structural support than Asian heritage languages.

The comparatively limited institutional support available for Asian heritage languages had clear implications for intergenerational transmission. In most cases, maintenance depended almost entirely on parental effort, home interaction and transnational contact with relatives abroad. Families often relied on holidays, digital communication or selective media use to reinforce exposure. However, these forms of support were generally intermittent and unable to compete with English's continuous dominance in schooling and peer culture.

The findings additionally suggest that institutional influence extended beyond language visibility to questions of identity and belonging. In Family D, experiences of subtle racialisation within a predominantly white local environment highlighted how language and ethnicity intersect within broader structures of social legitimacy. Although the children spoke English fluently and participated fully in local educational contexts, the family still experienced moments that marked them as socially different. This reflects Norton's (2013) argument that language practices are closely connected to wider relations of power, identity and social positioning.

Importantly, the study demonstrates that unequal institutional support not only affects language competence but also shapes perceptions of value and practicality. Parents frequently appeared to make pragmatic linguistic decisions based on which languages were perceived as useful, accessible or socially advantageous for their children's futures. In this sense, language shift within the participating families cannot be understood purely as a matter of personal preference or cultural attachment. Rather, it reflects broader sociolinguistic structures that privilege certain languages while marginalising others.

Overall, the findings reinforce the argument that multilingual family life operates within unequal systems of linguistic power. English functioned as the dominant language of opportunity and mobility, Welsh occupied a supported yet still subordinate minority position, and Asian heritage languages remained largely dependent on family-level maintenance. These structural inequalities significantly shaped both parental language practices and long-term maintenance and attrition outcomes across the participating families.

5.4 Identity Negotiation and Child Agency

The findings reinforce research suggesting that multilingual identity among mixed-heritage children is fluid and shaped through interaction between family practices, peer culture and wider societal expectations. Across the participating families, children did not passively inherit linguistic identities from their parents but negotiated their relationship with different languages based on social context, emotional relevance, and perceived belonging.

One clear pattern was English's increasing dominance in peer interaction and youth culture. In Families B and D, children often showed stronger comprehension than production in their heritage languages, responding in English even when addressed in Malay or Dusun. These findings support Norton (2013) and Rubinstein (2023), who argue that language choice is connected to identity positioning and social legitimacy. English therefore functioned not only

as a practical communicative tool but also as a language associated with friendship, adolescence and wider social participation.

At the same time, reduced heritage language use did not necessarily reflect rejection of cultural identity. In Families B and D, cultural identity continued to be expressed through family traditions, food, travel, religion and relationships with extended family. This supports Little et al. (2025) and Femia (2021), who argue that multilingual identity is dynamic and multifaceted rather than dependent solely on linguistic competence.

The findings also highlight child agency within multilingual family life. According to parents, although they encouraged heritage language use, children often developed their own preferences regarding which languages felt socially relevant or emotionally comfortable. In Families B and D, English was prioritised because it aligned more closely with peer norms, youth culture and wider social participation. This reflects Hussain's (2025) argument that multilingual young people strategically navigate language use according to context, identity and belonging.

In contrast, Families A and C demonstrated stronger alignment between language use and multilingual identity. In these households, heritage languages were consistently embedded within everyday routines and treated as normal modes of communication rather than symbolic or restricted languages. Children appeared more comfortable moving between languages and demonstrated stronger multilingual confidence. These findings support Curdt-Christiansen's (2013) ecological perspective, which suggests that linguistic identities develop through repeated interaction within supportive family and social environments.

The study also highlights the relationship between language, ethnicity and belonging. In Family D, subtle experiences of racialisation within a predominantly white local environment shaped perceptions of identity and social difference. Although the children spoke English fluently and

participated fully in local educational settings, they still encountered moments that positioned them as culturally different. This supports Norton's (2013) argument that language and identity are connected to wider relations of power and social recognition.

Importantly, linguistic identity was not always the primary form of self-identification. In one case, a participant described how their child identified more strongly through religion than language background, emphasising a strong Muslim identity despite reduced active use of the heritage language. The participant explained that "They know they're different. They're far more confident in their identity as Welsh Muslims." This suggests that identity negotiation may extend beyond language to broader cultural, religious and familial forms of belonging. Multilingual identity is therefore multidimensional and cannot be understood solely through linguistic competence or language use.

Overall, multilingual identity within Welsh-Asian mixed families is best understood as a continuous process of negotiation rather than a fixed outcome. Children shaped language practices through their preferences, peer affiliations and social experiences, while parents attempted to maintain linguistic and cultural continuity. Cultural belonging often persisted even where active heritage language use had declined.

5.5 Implications of the Study

The findings of this study have several implications for research on multilingualism, Family Language Policy (FLP) and minority language maintenance within mixed-heritage families. Most significantly, the study highlights the importance of viewing language maintenance as a socially and institutionally mediated process rather than as a matter of individual parental responsibility alone. Across the participating families, multilingual outcomes were shaped not only by parental attitudes but also by broader sociolinguistic structures, including English dominance, unequal institutional support, peer culture and patterns of daily interaction.

One important implication concerns the role of consistency within family language practices. The findings suggest that successful heritage language maintenance depends less on strict or formally articulated policies and more on how naturally languages are embedded in everyday family routines. Families with stronger maintenance outcomes consistently integrated heritage languages into everyday interactions across multiple domains of home life. This suggests that multilingual families may benefit more from sustainable and routine-based practices than from highly rigid language rules that are difficult to maintain over time.

The study additionally highlights the importance of institutional support in shaping language outcomes. Welsh benefited from comparatively strong reinforcement through schooling, media and public visibility, while Asian heritage languages remained largely dependent on family-level maintenance. These findings suggest that schools and educational institutions may play a more significant role in supporting multilingual development than is often assumed. The findings do not suggest that institutional support for Welsh should be reduced, particularly given the language's historical marginalisation and ongoing revitalisation efforts. Rather, the study highlights how multilingual families often navigate unequal levels of linguistic support within everyday life. While Welsh benefits from increasing visibility through education and public policy, Asian heritage languages remain largely confined to private domains. Greater awareness of multilingual family experiences within schools and community settings may, therefore, help create more inclusive environments for children navigating multiple linguistic and cultural identities.

The findings also have implications for understandings of multilingual identity. Several participants demonstrated a strong cultural attachment to their heritage backgrounds, despite reduced active fluency in their heritage languages. This suggests that linguistic competence should not be treated as the sole measure of cultural belonging or identity authenticity. Multilingual identity appears instead to be fluid, situational and shaped by multiple forms of

cultural participation, including family relationships, traditions, religion and transnational connections.

In addition, the study contributes to growing discussions surrounding child agency within multilingual family life. The findings indicate that children, actively negotiate language use according to peer relationships, social belonging and personal identity formation. This suggests that multilingual family practices cannot be understood solely in terms of parental intention, as children themselves influence the long-term trajectory of language maintenance or shift.

Finally, the study contributes specifically to research on Welsh-Asian multilingualism, an area that remains relatively underexplored within sociolinguistic scholarship. By examining the interaction among Welsh, English and Asian heritage languages in mixed families, the study highlights the complex position of Welsh as both a minoritised and comparatively institutionally supported language within multilingual contexts. The findings, therefore, extend current discussions of multilingualism in Wales by demonstrating how multiple minority and heritage languages coexist within unequal systems of linguistic power.

Overall, the study suggests that multilingual family life should be understood as a dynamic and negotiated process shaped by interaction between home practices, institutional structures and wider social ideologies. Supporting multilingualism within mixed-heritage families may, therefore, require not only parental effort, but also broader forms of institutional recognition and social support.

Chapter 6: Conclusion

This chapter concludes the dissertation by summarising the study's key findings and contributions, drawing together the discussions presented in the previous chapters. It reflects on what the findings reveal about Family Language Policy (FLP), language maintenance, identity and multilingual family life within Welsh-Asian mixed families in Wales, while acknowledging the research limitations, offering recommendations for future studies, and considering the broader implications for understanding how multilingual families negotiate linguistic, cultural and social forms of belonging within contemporary Wales.

6.1 Summary of Findings and Contributions

This study explored how Welsh-Asian mixed families in Wales navigate multilingualism, identity and language maintenance in everyday family life. Through a qualitative multi-case study approach, the research examined how Family Language Policy (FLP), language ideologies, institutional influences and identity negotiation shape language practices across generations.

The findings revealed considerable variation in language maintenance outcomes. While Families A and C demonstrated stable intergenerational transmission of Welsh and Asian heritage languages through consistent language use and parental commitment, others experienced varying degrees of language shift and heritage language attrition. These differences highlight the importance of everyday language practices and suggest that consistent use may play a greater role in language maintenance than formal language policies alone.

The study also showed that factors beyond the family influence language maintenance. Educational environments, peer relationships, community networks and wider sociolinguistic conditions shaped participants' language experiences. English frequently served as the dominant language of broader communication and social participation, while Welsh benefited from greater visibility in education, media and public life. Asian heritage languages, by

contrast, relied more heavily on family interaction and transnational connections for continued maintenance.

A further finding concerned identity in multilingual family life. The data suggest that multilingual identities are fluid and negotiated rather than fixed. Children and adolescents shaped their language practices in response to social contexts, peer relationships and personal preferences. Importantly, language alone cannot capture identity. For Family B, cultural and religious identities remained significant even as active heritage language use declined, showing that belonging may be expressed through multiple interconnected forms of identity.

This study contributes to research on Family Language Policy by focusing on Welsh-Asian mixed families, a group that remains relatively under-represented within sociolinguistic scholarship. By examining Welsh, English and Asian heritage languages within the same households, the research extends understanding of multilingualism in Wales and highlights the complex linguistic realities experienced by mixed-heritage families.

A key contribution is the finding that Welsh and Asian heritage languages need not be viewed as competing identities or linguistic resources. Rather, families may seek to maintain multiple forms of belonging simultaneously, drawing on different languages, cultures and traditions to construct meaningful family identities. Multilingual family life therefore emerges not as a process of choosing between identities, but as an ongoing negotiation of cultural, linguistic and social belonging.

Overall, the study contributes to broader discussions of multilingualism, identity and language maintenance by illustrating how families navigate multiple linguistic and cultural worlds. It offers a nuanced perspective on multilingual family life in contemporary Wales and provides a foundation for future research.

6.2 Limitations of the Study

Several limitations should be acknowledged when interpreting this study's findings.

Firstly, the study is based on a relatively small sample of four Welsh-Asian mixed families residing in Wales. While this enabled a detailed exploration of individual experiences and family dynamics, the findings are not intended to be statistically generalisable to all Welsh-Asian families. Rather, consistent with Bassey's (1999) concept of 'fuzzy generalisation', the study seeks to generate insights transferable to similar multilingual family contexts. As such, the study contributes to broader theoretical discussions surrounding multilingualism, Family Language Policy (FLP), and heritage language maintenance.

Secondly, the research relied primarily on self-reported data collected through questionnaires and semi-structured interviews. Participants' accounts reflect their perceptions, experiences and interpretations of family language practices rather than direct observation of everyday interaction. As a result, reported language use may differ from actual language behaviour within the home.

Relatedly, adopting naturalistic observation and ethnographic methodology may have provided additional insight into moment-by-moment language practices, including code-switching, language choice, and interactional negotiation. However, observation in family settings was not considered practical or ethically appropriate, given the private nature of family life and the potential influence of the researcher's presence on participants' behaviour, what is known as the Hawthorne Effect (McCambridge, Witton and Elbourne, 2014). Consequently, semi-structured interviews provided a more appropriate method for exploring participants' experiences, beliefs and reflections regarding multilingual family practices.

A further limitation concerns the perspectives represented within the study. Although the research focuses on children's multilingual development and identity formation, most of the

data were collected from parents rather than directly from children. Consequently, some interpretations of children's language use, attitudes and identities are mediated through parental perspectives. Future research incorporating direct interviews with children and adolescents may provide additional insight into how young people understand and negotiate their own multilingual identities.

The study also did not examine migration history in detail, including factors such as age at migration or length of residence in Wales, which may influence language use and identity formation within mixed-heritage families.

Finally, the study was conducted in the specific sociolinguistic context of Wales, where English, Welsh and Asian heritage languages coexist in a distinctive linguistic environment. The findings may, therefore, not be directly transferable to multilingual families in other regions or national contexts. Nevertheless, the study offers valuable insight into how mixed-heritage families navigate language maintenance, identity and belonging within contemporary Wales.

Despite these limitations, the study provides a rich qualitative account of multilingual family life and contributes to a growing body of research on Welsh-Asian families; an area that remains relatively underexplored within sociolinguistic scholarship.

6.3 Recommendations for Future Research

This study contributes to research on multilingualism, Family Language Policy (FLP) and heritage language maintenance within Welsh-Asian mixed families. However, several areas warrant further investigation.

Firstly, larger-scale studies involving a broader range of Welsh-Asian families from different linguistic, cultural and geographical backgrounds could identify additional patterns of language

maintenance, identity negotiation and multilingual development beyond the four families examined here.

Secondly, longitudinal research could explore how family language practices evolve across childhood and adolescence, particularly in response to changes in schooling, peer relationships and family circumstances.

Thirdly, future studies should incorporate children's perspectives more directly. While parental accounts provide important insight into family language practices, direct interviews could offer further understanding of young people's language preferences, multilingual identities and experiences of belonging.

Further research could also examine the relationship between language, religion and identity, particularly where cultural and religious identities remain significant despite declining active heritage language use. Similarly, investigating migration and settlement experiences, including age at migration, length of residence in Wales, opportunities for Welsh language acquisition and experiences of social integration, could provide insight into differing patterns of Welsh, English and heritage language use.

Comparative research involving other multilingual and mixed-heritage families in Wales could further identify similarities and differences across linguistic communities and help explain how minority, heritage and community languages coexist within contemporary Welsh society.

The findings also highlight opportunities for community-based engagement. Welsh-language initiatives could work collaboratively with established cultural, linguistic and faith-based networks to create culturally responsive opportunities for family participation. Such partnerships could support Welsh language learning alongside heritage language and cultural maintenance while working through trusted community networks.

Overall, further research is needed to explore the relationships among language, identity, family practices and belonging in increasingly diverse multilingual contexts.

6.4 Conclusion

This study explored how Welsh-Asian mixed families in Wales negotiate language practices, identity and multilingual development within everyday family life. Drawing on questionnaires and semi-structured interviews with four families, the research examined how Family Language Policy (FLP), institutional influences, identity formation and intergenerational language transmission interact within multilingual households.

The findings demonstrate that language maintenance is shaped by a complex interplay of factors rather than parental intentions alone. Consistency in language use emerged as an important factor supporting intergenerational transmission, particularly when languages were embedded naturally in everyday family routines. However, wider sociolinguistic conditions also shaped language outcomes, including English dominance, varying institutional support, peer relationships and children's language preferences.

The study further highlights the distinct yet interconnected positions occupied by English, Welsh and Asian heritage languages within Welsh-Asian families. While English often functioned as the language of wider communication and social integration, Welsh and Asian heritage languages frequently carried important cultural, familial and identity-related meanings. Rather than competing directly, these languages often operated alongside one another as families negotiated multiple forms of linguistic and cultural belonging.

The findings also demonstrate that identity within multilingual families cannot be understood through language alone. While language remained an important marker of belonging, participants' experiences revealed that identity may also be expressed through culture, religion, family relationships and community connections. For some children, religious identity

appeared particularly significant, highlighting the multidimensional nature of identity formation within multilingual and mixed-heritage contexts.

A key contribution of this study is its exploration of Welsh-Asian families, a group that remains relatively under-represented in sociolinguistic research. By examining the interaction between Welsh, English and Asian heritage languages, the study extends understanding of multilingualism in Wales and demonstrates how families navigate multiple linguistic and cultural resources simultaneously.

Ultimately, the findings suggest that multilingual family life is best understood not as a process of choosing between competing languages and identities, but as an ongoing negotiation of belonging across multiple linguistic, cultural and social domains. Welsh and Asian heritage languages need not exist in opposition; rather, they can coexist as complementary elements of family identity and cultural continuity.

References

- Alchin, C., Machin, T., Martin, N. and Burton, L. (2023) 'Authenticity and inauthenticity in adolescents: A scoping review'. Available at: <https://doi.org/10.1007/s40894-023-00218-8>.
- Baker, C. and Wright, W.E. (2017) *Foundations of bilingual education and bilingualism*. 6th edn. Bristol: Multilingual Matters.
- Bassey, M. (1999) *Case Study Research in Educational Settings*. Buckingham: Open University Press.
- Bilgory-Fazakas, O. and Armon-Lotem, S. (2025) 'Resilient heritage language maintenance: The interplay of family, culture, and pragmatic choices'. Available at: <https://doi.org/10.3389/fpsyg.2025.1550704>.
- Bourdieu, P. (1991) *Language and Symbolic Power*. Cambridge: Polity Press.
- Braun, V. and Clarke, V. (2006) 'Using thematic analysis in psychology', *Qualitative Research in Psychology*, 3(2), pp. 77–101.
- Braun, V. and Clarke, V. (2019) 'Reflecting on reflexive thematic analysis', *Qualitative Research in Sport, Exercise and Health*, 11(4), pp. 589–597.
- Byers-Heinlein, K., Esposito, A.G., Winsler, A., Marian, V., Castro, D.C. and Luk, G. (2019) 'The case for measuring and reporting bilingualism in developmental research', *Collabra: Psychology*, 5(1).
- Chin, N.B. and Wigglesworth, G. (2007) *Bilingualism: An Advanced Resource Book*. London: Routledge.
- Crystal, D. (2003) *The Cambridge Encyclopedia of the English Language*. 2nd edn. Cambridge: Cambridge University Press.
- Clyne, M. and Kipp, S. (1999) *Pluricentric Languages in an Immigrant Context: Spanish, Arabic and Chinese*. Berlin: Mouton de Gruyter.
- Cox Jr, R.B., deSouza, D.K., Bao, J., Lin, H., Sahbaz, S., Greder, K.A., Larzelere, R.E., Washburn, I.J., Leon-Cartagena, M. and Arredondo-Lopez, A. (2021) 'Shared language erosion: Rethinking immigrant family communication and impacts on youth development'.

- Cunliffe, D., Morris, D., Prys, C., Jones, E.H. and Uribe-Jongbloed, E. (2013) 'Investigating the differential use of Welsh in young speakers' social networks: A comparison of communication in face-to-face settings, electronic texts and social networking sites'.
- 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), pp. 351–375.
- Curdt-Christiansen, X.L. (2013) 'Family language policy: Sociopolitical reality versus linguistic continuity', *Language Policy*, 12(1), pp. 1–6.
- Curdt-Christiansen, X., Wei, L. and Hua, Z. (2023) 'Pride, prejudice and pragmatism: Family language policies in the UK'. Available at: <https://doi.org/10.1007/s10993-023-09669-0>.
- Davies, H. (2020) 'The role of minority-language media in the construction of identity during middle childhood'. Available at: https://doi.org/10.1386/iscc_00029_1.
- De Houwer, A. (2007) 'Parental language input patterns and children's bilingual use', *Applied Psycholinguistics*, 28(3), pp. 411–424.
- De Houwer, A. (2009) *Bilingual First Language Acquisition*. Bristol: Multilingual Matters.
- Dodson, C.J. (1995) 'The effects of second-language education on first/second-language development', in *Bilingualism, Education and Identity: Essays in Honor of Jac L. Williams*, pp. 108–129.
- Duff, P. and Hornberger, N.H. (eds) (2010) *Encyclopedia of Language and Education*. New York: Springer.
- Femia, N. (2021) *Experiences and Desires of Adolescent Heritage Language Speakers: A Biographical Study of Attitudes towards, and Investment in Multilingualism*.
- Fishman, J.A. (1991) *Reversing Language Shift: Theoretical and Empirical Foundations of Assistance to Threatened Languages*. Clevedon: Multilingual Matters.
- Forbes, K., Evans, M., Fisher, L., Gayton, A., Liu, Y. and Rutgers, D. (2025) 'I feel like I have a superpower': A qualitative study of adolescents' experiences of multilingual identity development during an identity-based pedagogical intervention, *Journal of Multilingual and Multicultural Development*, 46(9), pp. 2841–2856.

- Gallo, F., Bermudez-Margaretto, B., Shtyrov, Y., Abutalebi, J., Kreiner, H., Chitaya, T., Petrova, A. and Myachykov, A. (2021) 'First language attrition: What it is, what it isn't, and what it can be'. Available at: <https://doi.org/10.3389/fnhum.2021.686388>.
- Giles, H., Bourhis, R. Y. and Taylor, D. M. (1977) 'Towards a theory of language in ethnic group relations', *Language in Society*, 6(3), pp. 307–348.
- Giles, H. and Coupland, N. (1991) *Language: Contexts and Consequences*. Buckingham: Open University Press.
- Gkaintartzi, A., Gkountani, G., Kamaretsou, A., Kokkini, C., Sakellaridi, K. and Sireti, A. (2020) 'Understanding the "voices" of children', *The International Journal of Diversity in Education*, 20(2), p. 37.
- Gottardo, A. and Grant, A. (2008) 'Defining bilingualism', *Encyclopedia of Language and Literacy Development*, pp. 1–7.
- Grenoble, L.A. (2011) 'Language ecology and endangerment', in Austin, P.K. and Sallabank, J. (eds.) *The Cambridge Handbook of Endangered Languages*. Cambridge: Cambridge University Press.
- Grosjean, F. (2010) *Bilingual: Life and Reality*. Cambridge, MA: Harvard University Press.
- Hargreaves, E., Quick, L. and Buchanan, D. (2023) 'National curriculum and assessment in England and the continuing narrowed experiences of lower-attainers in primary schools'. Available at: <https://doi.org/10.1080/00220272.2023.2253455>.
- Heller, M. (2003) *Cross-cultural Pragmatics: Politeness, Power and Cultural Scripts*. London: Routledge.
- Hickey, R. (2019) 'Welsh language policy and planning', in Fishman, J.A. (ed.) *Handbook of Language and Ethnic Identity*. Oxford: Oxford University Press, pp. 341–359.
- Hirsch, T. and Kayam, O. (2020) 'Academic mothers' definitions of bilingualism, bilinguality, and family language policies', *Psychology of Language and Communication*, 24(1), pp. 22–43.
- Hirsch, T. and Lee, J.S. (2018) 'Understanding the complexities of transnational family language policy', *Journal of Multilingual and Multicultural Development*, 39(10), pp. 882–894.

Hussain, R., Nayab, D. and Zahra, M. (2025) 'The impact of code-switching and code-mixing on identity formation among bilingual youth in multicultural Multan', *Journal of Applied Linguistics and TESOL (JALT)*, 8(2), pp. 1133–1144.

Jones, S.M. (2009) *Bilingual Identities in Two UK Communities: A Study of the Languages and Literacies of Welsh and British-Asian Girls*. Available at: <https://eprints.nottingham.ac.uk/10836>.

King, K.A. and Fogle, L. (2006) 'Bilingual parenting as good parenting: Parents' perspectives on family language policy for additive bilingualism', *International Journal of Bilingual Education and Bilingualism*, 9(6), pp. 695–712.

King, K.A. and Fogle, L.W. (2016) 'Family language policy', in García, O., Flores, N. and Spotti, M. (eds.) *Language Policy and Political Issues in Education*. Cham: Springer, pp. 1–13.

Kirsch, C. (2012) 'Ideologies, struggles and contradictions: An account of mothers raising their children bilingually in Luxembourgish and English in Great Britain', *International Journal of Bilingual Education and Bilingualism*, 15(1), pp. 95–112.

Köpke, B. and Schmid, M.S. (2004) 'Language attrition: The next phase', in Schmid, M.S., Köpke, B., Keijzer, M. and Weilemar, L. (eds.) *First Language Attrition: Interdisciplinary Perspectives on Methodological Issues*. Amsterdam: John Benjamins, pp. 1–43.

Koven, H. (2001) 'Immigration, language, and the state', in de Carvalho, P.R.C. (ed.) *The Multilingualism of Immigrants*. London: Routledge, pp. 45–68.

Lambert, W.E. (1974) 'Culture and language as factors in learning and education', in Aboud, F.E. and Meade, R.D. (eds) *Cultural Factors in Learning and Education: Proceedings of the Fifth Western Washington Symposium on Learning*. Bellingham, WA: Western Washington State College. pp. 75–84.

Lewis, H. G. (n.d.). *Guidance booklet for module ECDA-7012: Bilingualism and multilingualism in the individual*. Carmarthen: University of Wales Trinity Saint David.

Little, S. and Zhou, Y. (2025) 'Beyond roots and wings: Co-constructing a framework for heritage language children's liminal and limbotic identities', *Journal of Multilingual and Multicultural Development*, 46(6), pp. 1555–1568.

May, S. (2001) *Language and Minority Rights: Ethnicity, Nationalism and the Politics of Language*. London: Longman.

- May, S. (2012) *Language and Minority Rights: Ethnicity, Nationalism and the Politics of Language*. 2nd edn. New York: Routledge.
- McCambridge, J., Witton, J. and Elbourne, D.R. (2014) 'Systematic review of the Hawthorne effect: New concepts are needed to study research participation effects', *Journal of Clinical Epidemiology*, 67(3), pp. 267–277.
- McCarty, T.L. (2017) 'The politics of language revitalization', *Language Policy*, 16(3), pp. 283–304.
- Montrul, S. (2016) *The Acquisition of Heritage Languages*. Cambridge: Cambridge University Press.
- Morris, D. and Jones, K. (2008) 'Language socialization in the home and minority language revitalization in Europe', in Hornberger, N.H. (ed.) *Encyclopedia of Language and Education*. Boston, MA: Springer, pp. 2699–2715.
- Morris, J. (2014) 'The influence of social factors on minority language engagement amongst young people: An investigation of Welsh-English bilinguals in North Wales'. Available at: <https://doi.org/10.1515/ijsl-2014-0027>.
- Norton, B. (2013) *Identity and Language Learning: Extending the Conversation*. 2nd edn. Bristol: Multilingual Matters.
- Pennycook, A. (1998) *English and the Discourses of Colonialism*. London: Routledge.
- Race Disparity Unit (2023) Regional ethnic diversity. Available at: <https://www.ethnicity-facts-figures.service.gov.uk/uk-population-by-ethnicity/national-and-regional-populations/regional-ethnic-diversity/latest/> (Accessed: 23 December 2024).
- Riessman, C.K. (2008) *Narrative Methods for the Human Sciences*. Thousand Oaks, CA: Sage.
- Sachdev, I. and Giles, H. (2006) 'Bilingual accommodation', in Bhatia, T.K. and Ritchie, W.C. (eds.) *The Handbook of Bilingualism*. Oxford: Blackwell Publishing, pp. 353–378.
- Schein, E.H. (2010) *Organizational culture and leadership*. 4th edn. San Francisco, CA: Jossey-Bass.
- Schmid, M.S. (2011) *Language Attrition*. Cambridge: Cambridge University Press.
- Schmitt, E. and Sorokina, A. (2024) 'Guest editorial: Language attrition – A comprehensive introduction'. Available at: <https://doi.org/10.1080/09571736.2024.2307641>.

- Scourfield, J., Evans, J., Shah, W. and Beynon, H. (2004) 'The negotiation of minority ethnic identities in virtually all-white communities: Research with children and their families in the South Wales valleys'. Available at: <https://doi.org/10.1002/chi.831>.
- Selleck, C. (2020) 'Global ambitions and local identities: New speakers' access to linguistic markets and resources'. Available at: <https://doi.org/10.1080/07908318.2020.1726375>.
- Seoane, L.F., Loredó, X., Monteagudo, H. and Mira, J. (2019) 'Is the coexistence of Catalan and Spanish possible in Catalonia?', Palgrave Communications, 5(1).
- Shohamy, E. (1999) 'Contextual and pedagogical factors for learning and maintaining Jewish languages in the United States', *Journal of Jewish Education*, 65(3), pp. 21–29.
- Skutnabb-Kangas, T. and Edwards, J. (eds.) (2007) *Multilingualism in the Workplace*. Clevedon: Multilingual Matters.
- Slavkov, N. (2014) 'Language attrition and reactivation in the context of bilingual first language acquisition'. Available at: <https://doi.org/10.1080/13670050.2014.941785>.
- Spolsky, B. (2004) *Language Policy*. Cambridge: Cambridge University Press.
- Spolsky, B. (2009) *Language Management*. Cambridge: Cambridge University Press.
- Spolsky, B. (2012) 'Family language policy – The critical domain', *Journal of Multilingual and Multicultural Development*, 33(1), pp. 3–11.
- Tang, F. and Calafato, R. (2024) 'Family language policy: The impact of multilingual experiences at university and language practices at home'. Available at: <https://doi.org/10.1080/13670050.2024.2409114>.
- Treffers-Daller, J. (2019) 'What defines language dominance in bilinguals?'. Available at: <https://doi.org/10.1146/annurev-linguistics-011817-045554>.
- Vallejo Rubinstein, C. and Tonioli, V. (2023) 'Exploring the linguistic and cultural identities of transnational background children in Catalonia, Spain', *Societies*, 13(10), p. 221.
- Wei, L. (2012) 'Language policy and practice in multilingual, transnational families and beyond', *Journal of Multilingual and Multicultural Development*, 33(1), pp. 1–2.
- Welsh Government (2023) *Proposals for a Welsh Language Education Bill*. Available at: <https://www.gov.wales/proposals-welsh-language-education-bill-html>.

Williams, C. (2015) 'Welsh medium education and identity in the 21st century', *Welsh Educational Review*, 28(2), pp. 115–132.

Xie, W. and Cavallaro, F. (2016) 'Attitudes towards Mandarin–English bilingualism: A study of Chinese youths in Singapore', *Journal of Multilingual and Multicultural Development*, 37(6), pp. 628–641.

Yin, R.K. (2018) *Case Study Research and Applications: Design and Methods*. 6th edn. Thousand Oaks, C

Appendix A Ethics Approval

APPLICATION FOR ETHICAL APPROVAL

RESEARCH STUDENTS

This form is to be completed by the student within **SIX** months for full-time students and **TWELVE** months for part time students, after the commencement of the research degree or following progression to Part Two of your course.

Once complete, submit this form via the ***MyTSD Doctoral College Portal*** at (<https://mytsd.uwtsd.ac.uk>).

This document is also available in Welsh.

RESEARCH STAFF ONLY

All communications relating to this application during its processing must be in writing and emailed to pgresearch@uwtsd.ac.uk , with the title 'Ethical Approval' followed by your name.

STUDENTS ON UNDERGRADUATE OR TAUGHT MASTERS PROGRAMMES should submit this form (and receive the outcome) via systems explained to you by the supervisor/module leader.

In order for research to result in benefit and minimise risk of harm, it must be conducted ethically. A researcher may not be covered by the University's insurance if ethical approval has not been obtained prior to commencement.

The University follows the OECD Frascati manual definition of **research activity**: “creative work undertaken on a systematic basis in order to increase the stock of knowledge, including knowledge of man, culture and society, and the use of this stock of knowledge to devise new applications”. As such this covers activities undertaken by members of staff, postgraduate research students, and both taught postgraduate and undergraduate students working on dissertations/projects.

The individual undertaking the research activity is known as the “principal researcher”.

Ethical approval is not required for routine audits, performance reviews, quality assurance studies, testing within normal educational requirements, and literary or artistic criticism.

Please read the notes for guidance before completing ALL sections of the form.

This form must be completed and approved prior to undertaking any research activity.
Please see Checklist for details of process for different categories of application.

SECTION A: About You (Principal Researcher)

1	Full Name:	Nur E'zzati Ariffin			
2	Tick all boxes that apply:	Member of staff:	☐	Honorary research fellow:	☐
	Undergraduate Student	☐	Taught Postgraduate Student	☒	Postgraduate Research Student
					☐

3	Institute/Academic Discipline/Centre:	Institute of Education and Humanities
4	Campus:	Carmarthen Campus
5	E-mail address:	2206821@student.uwtsd.ac.uk
6	Contact Telephone Number:	07397234823
	<i>For students:</i>	
7	Student Number:	2206821
8	Programme of Study:	MA Bilingualism and Multilingualism
9	Director of Studies/Supervisor:	Dr Hywel Glyn Lewis

SECTION B: Approval for Research Activity

1	Has the research activity received approval in principle? (please check the Guidance Notes as to the appropriate approval process for different levels of research by different categories of individual)	YES	☒	NO	☐
					<i>Date</i>

2	If Yes, please indicate source of approval (and date where known): <i>Approval in principle must be obtained from the relevant source prior to seeking ethical approval</i>	Research Degrees Committee	☐	
		Institute Research Committee	☐	
		Other (write in): Dr Hywel Glyn Lewis Programme Manager	☒	22-11-24

SECTION C: Internal and External Ethical Guidance Materials

	Please list the core ethical guidance documents that have been referred to during the completion of this form (including any discipline-specific codes of research ethics, location-specific codes of research ethics, and also any specific ethical guidance relating to the proposed methodology). Please tick to confirm that your research proposal adheres to these codes and guidelines. You may add rows to this table if needed.			
1	UWTSD Research Ethics & Integrity Code of Practice			☒
2	UWTSD Research Data Management Policy			☒
3	BERA Ethical Guidelines for Educational Research (2018)/			☒

SECTION D: External Collaborative Research Activity

If there are external collaborators then you should gain consent from the contact persons to share their personal data with the university. If there are no external collaborators then leave this section blank and continue to section E.

1	Institution	
2	Contact person name	
3	Contact person e-mail address	
4	Is your research externally funded?	YES ☐ NO ☐
5	Are you in receipt of a KESS scholarship?	YES ☐ NO ☐
6	Are you specifically employed to undertake this research in either a paid or voluntary capacity?	Voluntary YES ☐ NO ☐
7		Employed YES ☐ NO ☐
8	Is the research being undertaken within an existing UWTSD Athrofa Professional Learning Partnership (APLP)?	If YES then the permission question below YES ☐ NO ☐

		does not need to be answered.				
9	Has permission to undertake the research has been provided by the partner organisation?	(If YES attach copy) If NO the application cannot continue	YES	☐	NO	☐

Where research activity is carried out in collaboration with an external organisation

10	Does this organisation have its own ethics approval system?	YES	☐	NO	☐
	If Yes, please attach a copy of any final approval (or interim approval) from the organisation (this may be a copy of an email if appropriate).				

SECTION E: Details of Research Activity

1	Indicative title:	Language Choices and Maintenance in Inter-racial Marriage: An insight into Asian-Welsh families in Wales.			
2	Proposed start date:	March, 2025	Proposed end date:	March, 2026	
Introduction to the Research (maximum 300 words per section) Ensure that you write for a <u>Non-Specialist Audience</u> when outlining your response to the points below: <i>Purpose of Research Activity</i> <i>Proposed Research Question</i> <i>Aims of Research Activity</i>					
<i>Objectives of Research Activity</i> Demonstrate, briefly, how <u>Existing Research</u> has informed the proposed activity and explain <i>What the research activity will add to the body of knowledge How it addresses an area of importance.</i>					

3	Purpose of Research Activity This dissertation aims to explore the dynamics of language maintenance within Welsh-Asian inter-racial families, addressing a gap in the existing research which tends to focus more on other ethnic and cultural pairings, such as Black-European families. This study aims to investigate whether Welsh language and culture significantly influence families where one partner is of Asian heritage, examining whether such families adopt a predominantly Welsh cultural identity, retain their Asian heritage, or balance both. By analysing these families' linguistic and cultural choices, this research seeks to understand the factors influencing these decisions, including parental guidance, environmental contexts, and societal expectations. Ultimately, this dissertation aspires to shed light on how these dynamics impact children's linguistic development and cultural identity, while contributing to broader discussions on bilingualism, cultural preservation, and multicultural family dynamics. (this box should expand as you type)
4	Research Question Primary Research Question: • How do Welsh-Asian inter-racial families navigate language maintenance, and what factors influence their linguistic and cultural choices? Sub-Questions: • Does the Welsh language play a significant role in shaping the cultural identity of Welsh-Asian families? • To what extent do Welsh-Asian families prioritize Welsh culture over Asian heritage, or vice versa, in their children's upbringing? • What are the roles of parental influence and environmental context in determining the dominant household language? • How do these linguistic and cultural choices impact the bilingual and bicultural identity of children in Welsh-Asian families? (this box should expand as you type)

5	Aims of Research Activity This research aims to: 1. Investigate the linguistic and cultural dynamics within Welsh-Asian inter-racial families, focusing on how language maintenance is approached and practised. 2. Examine the extent to which the Welsh language and culture influence these families' daily lives and cultural identity. 3. Explore the challenges and opportunities faced by Welsh-Asian families in balancing Welsh and Asian heritage in their linguistic and cultural practices. 4. Analyse the roles of parental guidance, environmental factors, and societal expectations in shaping these families' language and cultural choices. 5. Provide insights into how these linguistic and cultural decisions affect the bilingual and bicultural identity of children in Welsh-Asian families.
---	---

	6. Contribute to the broader discourse on bilingualism and cultural preservation within multicultural and mixed-ethnicity households.
6	Objectives of Research Activity This research seeks to: 1. Conduct qualitative interviews with Welsh-Asian inter-racial families to gather firsthand insights into their language use and cultural practices. 2. Identify the key factors, such as parental influence and environmental context, that shape the linguistic and cultural dynamics in these families. 3. Examine the degree to which Welsh-Asian families adopt, maintain, or merge Welsh and Asian linguistic and cultural elements. 4. Explore the impact of these linguistic and cultural choices on children's bilingual development and cultural identity. 5. Assess the challenges these families face in preserving less-dominant languages within a predominantly English-speaking context. 6. Recommend strategies and policies to support language maintenance and cultural diversity in multicultural households.
	Proposed methods (maximum 600 words) Provide a brief summary of all the methods that may be used in the research activity, making it clear what specific techniques may be used. If methods other than those listed in this section are deemed appropriate later, additional ethical approval for those methods will be needed. You do not need to justify the methods here, but should instead describe how you intend to collect the data necessary for you to complete your project.

7	This research will utilize a qualitative approach to explore the dynamics of language maintenance within Welsh-Asian inter-racial families. The following methods will be employed: Participant Recruitment Participants will be selected through purposive sampling, targeting WelshAsian inter-racial families with children. Recruitment will be facilitated through community networks, social media platforms, and local cultural organizations. Participants will be required to provide informed consent prior to participation. Semi-Structured Interviews Semi-structured interviews will be the primary method of data collection. These interviews will provide in-depth insights into participants' linguistic practices, cultural choices, and the factors influencing these dynamics. Questions will focus on topics such as language use in the home, parental language preferences, and efforts to preserve cultural heritage. Interviews will be conducted either in person or online, depending on participant availability and preference. Each interview is expected to last approximately 60 minutes and will be audio-recorded with consent. Questionnaire Participants will receive a customised questionnaire tailored to their specific background to ensure relevance to their cultural and linguistic experiences. The questionnaire will be sent via <u>e-mail</u>, allowing participants to complete it at their convenience. Clear instructions will be provided, along with a deadline for
	submission. Follow-up emails may be sent if needed to offer clarification or reminders. This method ensures accessibility, convenience, and confidentiality while allowing participants to engage with the research in a comfortable and flexible manner. Document Analysis Secondary data sources, such as linguistic records, educational materials, or cultural artifacts (if provided by participants), may be analysed to gain additional context regarding language and cultural maintenance practices. Data Analysis Thematic analysis will be employed to identify recurring patterns and themes within the data. This method will allow for a systematic examination of the qualitative data, enabling the identification of key factors influencing language maintenance and cultural practices. Coding will be conducted manually or with qualitative data analysis software (e.g., NVivo) to ensure a thorough analysis. Ethical Considerations The study will adhere to strict ethical guidelines, including obtaining informed consent, ensuring participant confidentiality, and allowing participants to withdraw at any stage. Ethical approval will be sought for all methods described. If additional methods are deemed necessary, further ethical approval will be obtained. These methods will collectively provide a comprehensive understanding of the linguistic and cultural dynamics within Welsh-Asian inter-racial families, allowing the study to address its research questions effectively

	Location of research activity Identify all locations where research activity will take place.
8	Interviews will be conducted via online platforms such as Zoom or Microsoft Teams. This ensures flexibility and accessibility for participants who may not be available for in-person meetings. <i>(this box should expand as you type)</i>
	Research activity outside of the UK If research activity will take place overseas, you are responsible for ensuring that local ethical considerations are complied with and that the relevant permissions are sought. Specify any local guidelines (e.g. from local professional associations/learned societies/universities) that exist and whether these involve any ethical stipulations beyond those usual in the UK (provide details of any licenses or permissions required). Also specify whether there are any specific ethical issues raised by the local context in which the research activity is taking place, for example, particular cultural and/or legal sensitivities or vulnerabilities of participants. If you live in the country where you will do the research then please state this.
9	I currently live in the country in which I am doing the research. <i>(this box should expand as you type)</i>

10		NO	☒
	Use of documentation not in the public domain: Are any documents NOT publicly available?	YES	☐
11	If Yes, please provide details here of how you will gain access to specific documentation that is not in the public domain and that this is in accordance with the current data protection law of the country in question and that of England and Wales. <i>(this box should expand as you type)</i>		

	Does your research relate to one or more of the seven aims of the Well-being of Future Generations (Wales) Act 2015?	YES	NO
12	A prosperous Wales	☐	☐
13	A resilient Wales	☐	☐
14	A healthier Wales	☐	☐
15	A more equal Wales	☒	☐

16	A Wales of cohesive communities	☒	☐
17	A Wales of vibrant culture and thriving Welsh language	☒	☐
18	A globally responsible Wales	☐	☐
19	If YES to any of the above, please give details:		
	This research aligns with three key aims of the Well-being of Future Generations (Wales) Act 2015: 1. A More Equal Wales This study addresses issues of equality and representation within Welsh society by focusing on the experiences of Welsh-Asian inter-racial families. It sheds light on the linguistic and cultural challenges faced by families from diverse backgrounds, contributing to greater inclusivity and understanding of minority groups in Wales. 2. A Wales of Cohesive Communities This research explores the ways in which Welsh-Asian families integrate and maintain their cultural identities within Welsh society. By examining how language and cultural practices are negotiated in these families, the study promotes understanding and cooperation within multicultural communities, fostering stronger social cohesion. 3. A Wales of Vibrant Culture and Thriving Welsh Language By investigating the role of the Welsh language in Welsh-Asian inter-racial families, this study contributes to the understanding of how the Welsh language is preserved and promoted within diverse households. It highlights the interplay between Welsh and Asian heritage, supporting the aim of maintaining a vibrant cultural identity and a thriving Welsh language. (this box should expand as you type)		

SECTION F: Scope of Research Activity

	Will the research activity include:	YES	NO
1	Use of a questionnaire or similar research instrument?	☒	☐
2	Use of interviews?	☒	☐
3	Use of focus groups?	☐	☒
4	Use of participant diaries?	☐	☒
5	Use of video or audio recording?	☒	☐
6	Use of computer-generated log files?	☐	☒
7	Participant observation with their knowledge?	☐	☒
8	Participant observation without their knowledge?	☐	☒

9	Access to personal or confidential information without the participants' specific consent?	☐	☒
10	Administration of any questions, test stimuli, presentation that may be experienced as physically, mentally or emotionally harmful / offensive?	☐	☒
11	Performance of any acts which may cause embarrassment or affect self-esteem?	☐	☒
12	Investigation of participants involved in illegal activities?	☐	☒
13	Use of procedures that involve deception?	☐	☒
14	Administration of any substance, agent or placebo?	☐	☒
15	Working with live vertebrate animals?	☐	☒
16	Procedures that may have a negative impact on the environment?	☐	☒
17	Other primary data collection methods. Please indicate the type of data collection method(s) below.	☐	☐
	Details of any other primary data collection method: (this box should expand as you type)		

If NO to every question, then the research activity is (ethically) low risk and **may** be exempt from **some** of the following sections (please refer to Guidance Notes).

If YES to any question, then no research activity should be undertaken until full ethical approval has been obtained.

SECTION G: Intended Participants

If there are no participants then do not complete this section, but go directly to section H.

	Who are the intended participants:	YES	NO
1	Students or staff at the University?	☐	☒
2	Adults (over the age of 18 and competent to give consent)?	☒	☐
3	Vulnerable adults?	☐	☒
4	Children and Young People under the age of 18? (Consent from Parent, Carer or Guardian will be required)	☐	☒
5	Prisoners?	☐	☒
6	Young offenders?	☐	☒
7	Those who could be considered to have a particularly dependent relationship with the investigator or a gatekeeper?	☐	☒

8	People engaged in illegal activities?	☐	☒
9	Others. Please indicate the participants below, and specifically any group who may be unable to give consent.		
	Details of any other participant groups: (this box should expand as you type)	☐	☐

	Participant numbers and source Provide an estimate of the expected number of participants. How will you identify participants and how will they be recruited?	
10	How many participants are expected?	The estimated number of participants will be 16 people <i>(this box should expand as you type)</i>
11	Who will the participants be?	This consists of families of a set of parents and their children <i>(this box should expand as you type)</i>
12	How will you identify the participants?	The participants will consist of one Asian immigrant parent and one local Welsh parent with mixed children <i>(this box should expand as you type)</i>

	Information for participants:	YES	NO	N/A
13	Will you describe the main research procedures to participants in advance, so that they are informed about what to expect?	☒	☐	☐
14	Will you tell participants that their participation is voluntary?	☒	☐	☐
15	Will you obtain written consent for participation?	☒	☐	☐
16	Will you explain to participants that refusal to participate in the research will not affect their treatment or education (if relevant)?	☒	☐	☐
17	If the research is observational, will you ask participants for their consent to being observed?	☐	☐	☒
18	Will you tell participants that they may withdraw from the research at any time and for any reason?	☒	☐	☐

19	With questionnaires, will you give participants the option of omitting questions they do not want to answer?	☒	☐	☐
20	Will you tell participants that their data will be treated with full confidentiality and that, if published, it will not be identifiable as theirs?	☒	☐	☐
21	Will you debrief participants at the end of their participation, in a way appropriate to the type of research undertaken?	☒	☐	☐
22	If NO to any of above questions, please give an explanation			
	<i>(this box should expand as you type)</i>			

	Information for participants:	YES	NO	N/A
24	Will participants be paid?	☐	☒	☐
25	Is specialist electrical or other equipment to be used with participants?	☐	☒	☐
26	Are there any financial or other interests to the investigator or University arising from this study?	☐	☒	☐
27	Will the research activity involve deliberately misleading participants in any way, or the partial or full concealment of the specific study aims?	☐	☒	☐
28	If YES to any question, please provide full details			
	Despite answering 'No' to question 25 above, recording of online interviews will take place on Microsoft Teams. <i>(this box should expand as you type)</i>			

SECTION H: Anticipated Risks

	Outline any anticipated risks that may adversely affect any of the participants, the researchers and/or the University, and the steps that will be taken to address them. If you have completed a full risk assessment (for example as required by a laboratory, or external research collaborator) you may append that to this form.		
1	Full risk assessment completed and appended?	Yes	☐
No		☒	

2	Risks to participants For example: sector-specific health & safety, emotional distress, financial disclosure, physical harm, transfer of personal data, sensitive organisational information	
	Risk to participants: 1. Emotional Discomfort: Participants may feel uncomfortable discussing personal or sensitive topics related to family dynamics, cultural identity, or language use, particularly if these touch on issues of conflict or identity struggles.	<i>How you will mitigate the risk to participants:</i> 1. Creating a Safe and Comfortable Environment: • Build rapport with participants and reassure them that they can skip any questions they find uncomfortable. • Provide a clear explanation of the study's purpose and emphasise that their

	2. Privacy and Confidentiality Concerns: Participants may be concerned about the confidentiality of the information they share, especially when discussing family-related matters. 3. Time Commitment: Participating in interviews or observations may require time that could disrupt their daily routines or schedules. 4. Cultural Sensitivity: There is a risk of misunderstanding or unintentionally offending participants due to cultural differences or perceptions of the questions asked. <i>(this box should expand as you type)</i>	participation is voluntary and can be withdrawn at any time. 2. Ensuring Privacy and Confidentiality: • Use pseudonyms or participant codes to anonymise all data collected. • Store data securely on password-protected devices, and restrict access to only me and limited access to my supervisor. • Clarify during consent that no identifiable information will be shared in the final dissertation or any publications. 3. Minimising Time Burden: • Schedule interviews at times and locations convenient for participants. • Keep interviews and observations as concise as possible while still gathering meaningful data. 4. Cultural Sensitivity: • Design questions carefully to avoid bias or leading language, ensuring cultural respect. • Seek feedback on the interview guide from someone familiar with the cultures involved by piloting to ensure appropriateness. Providing Support: • Offer participants the opportunity to discuss any concerns about the study. • Direct participants to support resources if they experience distress, such as cultural or community organizations. By implementing these measures, I aim to ensure participants feel respected, comfortable, and
--	--	--

		confident in contributing to the research while minimising any potential risks.
3	If research activity may include sensitive, embarrassing or upsetting topics (e.g. sexual activity, drug use) or issues likely to disclose information requiring further action (e.g.	

	criminal activity), give details of the procedures to deal with these issues, including any support/advice (e.g. helpline numbers) to be offered to participants.
--	---

	Note that where applicable, consent procedures should make it clear that if something potentially or actually illegal is discovered in the course of a project, it may need to be disclosed to the proper authorities
	Should anything illegal or criminal be disclosed in the course of conducting this research, the information disclosed will be passed on to the relevant authority or authorities. Such action will be made clear in the consent procedures prior to conducting the research. <i>(this box should expand as you type)</i>
4	Risks to the investigator For example: personal health & safety, physical harm, emotional distress, risk of accusation of harm/impropriety, conflict of interest

Risk to the investigator: Emotional Stress: - Engaging in discussions about sensitive or emotionally charged topics (e.g., family conflicts, cultural identity struggles) might lead to emotional strain or discomfort. Time Management Challenges: - Balancing the demands of recruitment, data collection, analysis, and reporting alongside personal responsibilities could result in stress or burnout. Safety Concerns During Fieldwork: - Conducting in-person interviews, particularly in participants' homes or unfamiliar locations, may pose physical safety risks. Cultural Misunderstanding or Sensitivity Issues: - Miscommunication or lack of cultural understanding might lead to awkward interactions or unintentionally offending participants. <i>(this box should expand as you type)</i>	<i>How you will mitigate the risk to the investigator:</i> Emotional Support: - Set boundaries for how much emotional energy to invest during interviews and seek support from my supervisor when dealing with particularly sensitive topics. - Reflect with the supervisor on interviews to process any challenging discussions. Time Management and SelfCare: - Create a clear schedule with manageable timelines for recruitment, data collection, and analysis. - Prioritise self-care by taking breaks, exercising, and maintaining a balance between work and personal life. - Seek support from my supervisor if I feel overwhelmed. Safety Precautions: - Use video interviews. Cultural Preparation: - Research the cultural backgrounds of my participants to understand their traditions, values, and sensitivities. - Avoid assumptions or generalisations by approaching each family with curiosity and respect. - Seek guidance from my supervisor to refine my approach when needed.
--	--

		By implementing these strategies, I aim to mitigate risks to myself as the investigator while ensuring the research is conducted ethically, respectfully, and effectively. <i>(this box should expand as you type)</i>
5	University/institutional risks For example: adverse publicity, financial loss, data protection	
	Risk to the University: Data Security Breach: - Unauthorized access to sensitive participant data could result in legal liability and reputational harm to the institution. Failure to Deliver on Research Outputs: - Delays or incomplete work could reflect poorly on the institution's ability to support postgraduate research effectively. <i>(this box should expand as you type)</i>	<i>How you will mitigate the risk to the University:</i> Minimising Reputational Risks: - Adhere strictly to ethical protocols and ensure participants feel respected, safe, and valued throughout the research process. - Provide clear communication to participants about their rights, the purpose of the research, and how the data will be used. - Address participant complaints promptly and appropriately, seeking advice from the university if needed. Delivering Research Outputs: - Develop a detailed project timeline and adhere to milestones to ensure timely completion of the research. - Maintain regular contact with my supervisor to identify and resolve potential delays early.
6	Environmental risks For example: accidental spillage of pollutants, damage to local ecosystems	

	Risk to the environment: Carbon Footprint of Travel: - If in-person interviews or observations require travel, this could contribute to an increased carbon footprint, particularly if traveling by car or public transport over long distances. Use of Resources: - Printing consent forms, participant information sheets, and other documents may lead to unnecessary paper and resource usage. Digital Infrastructure Impact: - The use of online platforms, such as video conferencing tools, requires energy consumption,	<i>How you will mitigate the risk to environment:</i> Reducing Travel Emissions: - Conduct interviews online whenever possible to minimize the need for travel. - If in-person interviews are necessary, plan efficient travel routes or combine trips to reduce emissions. - Use public transportation or carpool whenever possible instead of individual car journeys. Minimising Resource Use: - Use digital versions of consent forms, participant information sheets, and data collection tools to reduce paper waste.
	which contributes to environmental impacts. <i>(this box should expand as you type)</i>	- Only print documents when necessary, and ensure they are printed on recycled paper. Energy-Efficient Digital Practices: - Schedule online interviews during off-peak hours to reduce server load. - Turn off devices, cameras, and tools when not in use to conserve energy. - Choose platforms and tools that are known for their energyefficient infrastructure. Promoting Sustainability: - Raise awareness of sustainability practices with participants when conducting the study. An example is encouraging online participation. <i>(this box should expand as you type)</i>

Disclosure and Barring Service				
	If the research activity involves children or vulnerable adults, a Disclosure and Barring Service (DBS) certificate must be obtained before any contact with such participants.	YES	NO	N/A

7	Does your research require you to hold a current DBS Certificate?	☐	☒	☐
8	If YES, please give the certificate number. If the certificate number is not available please write "Pending"; in this case any ethical approval will be subject to providing the appropriate certificate number.			

SECTION I: Feedback, Consent and Confidentiality

1	Feedback What de-briefing and feedback will be provided to participants, how will this be done and when?
	All participants will receive a comprehensive debriefing after their involvement in the research. This will be done to ensure transparency, provide closure, and allow them to understand how their contributions fit into the broader context of the study. Process of Debriefing: Timing: - Participants will be debriefed immediately following their interview session. - A final debrief will also be provided once the study is concluded, summarizing the findings and their relevance. Content of the Debriefing: - A brief summary of the study's objectives, the purpose of their participation, and how their data will be used.

	• Reassurance that their data will remain confidential and anonymous. • An opportunity for participants to ask questions, provide feedback on the process, or share additional thoughts they feel were not covered during the interview. 3. Format: • Debriefing will be provided verbally at the end of the interview. • Participants will also receive a written debrief document via email or in person, summarizing the key points of the discussion and reiterating the confidentiality measures in place. 4. Final Feedback: • After the research is complete, participants will be offered a summary of the study's findings, which will be shared through a short, accessible report. This will allow them to understand the impact of their participation and how it contributed to the research outcomes. How Feedback Will Be Provided: • Participants will be given the option to receive updates on the study's progress and results via email or other preferred communication channels. • The final report will focus on general findings, ensuring individual responses remain anonymous. Ethical Considerations: • Participants will be reminded that they can withdraw their data at any stage before the final analysis. • The debrief will reiterate that their participation was voluntary and greatly valued. This study ensures that participants feel respected, informed, and valued throughout and beyond the research process by providing thorough and timely debriefing and feedback. <i>(this box should expand as you type)</i>
2	Informed consent Describe the arrangements to inform potential participants, before providing consent, of what is involved in participating. Describe the arrangements for participants to provide full consent before data collection begins. If gaining consent in this way is inappropriate, explain how consent will be obtained and recorded in accordance with prevailing data protection legislation.

	Arrangements to Inform Participants: Potential participants will be provided with a clear and comprehensive Participant Information Sheet (PIS) before agreeing to take part in the study. The PIS will include: • A detailed explanation of the study’s purpose, objectives, and relevance. • A description of what their participation involves (e.g., interviews, observations, time commitment). • Information on the voluntary nature of participation and their right to withdraw at any time without consequence. • Details on how their data will be collected, anonymized, stored, and used in compliance with data protection legislation (e.g., GDPR). • Assurance that their responses will remain confidential and will not be linked to their identity in the final analysis or reporting. • Contact details of the investigator and supervisor for any questions or concerns. The PIS will be provided in advance, giving participants enough time to review it thoroughly and ask any questions before providing consent.
--	--

	Arrangements for Gaining Consent: • Participants will be asked to complete and sign a written consent form before any data collection begins. • The consent form will outline their agreement to: 1. Participate voluntarily in the study. 2. Have their data used anonymously for research purposes. 3. Be contacted for clarification or follow-up, if necessary. • The consent form will also confirm that participants understand their rights, including their ability to withdraw at any point. Alternative Consent Arrangements (if applicable): • In cases where written consent is not feasible for online interviews, verbal consent will be recorded with the participant’s agreement, ensuring all necessary points are addressed. • Verbal consent procedures will be clearly documented to ensure compliance with ethical and legal standards. Data Protection and Confidentiality: All consent records will be securely stored, separate from collected data, in accordance with the university’s data protection policies. This ensures that participants’ identities are safeguarded and cannot be linked to their responses. By providing clear information and obtaining informed consent in a transparent and respectful manner, the study will uphold ethical research standards and ensure participants are fully aware of their involvement. <i>(this box should expand as you type)</i>
--	---

3	Confidentiality / Anonymity Set out how anonymity of participants and confidentiality will be ensured in any outputs. If anonymity is not being offered, explain why this is the case.
	Ensuring Anonymity: • Participants' identities will be anonymised in all research outputs, including reports, publications, and presentations. • Each participant and family will be assigned a unique pseudonym or identifier during data collection. These identifiers will replace real names in all transcripts, notes, and analyses. • Any identifying details such as specific locations, occupations, or unique family traits, will be generalised or removed to prevent identification. Ensuring Confidentiality: • All data collected such as audio recordings, transcripts and notes will be securely stored on encrypted, password-protected devices. • Access to the data will be restricted to the investigator and my academic supervisor. • Consent forms will be stored separately from the research data to ensure that individuals cannot be identified. • Participants will be informed that the information shared will remain confidential unless required by law. In Research Outputs: • Only aggregated data or anonymised quotes will be included in research outputs to protect individual identities. • Participants will have the option to review any direct quotes attributed to them before publication, ensuring they feel comfortable with their inclusion. Participant Reassurance:
	• During the informed consent process, participants will be fully briefed on how their data will be used, anonymised, and stored • They will be reminded of their rights to withdraw from the study at any stage, up until the point of final analysis, without any impact on their anonymity or confidentiality. By implementing these measures, the study ensures that participants' privacy and confidentiality are respected, fostering trust and ethical integrity throughout the research process. <i>(this box should expand as you type)</i>

SECTION J: Data Protection and Storage

	Does the research activity involve personal data (as defined by the General Data Protection Regulation 2016 “GDPR” and the Data Protection Act 2018 “DPA”)?	YES	NO
1	<i>“Personal data” means any information relating to an identified or identifiable natural person (‘data subject’). An identifiable natural person is one who can be identified, directly or indirectly, in particular by reference to an identifier such as a name, an identification number, location data, an online identifier or to one or more factors specific to the physical, physiological, genetic, mental, economic, cultural or social identity of that natural person. Any video or audio recordings of participants is considered to be personal data.</i>	x	
	If YES, provide a description of the data and explain why this data needs to be collected:		
2	The collection of video and audio recordings is essential to this research as it enables the capture of rich, qualitative data that cannot be adequately gathered through written transcripts or notes alone. Specifically: Capturing Nuanced Communication: - Video and audio recordings allow for the accurate documentation of verbal and non-verbal communication, such as tone, pitch, pauses, and body language, which are critical for understanding the dynamics of language use and cultural expression in the family setting. - These details provide deeper insights into how participants articulate, prioritize, and negotiate their linguistic and cultural identities in their daily interactions. Ensuring Accuracy: - Audio and video recordings ensure that the data is captured exactly as it was communicated, reducing the risk of misinterpretation or bias during analysis. This is particularly important for identifying subtleties in multilingual or intercultural communication. Verifying Findings: - Recorded data can be revisited during analysis to verify initial interpretations, ensuring the reliability and validity of the research findings. Contextual Understanding:		
	- Video recordings, where appropriate, provide visual context for the household environment, which can be significant in understanding cultural influences and how they manifest in participants' surroundings. 5. Future Reference (With Consent): - Audio and video recordings can also serve as a valuable archive (with participants' consent) for any follow-up studies, providing continuity and depth to the research.		

	Does it involve special category data (as defined by the GDPR)?	YES	NO
3	“Special category data” means sensitive personal data consisting of information as to the data subjects’ – (a) racial or ethnic origin, (b) political opinions, (c) religious beliefs or other beliefs of a similar nature, (d) membership of a trade union (within the meaning of the Trade Union and Labour Relations (Consolidation) Act 1992), (e) physical or mental health or condition, (f) sexual life, (g) genetics, (h) biometric data (as used for ID purposes).	x	☐
	If YES, provide a description of the special category data and explain why this data needs to be collected:		
4	The collection of special category data, including information related to racial or ethnic origin, political opinions, and religious beliefs or other beliefs of a similar nature, is necessary for the aims and context of this research, which focuses on understanding the dynamics within inter-racial families with Asian and Welsh backgrounds. Specifically: 1. Racial or Ethnic Origin: • Understanding the racial or ethnic backgrounds of participants is essential for examining how cultural and linguistic identities influence language maintenance, particularly in families where multiple ethnic backgrounds intersect. This data helps explore the role of ethnicity in shaping the language practices and cultural values within these households. 2. Political Opinions: • Political opinions may be relevant in understanding how broader societal factors, such as national policies on language and integration, influence participants’ decisions regarding language use and cultural preservation. It also helps contextualize how individuals may view the importance of the Welsh language in relation to their own ethnic and cultural heritage. 3. Religious Beliefs or Other Beliefs of a Similar Nature: • Religious and cultural beliefs often have a significant influence on family dynamics, including language practices, values, and social interactions. By collecting this data, the research aims to understand how these factors interact with language maintenance efforts and cultural identity within mixed-ethnicity households. This data will be used exclusively for the purposes of this research and will be handled with the highest level of confidentiality and in compliance with data protection regulations (GDPR and the Data Protection Act 2018).		

	Participants will be informed about the collection of this sensitive data, and explicit consent will be obtained before its collection. The data will only be used to support the research's aim of exploring cultural and linguistic integration within mixedbackground families. <i>(this box should expand as you type)</i>
--	--

	Will data from the research activity (collected data, drafts of the thesis, or materials for publication) be stored in any of the following ways?	YES	NO
5	Manual files (i.e. in paper form)?	☒	☐
6	University computers?	☐	☒
7	Private company computers?	☐	☒
8	Home or other personal computers?	☒	☐
9	Laptop computers/ CDs/ Portable disk-drives/ memory sticks?	☒	☐
10	“Cloud” storage or websites?	☐	☒
11	Other – specify:	☐	☐
12	For all stored data, explain the measures in place to ensure the security of the data collected, data confidentiality, including details of backup procedures, password protection, encryption, anonymisation and pseudonymisation:		

	As stated in Section 1, Question 3. Here are the measures in place to ensure the security of data collected: Ensuring Anonymity: • Participants' identities will be anonymised in all research outputs, including reports, publications, and presentations. • Each participant and family will be assigned a unique pseudonym or identifier during data collection. These identifiers will replace real names in all transcripts, notes, and analyses. • Any identifying details (e.g., specific locations, occupations, or unique family traits) will be generalized or removed to prevent identification. Ensuring Confidentiality: • All data collected (e.g., audio recordings, transcripts, notes) will be securely stored on encrypted, password-protected devices or university-approved servers. • Access to the data will be restricted to the investigator and my academic supervisor. • Consent forms will be stored separately from the research data to ensure that individuals cannot be identified. • Participants will be informed that the information shared will remain confidential unless required by law (e.g., if disclosures of harm or risk are made during the study). In Research Outputs: • Only aggregated data or anonymised quotes will be included in research outputs to protect individual identities. • Participants will have the option to review any direct quotes attributed to them before publication, ensuring they feel comfortable with their inclusion. Participant Reassurance:
	• During the informed consent process, participants will be fully briefed on how their data will be used, anonymised, and stored. • They will be reminded of their rights to withdraw from the study at any stage, up until the point of final analysis, without any impact on their anonymity or confidentiality. By implementing these measures, the study ensures that participants' privacy and confidentiality are respected, fostering trust and ethical integrity throughout the research process. <i>(this box should expand as you type)</i>

	Data Protection		
	Will the research activity involve any of the following activities:	YES	NO
13	Electronic transfer of data in any form?	☒	☐
14	Sharing of data with others at the University outside of the immediate research team?	☐	☒
15	Sharing of data with other organisations?	☐	☒

16	Export of data outside the UK or importing of data from outside the UK?	☐	☒
17	Use of personal addresses, postcodes, faxes, emails or telephone numbers?	☒	☐
18	Publication of data that might allow identification of individuals?	☐	☒
19	Use of data management system?	☒	☐
20	Data archiving?	☒	☐
21	If YES to any question, please provide full details, explaining how this will be conducted in accordance with the GDPR and Data Protection Act (2018) (and any international equivalents, where appropriate):		
	Electronic Transfer of Data and Use of Personal Information Electronic Transfer of Data: - Data will be electronically transferred using secure, encrypted channels such as university-approved email accounts. - Sensitive data, including transcripts and recordings, will only be shared with my academic supervisor, and all files will be password-protected. - No data will be transferred via unencrypted methods, such as public email services or unsecured messaging apps. Use of Personal Addresses, Postcodes, Emails, or Telephone Numbers: - Personal contact details of participants such as email addresses or phone numbers will only be collected for communication purposes directly related to the study, such as scheduling interviews or sharing debriefing documents. - This information will be stored separately from the main dataset in a secure, password-protected file to prevent linking participants' identities to their responses. - Personal information will be deleted once it is no longer required for the study (e.g., upon completion of data collection and communication). Use of Data Management System:		

	• All data will be stored in a university-approved data management system that complies with GDPR and the Data Protection Act (2018). • Access to the data management system will be restricted to the investigator and, if necessary, my supervisor. • Regular backups will be conducted to ensure data integrity and prevent loss. 4. Data Archiving: • Data will be archived in compliance with university policies and GDPR regulations. • Anonymised datasets may be securely stored for a specified period (five years) for potential future research use, subject to participants' explicit consent. • Any personal information will be permanently deleted following the completion of the project, ensuring that no identifiable data remains in the archive. Compliance with GDPR and Data Protection Act (2018): • Participants will be fully informed of how their data will be collected, processed, stored, and used before providing consent. • The principles of GDPR will be strictly adhered to, including: 1. Lawfulness, fairness, and transparency – Participants will be informed about their data rights and the purpose of data collection. 2. Purpose limitation – Data will only be used for the purposes outlined in the study. 3. Data minimization – Only the data necessary for the research will be collected. 4. Accuracy – Data will be reviewed to ensure it is accurate and up-to-date. 5. Storage limitation – Personal data will not be kept longer than required for the research. 6. Integrity and confidentiality – Security measures will be implemented to protect data from unauthorized access or breaches. Additional Security Measures: • All devices used for data collection or storage (e.g., laptops, recorders) will be password-protected and encrypted. • Participants will have the option to withdraw their data at any point up to the final analysis stage, in line with ethical guidelines. By adhering to these procedures, the research will ensure compliance with GDPR and the Data Protection Act (2018) while safeguarding participants' privacy and data integrity
22	List all who will have access to the data generated by the research activity:

	Access to the data generated by this research activity will be strictly limited to: 1. The Researcher (myself): • As the primary investigator, I will have full access to all data collected during the research to ensure accurate analysis and reporting. 2. Academic Supervisor: • My academic supervisor, Dr Hywel Glyn Lewis, will have limited access to anonymised data solely to provide guidance, feedback, and oversight during the research process. • No identifiable personal information will be shared with my supervisor unless explicitly required for academic or ethical purposes.
--	--

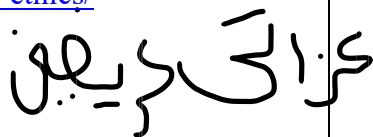
	Data Access Control Measures: • Data will be stored securely on password-protected and encrypted devices. • Any access granted to my supervisor will be strictly monitored and limited to anonymised datasets or summaries. By restricting access to only myself and my supervisor, the study ensures strict adherence to data protection regulations, safeguarding participant confidentiality and privacy.
23	List who will have control of, and act as custodian(s) for, data generated by the research activity:
	Control and Custodianship of Data 1. The Researcher (myself): • I will act as the primary custodian of all data generated during this research. This includes full control over data collection, storage, analysis, and eventual disposal in compliance with ethical and legal requirements. 2. Academic Supervisor: • My academic supervisor will have limited access to anonymised data for the purpose of providing academic guidance and oversight. However, he will not act as a custodian or have control over the data. Data Custodianship Measures: • All data will be securely stored on password-protected and encrypted devices under my direct control. • Any access to the data will be managed and monitored by me, ensuring it remains in line with data protection regulations and ethical guidelines. By maintaining strict custodianship, the research ensures the highest level of confidentiality and compliance with data protection standards. <i>(this box should expand as you type)</i>

24	Give details of data storage arrangements, including security measures in place to protect the data, where data will be stored, how long for, and in what form. Will data be archived – if so how and if not why not.
	Data Storage Arrangements 1. Security Measures: • All data collected during the research will be securely stored on passwordprotected and encrypted devices, such as a university-approved laptop. • Physical documents, if any, will be stored in a locked cabinet accessible only to me. • Access to electronic data will be restricted to me and, if necessary, my academic supervisor (limited to anonymised data). 2. Location of Data Storage: • Digital data will be stored in university-approved systems that comply with GDPR and the Data Protection Act (2018). • Personal contact details such as email addresses or phone numbers will be stored separately from research data to prevent identification. 3. Duration of Data Storage: • Data will be stored for up to five years after the completion of the study to allow for any follow-up publications or reviews.
	• After this period, all identifiable data will be permanently deleted, and anonymised data will either be archived (with participant consent) or destroyed. 4. Form of Data: • Data will primarily be stored in digital formats, including audio recordings (interviews), transcripts, and anonymised data. • Hard copies (if any) will be minimal and securely stored. 5. Data Archiving: • Anonymised data may be archived for future research purposes, subject to participants' explicit consent. • Archived data will remain anonymised, securely stored, and accessible only for research purposes under strict conditions to protect confidentiality. • If participants do not consent to archiving, their data will be permanently deleted upon completion of the study. By implementing these arrangements, the research will ensure the highest levels of security and compliance with legal and ethical requirements, protecting participants' confidentiality and safeguarding the data throughout its lifecycle <i>(this box should expand as you type)</i>
25	Please indicate if your data will be stored in the UWTSD Research Data Repository (see https://researchdata.uwtsd.ac.uk/). If so please explain. <i>(Most relevant to academic staff)</i>

	The data generated by this research will not be stored in a research data repository. Instead, the data will be securely stored on university-approved systems such as encrypted devices for the duration of the study and for up to five years postcompletion, as required by the university's data retention policy. Data will remain under my custodianship and will be deleted permanently after the retention period unless explicitly anonymised and archived for future research with participants' consent. This decision ensures that the data is managed securely and in compliance with GDPR and the Data Protection Act (2018), while avoiding unnecessary exposure in repositories.		
26	Confirm that you have read the UWTSD guidance on data management (see https://www.uwtسد.ac.uk/library/research-datamanagement/)	YES	☒
27	Confirm that you are aware that you need to keep all data until after your research has completed or the end of your funding	YES	☒

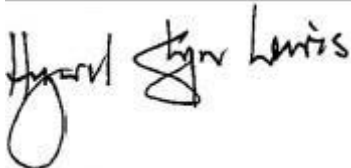
SECTION K: Declaration

The information which I have provided is correct and complete to the best of my knowledge. I have attempted to identify any risks and issues related to the research activity and acknowledge my obligations and the rights of the participants.

In submitting this application, I hereby confirm that I undertake to ensure that the above named research activity will meet the University's Research Ethics and Integrity Code of Practice which is published on the website: https://www.uwtسد.ac.uk/research/research-ethics/		
Date:		
Signature of		

1 23/02/25 applicant:

For STUDENT Submissions:

2	Director of Studies/Supervisor:	Dr Hywel Glyn Lewis	Date: 27/02/25
3	Signature:		

For STAFF Submissions:

4	Academic Director/ Assistant Dean:		Date:
5	Signature:		

Checklist: Please complete the checklist below to ensure that you have completed the form according to the guidelines and attached any required documentation:

☒	I have read the guidance notes supplied before completing the form.
☒	I have completed ALL RELEVANT sections of the form in full.
☒	I confirm that the research activity has received approval in principle
☐	I have attached a copy of final/interim approval from external organisation (where appropriate)
☐	I have attached a full risk assessment (where appropriate) <i>ONLY TICK IF YOU HAVE ATTACHED A FULL RISK ASSESSMENT</i>
☒	I understand that it is my responsibility to ensure that the above-named research activity will meet the University's Research Ethics and Integrity Code of Practice.
☒	I understand that before commencing data collection all documents aimed at respondents (including information sheets, consent forms, questionnaires, interview schedules etc.) must be confirmed by the DoS/Supervisor, module tutor or Academic Director.

RESEARCH STUDENTS ONLY

Once complete, submit this form via the **MyTSD Doctoral College Portal** at (<https://mytsd.uwtsd.ac.uk>).

RESEARCH STAFF ONLY

All communications relating to this application during its processing must be in writing and emailed to pgresearch@uwtsd.ac.uk , with the title 'Ethical Approval' followed by your name.

STUDENTS ON UNDERGRADUATE OR TAUGHT MASTERS PROGRAMMES
should

submit this form (and receive the outcome) via systems explained to you by the supervisor/module leader.

Appendix B Consent Form & Questionnaire



Yr Athrofa: Institute of Education and Humanities

Language Practices and Maintenance in Welsh-Asian Inter-racial Families

A Questionnaire for Parents and Children as Part of a Master's Dissertation

Conducted by:

Nur E'zzati Ariffin

Master's Dissertation, MA Bilingualism and Multilingualism

2206821@student.uwtsd.ac.uk

Dissertation Supervisor:

Dr Hywel Glyn Lewis

H.lewis@uwtsd.ac.uk

Purpose of the Study

This questionnaire aims to explore language practices and maintenance strategies within bilingual and multicultural families. The findings will contribute to academic research in the field of bilingualism and multilingualism.

Confidentiality and Ethics Statement

All responses will remain anonymous and confidential. Data will be used solely for academic purposes in compliance with ethical guidelines. Participation is voluntary, and you may withdraw at any time without providing a reason.

If you have any questions or concerns about this questionnaire, please feel free to contact the researcher or the dissertation supervisor at the email addresses provided above.

Thank you for your participation!

Parents Questionnaire

Section 1: Demographic Information

1. What is your age?

- ☐ Under 30
- ☐ 30-40
- ☐ 41-50
- ☐ 51-60
- ☐ 60+

2. What is your ethnic background?

--

3. What languages do you speak fluently?

4. What is the highest level of education which you have achieved?

- ☐ Primary
- ☐ Secondary
- ☐ Higher Education
- ☐ Postgraduate

Section 2: Family Language Practices

5. What language(s) do you and your partner/spouse speak with each other?

.....

.....

.....

6. How often do you speak to your child/children in your Asian heritage language(s)?
(Rate from 5 to 1, where 5 = Always and 1 = Never)

1	2	3	4	5

7. How often does the mother speak to the child/children in her heritage language(s)?
(Rate from 5 to 1, where 5 = Always and 1 = Never)

1	2	3	4	5

8. How often does the father speak to the child/children in his heritage language(s)?
(Rate from 5 to 1, where 5 = Always and 1 = Never)

1	2	3	4	5

9. How often do the children speak to the mother in her heritage language(s)?
(Rate from 5 to 1, where 5 = Always and 1 = Never)

1	2	3	4	5

10. How often do the children speak to the father in his heritage language(s)?
(Rate from 5 to 1, where 5 = Always and 1 = Never)

1	2	3	4	5

11. How often do the children speak to each other in the heritage language(s)?
(Rate from 5 to 1, where 5 = Always and 1 = Never)

1	2	3	4	5

Section 3: Language Maintenance and Support

12. What strategies do you use to encourage your children to maintain the heritage language(s)?

--

13. Do you actively try to use the heritage language(s) in daily routines (e.g., during meals, while playing, at bedtime)?

- ☐ Yes
- ☐ No
- ☐ If yes, please explain how.

14. Do you use media (books, music, TV, online resources) in the heritage language(s) to support language learning?

- ☐ Yes
- ☐ No
- ☐ If yes, please provide examples.

15. How important do you feel it is for your children to learn and maintain the heritage language(s)?

- ☐ Very Important
- ☐ Important
- ☐ Fairly important
- ☐ Not important at all

Section 4: Challenges

16. What challenges do you face in maintaining the heritage language(s) in your family?

--

17. Do you feel that societal factors (e.g., community support, school systems) influence your family's language use?

- ☐ Yes
- ☐ No
- ☐ If yes, how?

18. Have you faced any difficulties in balancing cultural/language practices from both sides of the family (Welsh and Asian cultures)?

- **Yes**
- **No**
- **If yes, please elaborate.**

19. How aware are you of the alleged cognitive advantages of raising children bilingually and the benefits to the brain according to some international research?

--

Appendix C: Interview Schedule

Research Interview Guide

The interviews were conducted using a semi-structured format. The questions below served as a guide during each interview. Follow-up and probing questions were asked where appropriate to explore participants' experiences in greater depth. Consequently, not all questions were asked in the same order or wording, and additional questions were included depending on participants' responses.

Section 1: Family Background

- Can you tell me a little about your family?
- What languages are spoken within your household?
- How do you usually decide which language to use with your child(ren)?

Section 2: Relationship and Language Background

- Could you describe your own language background?
- What was your first language growing up?
- What languages does your partner speak?
- Did you and your partner discuss language use before having children?
- How important was it for your child(ren) to learn each family language?

Section 3: Home Language Practices

- Who usually speaks which language with your child(ren)?
- Do your child(ren) usually respond in the same language?
- Are there particular situations where certain languages are used (e.g., playtime, discipline, homework, family gatherings)?
- Has language use changed as your child(ren) have grown older?

Section 4: Language and Education

- What languages do your child(ren) use at school?
- How has school influenced your child's language use?

- Have you experienced any challenges relating to language at school?
- What role has the wider community played in your child's language development?

Section 5: Language Attitudes and Identity

- How important is it for your child(ren) to maintain each of their languages?
- Do you consider language to be an important part of your family's cultural identity?
- How do extended family members influence your child(ren)'s language use?
- How do your child(ren) identify themselves culturally and linguistically?

Section 6: Challenges and Strategies

- Have you experienced any challenges in maintaining more than one language?
- What strategies have been most helpful in supporting multilingualism?
- What role do books, media, travel, or visits to family members play in language maintenance?
- Have your child(ren)'s language practices changed over time?

Section 7: Perceived Benefits of Multilingualism

- What benefits, if any, do you think multilingualism has for your child(ren)?
- Do you think speaking more than one language has influenced your child(ren)'s cognitive, educational, or social development?
- Has your knowledge of bilingualism or multilingualism research influenced the way you raise your child(ren)?
- Would you still encourage multilingualism if you were raising your family again? Why or why not?

Section 8: Reflections

- What advice would you give to other multilingual or mixed-heritage families raising bilingual or trilingual children?
- Looking back, how has multilingualism influenced your family?
- Is there anything else you would like to add about your family's language experiences?

Appendix D: Interview and Questionnaire Findings from Four Families

Case Study: Family A – Implicit Trilingual Welsh–Thai Family with Strong Heritage Language Maintenance

Ethical Statement

The participants in this study requested full anonymity. All names, locations, and other identifying details have been removed or altered. The participants provided informed consent for their data to be used for academic research purposes, including inclusion in this dissertation.

1. Family Background

This case concerns a Welsh–Asian mixed-heritage family (hereafter referred to as **Family A**) residing in Wales. The family consists of a Welsh father, a Thai mother, and one adolescent child. The parents have been married for over 17 years. The father is bilingual in Welsh and English, while the mother is fluent in Thai and English. Their child is trilingual, speaking Welsh, Thai, and English.

Within the household, the father communicates with the child primarily in Welsh, while the mother consistently uses Thai. English serves as the shared language between the parents. The family maintains strong transnational ties through annual six-week visits to Thailand, giving the child regular opportunities to strengthen Thai language proficiency and cultural identity.

2. Family Language Policy (FLP)

Family A demonstrates a strong but implicit Family Language Policy (FLP), based on natural language use rather than explicit planning. Although the parents did not report having detailed discussions about language use before becoming parents, they agreed that maintaining Thai alongside Welsh was important because English and Welsh were already widely available within the surrounding environment.

The family's language practices closely resemble a One-Parent-One-Language (OPOL) approach:

- Father → Welsh

- Mother → Thai
- Parents → English
- Child → Responds consistently in Thai to the mother but frequently replies in English to the father despite demonstrating fluent comprehension of Welsh.

The parents emphasised that language transmission occurs naturally through everyday communication rather than through formal rules or structured teaching.

3. Home Language Practices

Questionnaire responses indicate high levels of heritage language use within the home. The mother consistently speaks Thai with the child (5/5), and the child responds in Thai at the same frequency (5/5). The father frequently speaks Welsh (4/5); however, the child responds in Welsh less consistently (3/5), often replying in English.

The father described this language preference as a typical stage of adolescence rather than a rejection of Welsh. Rather than correcting or insisting on Welsh responses, he adopts a supportive approach, believing that continued exposure and consistent use will encourage greater Welsh use over time.

The family achieves language maintenance primarily through natural daily interaction rather than educational materials or structured language-learning activities. The family reported making limited use of books or media, believing that everyday conversation is the most effective strategy for maintaining multilingualism. Daily family interactions frequently involve the use of all three languages.

4. Education and External Environment

Institutional experiences have significantly influenced the family's multilingual journey. The child initially attended Welsh-medium education but, according to the participants, experienced racism from both peers and teachers. These experiences contributed to the family's decision to transfer the child to an English-medium international school.

Although this transition reduced educational exposure to Welsh, the family continues to maintain Welsh within the home. The father also observed that English is often perceived by adolescents as the "cool" language, which may explain the child's tendency to respond in English despite maintaining fluency in Welsh.

5. Language Ideology and Identity

Both parents consider heritage language maintenance to be extremely important and regard language as a central component of cultural identity. The father explained that heritage languages contribute to "making a person", reflecting the family's belief that multilingualism strengthens both individual identity and family cohesion.

Extended family members also reinforce language maintenance. The paternal grandparents speak Welsh with the child, while annual visits to Thailand provide opportunities to use Thai with maternal relatives. The parents believe these experiences strengthen both linguistic competence and cultural identity.

6. Challenges and Attitudes

Despite the child's increasing use of English when responding to the father, the family reported few difficulties in maintaining three languages. Rather than viewing multilingualism as challenging, they described it as a strength that has enriched family relationships.

The father advised other multilingual families to keep speaking their heritage languages regardless of the child's immediate language choice, emphasising consistency over correction. This reflects strong parental confidence and a long-term perspective on language development.

7. Analytical Summary

This case represents:

- A strong implicit One-Parent-One-Language (OPOL) approach.
- High parental commitment to Welsh and Thai language maintenance.
- Natural language transmission through everyday interaction.
- Strong transnational support through regular visits to Thailand.
- Positive parental language ideology centred on identity and culture.
- External educational experiences influencing language practices.
- Child agency, with English increasingly preferred during adolescence despite continued multilingual competence.

This case shows that high-frequency heritage language transmission at home does not necessarily prevent shifts in language preference during adolescence. While Welsh and Thai

remain structurally embedded in family interactions, English gains symbolic capital through peer relationships, schooling, and adolescent identity formation.

Rather than indicating heritage language loss, this case illustrates domain-specific multilingual negotiation, in which language choice varies by social context while multilingual competence and positive language ideologies remain intact.

Case Study: Family B – Welsh–Singapore Family Experiencing Heritage Language Attrition and Unequal Institutional Support

Ethical Statement

All identifying details have been removed or generalised. The participants provided informed consent for their data to be used for academic research purposes and inclusion in this dissertation.

1. Family Background

This case concerns a Welsh–Asian mixed-heritage family (hereafter referred to as Family B) residing in South Wales. The family consists of a Welsh father and a mother, originally from Singapore, of Malay heritage. The mother reports fluency in both English and Malay and has completed higher education.

The family operates within a multilingual environment influenced by English, Welsh, and the Asian heritage language (Malay). While Malay is part of the mother’s linguistic repertoire, its use within the household is limited. The family maintains transnational ties through visits to Singapore, providing occasional exposure to the heritage language and cultural practices.

2. Family Language Policy and Home Practices

Family B exhibits a mostly implicit and low-level Family Language Policy (FLP), lacking a structured or consistent method for heritage language transmission.

English is the main language used for communication within the household, including between parents. Reported frequency measures show a relatively low use of Malay in parent–child interactions (rated 2/5), with children’s active use of the language even lower (rated 1/5 when speaking to the mother). The Welsh-speaking father uses Welsh more often (rated 3/5), although English remains the dominant language overall.

Language use within the home is characterised by an imbalance between comprehension and production. While children are exposed to Malay, they do not actively use it in sustained interaction. This aligns with patterns of receptive bilingualism observed in the interview data, where children understand the heritage language but respond predominantly in English.

Malay is not integrated into everyday activities like mealtimes or play. Instead, its use is mostly limited to individual words rather than complete sentences, showing a move away from active bilingualism towards limited and context-specific use.

3. Identity, Agency, and Language Use

Language practices within Family B reflect both parental linguistic experience and child agency. The mother reported a decline in her own use of Malay following migration, which has affected her ability to consistently pass the language on to her children.

Children show agency in their language choices, preferring English in most interactions. Although they retain some understanding of Malay, their preference for English reflects conformity with the dominant linguistic environment and peer norms.

Cultural identity associated with the heritage language is maintained primarily through non-linguistic practices, particularly food and family traditions. This suggests a shift from linguistic transmission toward symbolic cultural maintenance.

4. Education, Peer Culture, and Institutional Context

Institutional factors play a significant role in shaping language practices within Family B. Welsh is supported through schooling and broader societal presence, including media, public signage, and educational provision. In contrast, Malay lacks comparable institutional support within Wales.

The participant highlights that Welsh is easier to maintain due to its visibility and accessibility within the local environment, whereas Malay relies primarily on informal exposure. This imbalance contributes to unequal outcomes in language development.

Changes in the schooling environment also affect language exposure. The participant observed that after moving away from Welsh-medium education, the children's exposure to Welsh decreased, requiring extra effort to keep it up. This highlights the active role of educational institutions in shaping language use.

5. Community, Transnational Ties, and Maintenance Practices

The primary strategy for maintaining the heritage language involves periodic immersion through visits to Singapore. These visits provide increased exposure to Malay and reinforce cultural connections.

Additional support involves using media in the heritage language. However, the lack of consistent daily use at home limits the effectiveness of these strategies.

Language maintenance is therefore intermittent rather than continuous, relying more on transnational and external reinforcement than on everyday interaction within the household.

6. Analytical Summary

Family B represents:

- Low-frequency heritage language use within the home
- Receptive bilingualism, where comprehension exceeds production
- English dominance in everyday interaction
- Unequal institutional support favouring Welsh over the heritage language
- Limited integration of the heritage language into daily routines
- Reliance on transnational exposure for language maintenance
- Gradual heritage language attrition across generations

This case demonstrates that:

Heritage language attrition in mixed families is influenced not only by parental attitudes but also significantly by reduced exposure, lack of institutional support, and everyday language

practices. Even when the heritage language is appreciated, its limited use in routine interactions can lead to a shift from active to passive understanding.

Rather than experiencing complete language loss, this indicates a shift towards the limited and symbolic use of the heritage language within the family.

Case Study: Family C- Implicit Welsh–Bruneian Bilingual Family Model

1. Family Background

This case concerns a mixed Welsh–Bruneian family consisting of a father, mother, and two sons aged 8 and 2. The father (aged 38) identifies ethnically as Welsh and speaks Welsh (Cymraeg) and English fluently. Welsh was his first language growing up. He holds a postgraduate qualification.

The mother (aged 32) is Bruneian and speaks her heritage language (Brunei Malay) alongside English. Within the home, the father speaks Welsh to the children, and the mother speaks Brunei Malay to them.

The couple primarily speak Welsh to each other. English is used when interacting with non-Welsh speakers or in wider social contexts.

2. Family Language Policy (FLP)

The family demonstrates a highly consistent bilingual practice model that operates without formal planning.

When asked whether they discussed language use before having children, the father stated it was:

“Just an obvious choice.”

Language use in the household follows a stable pattern:

- Father → Welsh
- Mother → Brunei Malay
- Children → respond in the same language to each parent (most of the time)

There are no formal rules, written plans, or structured enforcement mechanisms. Instead, the strategy is repeatedly described as:

“Just speak one language, Welsh, unless there are other people, then use English.”

This reflects a strong implicit Family Language Policy, in which routine practice serves as policy without explicit articulation.

3. Home Language Practices

All frequency measures relating to Welsh use were rated at the highest level (5/5), indicating consistent Welsh transmission between father and children and among siblings.

The children reportedly respond in the same language used by the parent addressing them, suggesting stable language boundaries and minimal switching.

Daily routines (mealtimes, play, bedtime) are conducted in the respective heritage languages without reported difficulty.

There are no described struggles in maintaining more than one language.

4. Education and External Environment

The children use English at school. The father notes that there is “not much Welsh in the school,” suggesting that the educational environment may be English-dominant despite being located in Wales.

However, this external factor does not appear to destabilise the home language system. The family reports minimal challenge arising from school language practices.

Welsh-language media, including S4C, as well as books and music, are used to reinforce Welsh exposure.

5. Language Ideology and Identity

Language is described as “Very important,” primarily because:

“That is how you communicate with your children naturally.”

Welsh is positioned not as a heritage project but as a natural communicative medium. The father explicitly links language to identity, stating that language forms part of cultural and family identity.

Interestingly, although grandparents speak Welsh, their influence on the children's language use is described as minimal. Transmission appears internally motivated rather than externally pressured.

The children reportedly see themselves as multilingual.

6. Challenges and Attitudes

The family reports no major struggles in maintaining bilingualism.

When asked about advice for other mixed families, the father stated:

“Just speak the language you want to speak to your children and not to bother about what anyone thinks.”

This reflects:

- High linguistic confidence
- Resistance to perceived social pressure
- Strong autonomy in family language decision-making

English is used socially when others are present, indicating pragmatic code-switching without compromising dominance of the home language.

The father notes some uncertainty regarding whether their multilingual approach makes them different from other families:

“The only family that does this? I’m not sure.”

This suggests some awareness of minority positioning, but without reported insecurity.

7. Analytical Summary

This case represents:

- A stable, implicit One-Parent-One-Language (OPOL)-like model
- Strong identity-driven transmission
- High consistency across domains
- Minimal negotiation or conflict
- Pragmatic social code-switching
- Strong linguistic confidence

Unlike families where bilingualism requires conscious effort, this household treats Welsh and Brunei Malay as natural extensions of parental identity. The absence of explicit planning does not weaken transmission; rather, it appears to strengthen stability.

This case illustrates how implicit FLP, when supported by parental linguistic confidence and consistent practice, can result in high intergenerational continuity even in English-dominant school-language environments.

Case Study: Family D- English-Dominant Welsh–Malay Dusun Family in Tenby

1. Family Background

This case concerns a mixed Welsh–Asian family living in Tenby, a small coastal town in Pembrokeshire, Wales. The mother (aged 49) is of Dusun heritage from Sabah, Malaysia. She speaks English, Dusun, and Malay fluently and holds a higher education qualification. The father (Age 49) is Welsh but does not speak Welsh; he is English-dominant. The family has two children, aged 15 and 13.

The family primarily communicates in English at home. English is also the language used between the parents.

Although the father identifies as Welsh, he does not use Welsh at home. The children attend a school where Welsh is an important subject; while not fully Welsh-medium, it is actively taught. The children understand and can speak Welsh at a basic level, but are not fluent.

2. Family Language Practices

English is the dominant home language. The mother reports that when the children were very young, she did not consistently use her heritage language. Over time, English became fully dominant in the household.

She rates her current use of Dusun/Malay with her children as moderate (3/5). The children similarly use the heritage language with her at a moderate level (3/5), though sibling interaction in heritage languages is low (2/5). The father does not use Welsh with the children (1/5).

The mother reports that English is used at home most of the time. Dusun may be used during moments of heightened emotion (e.g., when angry), indicating that the heritage language retains affective depth but limited functional range.

She also reports that her use of Dusun has decreased over time because she uses English daily. She expresses increased confidence in English and admits to sometimes forgetting Dusun words, which can lead to embarrassment. This suggests lexical attrition influenced by long-term immersion in an English-dominant environment.

3. Heritage Language Maintenance Strategies

Despite limited daily use, the mother demonstrates a strong ideological commitment to heritage language transmission.

Strategies include:

- Explaining family roots and cultural history
- Annual visits to Kota Kinabalu (KK), Sabah
- Encouraging communication with the children's grandfather
- Using Malay/Dusun occasionally in social media posts

During visits to Malaysia, the children increase their use of Malay (more than Dusun), particularly when interacting with extended family. The mother reports that after returning to Wales, heritage language use temporarily increases, though it gradually declines again.

Digital spaces are viewed as culturally supportive, even though the children do not actively engage in heritage languages online.

4. Emotional and Ideological Positioning

The mother describes heritage language maintenance as “very important” so that the children “at least know the culture, carry on.” She believes culture cannot continue without language and would feel disappointed if Dusun were lost completely.

She regrets not speaking more Dusun when the children were babies and acknowledges her personal responsibility for maintaining the language.

However, she does not report major conflict between Welsh and Asian cultural practices. At present, she describes the cultural balance as manageable.

5. Structural Influences

School is identified as a strong influence on language practices. The children switch to English after school, and homework reduces the time available for heritage language interaction.

The mother perceives that living in Tenby, a small, predominantly white town, presents additional social pressures. The children have experienced comparisons related to skin colour and hair. While these experiences are not described as bullying, the feedback is characterised by a lack of excitement or recognition of difference, particularly during adolescence. This suggests emerging identity challenges associated with visible ethnicity.

6. Linguistic Power Dynamics

The father understands only a few words of Dusun but has attempted to learn. He encourages the children to learn their mother’s heritage language and is described as supportive.

However, the mother acknowledges that maintaining a heritage language is harder when only one parent speaks it. English functions as the shared marital language and therefore becomes the natural default for the household.

This case illustrates linguistic capital imbalance, where English dominates both couple communication and wider social integration.

7. Children’s Agency

The children prefer English and do not refuse to speak Dusun, but use it minimally. They are reported to feel proud of their Malaysian Dusun heritage.

The children speak and understand Welsh at a school level, despite their father not using Welsh at home. This shows that institutional exposure can build partial competence even without family transmission.

8. Future Orientation

The mother hopes her children will pass Dusun on to the next generation. She believes language loss would occur only if the family stopped talking about their roots. She expresses concern about the loss of generational language without education and sees heritage transmission as her responsibility.

Appendix E: Representative Interview Transcript (Family A)

(Family A)

Interview Date: May 2025

Participant: Family A (Father)

Interviewer: Researcher

Format: Semi-structured interview

Note: *This transcript has been lightly edited to remove identifying information and conversational fillers (e.g., "um", "you know") while preserving the meaning of participants' responses. All personal identifiers have been anonymised.*

Warm-Up Questions

Interviewer: Can you tell me a little about your family?

Participant: My wife and I have been married for over 17 years and have one adolescent child. I am Welsh, and my wife is Thai. Our child speaks Welsh, Thai, and English fluently. At home, I speak Welsh with our child, my wife speaks Thai, and my wife and I communicate with each other in English. We also spend approximately six weeks in Thailand every summer, which gives our child regular opportunities to use Thai and maintain connections with the maternal side of the family.

Interviewer: What languages are spoken at home?

Participant: Welsh is spoken between myself and our child, while my wife speaks Thai with our child. English is mainly used between my wife and me. Our child understands Welsh very well, although they often respond to me in English.

Relationship and Language Background

Interviewer: Could you tell me about your own language background?

Participant: I grew up bilingually. My mother spoke Welsh and my father spoke English, although my father later learned Welsh as well.

Interviewer: Before becoming parents, did you and your partner discuss how languages would be used in your family?

Participant: We didn't have a detailed discussion about it. It just felt natural. We both agreed that it was very important for our child to learn Thai because Welsh and English are already available in everyday life here.

Home Language Practices

Interviewer: Who speaks which language with your child?

Participant: I always speak Welsh, while my wife always speaks Thai.

Interviewer: Does your child usually respond in the same language?

Participant: Not always. When I speak Welsh, our child often replies in English. I think that's quite normal during adolescence because English is often seen as the "cool" language. I don't want to force Welsh. I'd rather continue speaking Welsh consistently and let it develop naturally.

Interviewer: Are there situations where particular languages are used?

Participant: During everyday family conversations, all three languages are used. Sometimes our child even helps translate between my wife and me if one of us doesn't fully understand something. It has become a very natural part of family life.

Language and Education

Interviewer: What language does your child use at school?

Participant: Our child currently attends an English-medium school, so English is used throughout the school day.

Interviewer: Has school influenced your family's language experiences?

Participant: Yes. Our child previously attended Welsh-medium education but, according to our experience, encountered racism from both peers and teachers. Because of those experiences, we decided to transfer to an English-medium school. Although Welsh is no longer the language of education, we continue to use it at home.

Attitudes and Identity

Interviewer: How important is it for your child to maintain Welsh and Thai?

Participant: Extremely important. Heritage languages help make a person who they are. They're an important part of identity.

Interviewer: Do you see language as part of your family's identity?

Participant: Absolutely. Language is a big part of who we are as a family.

Interviewer: How do extended family members support language use?

Participant: My parents speak Welsh with our child, while visits to Thailand allow our child to communicate with relatives in Thai. Those experiences help keep both languages alive.

Challenges and Strategies

Interviewer: Have there been any difficulties maintaining three languages?

Participant: Honestly, not really. We've always seen multilingualism as a strength rather than a challenge.

Interviewer: What has helped most with maintaining the languages?

Participant: Everyday conversation is the most important thing. We don't rely much on books or apps. Speaking the languages every day and spending time in Thailand each year has made the biggest difference.

Interviewer: What advice would you give other multilingual families?

Participant: Don't worry if your child replies in English. Just keep speaking your own language consistently. It will come with time.

Reflections

Interviewer: Do you think your child sees themselves as multilingual?

Participant: Not always at the moment. I think they'll appreciate it more as they get older.

Interviewer: How has multilingualism influenced your family?

Participant: It has enriched our family life. Having different languages and cultures has brought us closer together and made our family stronger.

Appendix F: Representative Interview Transcript (Family B)

Interview Date: March 2026

Participant: Family B (Mother)

Interviewer: Researcher

Format: Semi-structured interview

Note: *This transcript has been lightly edited to remove identifying information, conversational fillers, and discussion unrelated to the research questions. All identifying details have been anonymised while preserving the meaning of participants' responses.*

Warm-Up Questions

Interviewer: Could you tell me a little about your family?

Participant: I grew up in Singapore and moved to Wales as an adult. My husband is Welsh, and we have two children. Both children have been educated in Wales and have experience of Welsh-medium education. As a family, we are multilingual, although English is our main language of communication.

Interviewer: What languages are spoken at home?

Participant: English is the main language we use as a family. My husband speaks Welsh with the children, while I use English with them but also include Malay words and expressions in our daily conversations.

Relationship and Language Background

Interviewer: Could you describe your own language background?

Participant: English was the main language spoken in my immediate family while I was growing up. Malay was mainly used with older relatives and grandparents. After moving to Wales, I realised that my own Malay gradually deteriorated because I no longer had regular opportunities to use it outside occasional phone calls with my family.

Interviewer: Did you and your husband discuss language use before having children?

Participant: Yes. We always intended for our children to attend Welsh-medium education because we believed bilingualism would benefit them. Welsh was therefore an important priority from the beginning.

Home Language Practices

Interviewer: How do your children use Malay?

Participant: They understand much more Malay than they speak. We regularly use individual Malay words such as *makan* (eat) and *mandi* (shower), but we rarely have complete conversations in Malay. When I speak Malay to them, they usually respond in English.

Interviewer: Why do you think they respond in English?

Participant: I think confidence plays a role. They understand what I'm saying but don't always feel confident enough to answer in Malay. They haven't had the opportunity to study Malay formally, so their vocabulary isn't as extensive.

Language and Education

Interviewer: How has education influenced your children's language development?

Participant: Welsh-medium education had a significant impact because Welsh was part of their daily lives through lessons, classmates and school activities. Even after moving to an English-medium school, the school supported my eldest child by providing one-to-one Welsh lessons so they could complete a Welsh GCSE.

Interviewer: How important is the surrounding environment?

Participant: I think it plays a huge role. Welsh is visible everywhere in Wales, on television, road signs, supermarkets, sport and public life. Children naturally have many more

opportunities to use Welsh than Malay. If we were living in Singapore, I think the situation would probably be reversed.

Language Ideology and Identity

Interviewer: How do your children identify themselves?

Participant: They identify primarily as Welsh, although they also recognise their Singaporean heritage. Living in Wales naturally makes Welsh identity much stronger because it surrounds them every day.

Interviewer: Has your own connection to Malay culture changed?

Participant: As I've become older, I've placed more value on maintaining my heritage. Food, traditional clothing and cultural celebrations have become increasingly important ways of expressing my identity. Those are the things I try hardest to pass on to my children.

Challenges and Strategies

Interviewer: What has helped maintain Malay?

Participant: Visiting Singapore has been the most effective strategy. My children spent several years there when they were younger, and they continue to visit during the summer holidays. Those visits provide opportunities to hear Malay and reconnect with family members and culture.

Interviewer: Have you ever insisted that your children respond in Malay?

Participant: No. We found that insisting on Malay responses wasn't particularly successful. I think understanding the language is already valuable, and I hope their confidence will continue to grow over time.

Reflections

Interviewer: What advice would you give other multilingual families?

Participant: Everyday language use is the most important thing. Languages are maintained through regular communication rather than formal lessons alone. Even if children mainly understand a language rather than speak it fluently, that understanding still forms an important connection to their heritage.

Interviewer: Looking back, how do you feel about your family's multilingual journey?

Participant: I believe bilingualism and multilingualism have given my children important opportunities. While Welsh has become the dominant language because of the environment, maintaining links to Malay culture through language, food, family and traditions remains very important to us.

Appendix G: Representative Interview Transcript (Family C)

Interview Transcript – Family C (Father)

Interviewer: How do you usually decide what language to use with your children?

Participant (Father, Family C): I usually speak one language, which is Welsh. I only switch to English when other people are present.

Relationship and Language Background

Interviewer: What is your own language background?

Participant: Welsh.

Interviewer: What was your first language growing up?

Participant: Welsh.

Interviewer: Did you and your partner ever discuss how languages would be used in your household before having children?

Participant: No, it was simply an obvious choice.

Home Language Practices

Interviewer: Who speaks which language to the children?

Participant: I speak Welsh, and their mother speaks Brunei Malay.

Interviewer: Do the children usually respond in the same language, or do they switch?

Participant: They usually respond in the same language.

Language and Education

Interviewer: What language do your children usually speak at school?

Participant: English, most of the time.

Interviewer: Is your child in a Welsh-medium or English-medium school?

Participant: Welsh-medium.

Interviewer: Have you faced any challenges relating to language at school?

Participant: There is not much Welsh spoken among the children.

Interviewer: Does the school encourage or discourage Welsh?

Participant: The school encourages Welsh.

Interviewer: Would you prefer there to be more Welsh speakers at school?

Participant: Yes.

Attitudes Towards Language and Identity

Interviewer: How important is it for your children to learn and maintain each of their heritage languages?

Participant: It is very important. It is the natural way we communicate with our children.

Interviewer: Do you feel language is part of your cultural or family identity?

Participant: Yes.

Interviewer: Do you associate Welsh with identity, belonging, religion, history, or family?

Participant: History and family.

Interviewer: How do extended family members influence your children's language use?

Participant: The grandparents speak Welsh, but they do not have much influence.

Interviewer: Do grandparents influence how important Welsh is within the family?

Participant: Not really.

Challenges and Language Maintenance

Interviewer: Have there been any struggles in maintaining more than one language?

Participant: No.

Interviewer: What has helped your children maintain Welsh?

Participant: Simply speaking Welsh to them.

Interviewer: When do you switch to English, if at all?

Participant: I do not.

Interviewer: What do you do if your child responds in English?

Participant: I tell them to speak Welsh.

Interviewer: Do you correct mistakes, or do you let communication flow naturally?

Participant: Both.

Interviewer: Has your approach changed as your children have grown older?

Participant: No.

Interviewer: Do both parents follow the same language pattern?

Participant: Yes.

Interviewer: Have you ever considered giving up?

Participant: No.

Interviewer: What motivates you to continue?

Participant: No motivation. It is simply the language I speak.

Culture and Family Life

Interviewer: How do you celebrate Welsh and Asian cultural events at home?

Participant: Not really.

Interviewer: Are there moments where the two cultures overlap or clash?

Participant: No.

Interviewer: Which language is usually used during cultural or religious celebrations?

Participant: It depends. Their mother speaks Brunei Malay, and I speak Welsh.

Interviewer: Do you have any language rules at home?

Participant: No.

Reflections

Interviewer: Do you think your children see themselves as multilingual?

Participant: Yes.

Interviewer: How has your family's multilingual journey affected family life?

Participant: We may be the only family who does this. I'm not sure.

Interviewer: What would it mean to you if your children stopped speaking Welsh?

Participant: I would feel sad.

Interviewer: What advice would you give to other mixed-language families raising bilingual or multilingual children?

Participant: Speak the language you naturally want to speak with your children, and do not worry about what other people think.

Appendix H: Representative Interview Transcript (Family D)

Interview Record (Compiled from Interview Notes) – Family D

Note

The interview with Family D was conducted primarily in Malay to facilitate a natural and comfortable conversation with the participant. As the interview was not audio-recorded, this appendix presents an interview record compiled from contemporaneous interview notes. The responses have been translated into English and organised into an interview format while remaining faithful to the participant's original meaning.

Interview

Interviewer: Can you describe how language use changes depending on the situation?

Participant: We mostly speak English at home. I usually speak Dusun only in certain situations, such as when I am angry or expressing strong emotions.

Interviewer: Has your use of Dusun changed over time?

Participant: Yes. I use English most of the time now.

Interviewer: At what age did your children begin responding mainly in English?

Participant: From a young age.

Interviewer: Was there a particular event that influenced this change?

Participant: Moving to another country had an impact. School also reinforced English because the children use it every day.

Interviewer: How has school influenced language use at home?

Participant: School has a strong influence. The children switch to English after school, and homework leaves less time to use Dusun or Malay. I am not sure whether teachers encourage home language use, but I would consider heritage language classes.

Interviewer: Do you feel your Dusun is weaker now than when you were younger?

Participant: Yes. Because I speak English most of the time, I sometimes forget Dusun words.

Interviewer: How do you feel about that?

Participant: It does not frustrate me greatly, but I do regret not speaking more Dusun with my children when they were babies.

Interviewer: Do you feel more confident speaking English than Dusun?

Participant: Yes.

Interviewer: Do you feel embarrassed when you forget Dusun words?

Participant: Yes.

Interviewer: How do you encourage your children to maintain their heritage language and culture?

Participant: I explain our family roots to them. We visit Kota Kinabalu and encourage them to speak with their grandfather. They mostly use Malay rather than Dusun, but they try. After returning home, they use the heritage language a little more.

Interviewer: Do you use your heritage language on social media?

Participant: Sometimes I post in Malay and occasionally in Dusun. My children do not interact with these posts, but I think social media helps maintain our cultural identity.

Interviewer: Does your partner support the use of Dusun?

Participant: Yes. He understands a few Dusun words and has tried to learn the language. He encourages the children to learn it as well. It is harder to maintain the language when only one parent speaks it fluently

Interviewer: How do your children feel about speaking Dusun?

Participant: They prefer speaking English, but they do not refuse to speak Dusun. They are proud of their Dusun heritage.

Interviewer: Why is maintaining Dusun important to you?

Participant: It is important because language carries our culture. Without it, future generations may lose part of their identity.

Interviewer: How would you feel if your children lost Dusun completely?

Participant: I would feel disappointed because it would mean the language had been lost across generations. I feel responsible for helping to maintain it.

Interviewer: Do you think your children will pass Dusun on to their own children?

Participant: I hope so. I do not think the language will disappear unless families stop speaking it, but I do worry about its future.