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Family Language Policy and Tagalog Maintenance in a Mixed-Heritage Family in Aotearoa

A Research Report presented in partial fulfilment of the requirement for the degree of Master of Applied Linguistics at Massey University, New Zealand

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Abstract

The 2023 New Zealand Census shows a growing presence of Filipinos, particularly in Tāmaki Makaurau (Auckland) region. However, the maintenance of Tagalog, one of the Philippines' heritage languages, remains underexplored, especially in mixed-heritage households where intergenerational transmission can be even more challenging. This study addresses the gap in this area of research by investigating how a Filipino and a Pākehā couple in Aotearoa New Zealand navigate family language policy (FLP) to promote Tagalog maintenance within their multilingual household. Drawing on narrative data from semi-structured interviews, the study examines parental beliefs, aspirations, and collaborative efforts toward heritage language transmission. The study highlights the importance of affective, relational, and cultural values, alongside the influence of external and contextual environments of the family, in shaping their FLP. Moreover, it illustrates how broader multilingual realities are incorporated into everyday family language practices. By centring the often overlooked perspectives of a Filipino mother and a non-heritage father, this study contributes to expanding FLP research in Aotearoa's diverse and multilingual landscape.

1 Introduction

1.1 Study aim and purpose

The aim of this research project is to explore the beliefs of parents from different backgrounds, one parent is of Filipino heritage and migrant background and the other is Pākehā who was born in Aotearoa New Zealand (henceforth, Aotearoa). Both parents work together to maintain and transmit Tagalog as the family's Tagalog heritage language (HL) to their two children. The parents' beliefs are examined to see how they interact and shape their FLP, in the hope of raising awareness of the dynamics, challenges and delights of heritage language maintenance (HLM) in a mixed-heritage home in Aotearoa. I also hope to shed light on the opportunities and potential of raising children who embrace their linguistic and cultural heritage, of Tagalog and Filipino, to serve as a reminder and inspiration for myself and others.

1.2 Research questions

To explore how mixed-heritage families navigate the complexities of FLP in Aotearoa, this research project is guided by the following questions:

1. What are some of the parental beliefs influencing mixed-heritage parents' approach to FLP?
2. How do these beliefs shape the language practices promoting maintenance and intergenerational transmission of Tagalog in the family?
3. How do beliefs about the external environment affect the mixed-heritage parents' management of their FLP?

1.3 Contextual background

1.3.1 Linguistic context of Aotearoa

The maintenance of heritage languages (HLs) in Aotearoa occurs in a unique linguistic landscape. While English remains the dominant language, te reo Māori (or te reo), is undergoing revitalisation and reclamation (Berardi-Wiltshire & Bortolotto, 2022; May & Hill, 2005; Spolsky, 2003, Te Huia, 2023). At the same time, Aotearoa has become increasingly superdiverse and multilingual (Buckingham, 2023), with migrants over many decades bringing a wide range of HLs, alongside te reo Māori and New Zealand Sign Language (NZSL) as official languages. As such, the maintenance and transmission of Filipino heritage and ethnolinguistic languages through FLP is set against this backdrop.

Region	Population (rounded to)	Speakers of Māori	Speakers of NZSL	Speakers of Tagalog	Tagalog Rank
Auckland	1.7 million	2.6%	0.4%	1.6%	8 th (tied with Panjabi)
Aotearoa NZ	5 million	4.3%	0.5%	1.2%	6 th (tied with Sinitic)

[Stats NZ census](#)

According to the 2023 Census (2024), Tagalog is spoken by 1.6% of Auckland's population, making it the eighth most spoken language in the region tied with Panjabi. Nationally, 1.2%

of the population speaks Tagalog ranking it as the sixth most spoken language, tied with Sinitic. The statistics excludes English since it is widely spoken in the country. However, these figures show the growing presence of the Filipino community, particularly in Auckland, as such this study has direct relevance to them.

1.3.2 Filipino diaspora

Set against this context, the experiences of the Filipino diaspora in Aotearoa highlight the challenges and possibilities for maintaining HLs in the home. Exploring how Filipino families sustain and transmit their languages is therefore best understood through the lens of FLP. Moreover, the experiences of Filipino migrants and transnationals are marked by the complex interplay of migration, identity, and cultural-linguistic continuity (Aguilar, 2015; Pacoma, 2020; Siar, 2014). Their efforts to sustain ties with the homeland while adapting to new sociolinguistic environments offer valuable insights into intergenerational transmission of language and culture (Axel, 2014; Umali, 2016). Although extensive migration often contributes to LS within diasporic communities (Spolsky, 2021), it also shows how languages adapt and evolve across time and space.

Filipino families are shaped by multilingualism and layered identities, often negotiated across transnational and diasporic contexts (Lising, 2018, 2022; Smolicz et al., 2000). These complexities become more pronounced in mixed-heritage families, where linguistic, cultural and ideological differences may intersect. While no official statistics on mixed-heritage families could be found, the rising number of diverse households suggests the growing presence of mixed-heritage partnerships.

Maintaining a shared HL is difficult, but in mixed-language families, especially where it is a minority language like Tagalog, the task becomes even more challenging (Piller & Gerber, 2021; Lising, 2022; Torsh, 2019). In such families in Aotearoa, English often dominates, both within the home and the wider society. However, HLs hold symbolic, emotional and relational value, contributing to intergenerational connection and family cohesion (Kopeliovich, 2009; Li, 2020; Schwartz & Verschik, 2013a). Hence, understanding how mixed-heritage Filipino families navigate these dynamics through FLP offers vital insights into LM.

1.4 Research contribution

This study explores the nuanced realities of HLM within a mixed-heritage Filipino Pākehā family. While Tagalog is one of the more spoken languages, Filipino families especially

those in exogamous partnerships remain largely absent in FLP research. Filipino transnationals bring with them rich multilingual repertoires and collectivist values that shape their language practices in complex and situated ways. Yet, these cultural-linguistic dynamics are often overlooked in research. Therefore, by examining how a couple collaboratively navigates language ideologies, transmission strategies and identity work, this study contributes to a contextually situated and deeper understanding of FLP. It also broadens the field by recognising how families incorporate societal languages such as te reo and NZSL into their everyday linguistic lives, offering a glimpse of how multilingualism is enacted in Aotearoa.

1.5 Personal interest

My interest in this topic is rooted in my journey as a Filipino migrant residing in Aotearoa, while navigating my own Tagalog maintenance and multilingual childrearing. Thus, I share similar experiences, perspectives and aspirations as the participants in this study. What drives me is my lived experience and observations which align with scholarly work on language shift (LS) and attrition, and the regrets that come after (Fishman, 2012; Nakamura, 2020; Norton, 2000; Osalbo, 2011), and my desire for the continuity of Filipino cultural and linguistic heritage and intergenerational transmission to counter and minimise the effects of heritage disconnection and alienation particularly for those in the diaspora.

These personal interests and motivations are informed by scholars within this research field such as Lising (2022), Nakamura (2016) and Curdt-Christiansen (2009), all of whom are part of the communities where their research was situated in. Cognisant of my emic perspectives, I endeavour to learn and navigate doing research within the Filipino community, while upholding ethical standards and values throughout the entire journey.

1.6 Research outline

The structure of this research report is as follows:

- Introduction
- Literature review
- Research design and methodology
- Key findings
- Discussion of the key findings
- Conclusion

- Appendices and reference list

2 Literature review

2.1 Introduction

The following literature review examines key theoretical developments and empirical contributions in the field of FLP. It identifies salient themes in parental beliefs and sociocultural dimensions shaping HLM and transmission through FLP. While substantial research has explored FLP in immigrant families, less is known about how mixed-heritage couples navigating beliefs and practices in their everyday lives. This literature review outlines existing work and identifies how the present case study contributes to these conversations.

2.2 Family language policy: Conceptual foundations

2.2.1 Theoretical perspectives

This research project is underpinned by FLP as a theoretical framework as it is entangled with issues of language maintenance (LM) and shifts, and since the family and the home are critical sites for HL practices, maintenance and transmission (Fishman, 2012; King et al, 2008; Spolsky, 2021). FLP refers to the explicit and overt planning of language use within the home, considering what families do with language, their goals and efforts to shape language use and outcomes and how these shifts over time. It originates from the foundational work of King et al (2008). FLP draws from language policy's three main areas: ideology, practices and management in all levels and domains of society (Spolsky, 2004) and De Houwer's child language development (Curdt-Christiansen, 2013a, King et al, 2008). Furthermore, FLP is informed by a multiplicity of theoretical perspectives, which reflects the field's evolution and adaptation to new contexts (Curdt-Christiansen & Huang, 2020; Lanza & Gomes, 2020; Schwartz & Verschik, 2013b). Parental beliefs, language practices, and agency of key family figures work together and influence each other within the family and its social context, all of which are not mutually exclusive.

2.2.2 Trajectory of FLP research

King & Fogle (2017) highlights that FLP has historically focused on middle-class, two-parent families, but it has now broadened to include a more diverse array of family compositions and contexts from bilingual families to multilingual families (Curdt-Christiansen, 2009; King & Lanza, 2019; Kopeliovich, 2013), transnational or diasporic contexts (Canagarajah, 2008; Torsh & Lising, 2022), adoptive parents (Fogle, 2013b), endogamous unions (Barkhuizen, 2006; Gharibi & Seals; 2019; Ji, 2023; Kim, 2019) and exogamous unions, or sometimes referred to as linguistic intermarriage or mixed-heritage families (Okita, 2002; Park, 2022; Yamamoto, 2005). Moreover, Fogle (2013a) notes the movement towards expanding FLP to include parental beliefs not only about language, but also about family, childrearing and caregiving provides deeper understanding of how these factors intersect with language practices in the home. Thus, such research brings out underexplored issues of lived experiences, agency and identity constructions in multilingual families (Lanza, 2021; Lanza & Curdt-Christiansen, 2018).

Most FLP research rely primarily on qualitative, ethnographic methodologies with interviews and observations being the most common tools of inquiry. Case studies remain a widely used approach for capturing the complexities of diverse family contexts. Although my case study is short-term and shaped by time constraints, it is worth noting valuable insights from longitudinal and ethnographic FLP research. While these are less common, there are exceptions such as Kopeliovich's (2013) study highlighting shifts in FLP over time from birth, and Smith-Christmas' (2018) focus on affect and child engagement over a nine-year period. Jeon's (2008) multigenerational and multi-site study also contributes to the literature.

2.2.3 Limitations and current state

Despite the accomplishments within FLP research, there are still areas of underdevelopment that some key publications have sought to address (Macalister & Mirhavedi, 2017; Palviainen, 2020a; Schwartz & Verschik; 2013b; Wright & Higgins, 2022). Recent publications also highlight an expanding FLP research agenda, recognising the complexities in families such as non-linear trajectories, emotional and relational dimensions of language use, and recognising the social, political and ecological influences on family language practices (Curdt-Christiansen & Palviainen, 2023; King, 2023; Palviainen, 2020b). However, scholars such as Gomes (2018) argue for more critical, decolonial approaches that highlight theories and worldviews from indigenous and Southern perspectives. Many scholars have called for rethinking the notion of “languaging”

itself to better understand translanguaging, plurilingual and fluid multilingual practices unaccounted for in earlier FLP models, evident in migrant and transnational communities (Garcia and Wei, 2014; Wei, 2018).

Positioned within this evolving landscape, my case study aims to contribute to the growing body of dynamic FLP models by examining a mixed-heritage family in Aotearoa NZ, with a focus on Tagalog transmission. It responds to calls for more insights into non-heritage fathers (Torsh, 2019), gendered roles and expectations (Jackson, 2009; Okita, 2002), particularly in linguistic intermarriages (Yamamoto, 2005; Guardado, 2018).

2.2.4 Dynamic models of FLP

Recognising the complexity of multilingual family life and HLM efforts, the following models and conceptualisations support the view that FLP must be responsive to family context, values, and their lived realities as influenced by internal and external factors (Curdt-Christiansen, 2009; Curdt-Christiansen & Huang, 2020; Seals, 2017), and that language practices must be seen as dynamic and ongoing negotiations within family members (Gomes, 2018; King, 2016).

(1) Family wellbeing

The flexibility and adaptability of FLP plays a crucial role in the family wellbeing as a unit. Success of FLP is contextual, therefore cannot easily be defined by specific or generalisable outcomes (Gomes, 2018; Schwartz & Verschik, 2013a; Smith-Christmas et al, 2019). However, multiple studies show that FLP strategies are most effective when they centre on parental well-being (Hatoss, 2024) children's emotional security (Little, 2023; Schwartz & Verschik, 2013a), and overall harmonious family relationships and cohesion (Tannenbaum, 2005; Tannenbaum & Berkovich, 2005). In Doyle's (2013) study of Estonian and non-Estonian parents, bilingualism emerged more as a natural by-product of family interaction rather than a predetermined goal. His reference to "stronger roots" in the title points to the emotional dimensions of FLP. Kopeliovich's (2013) longitudinal study offers an optimistic perspective on multilingual parenting. Situated in Israel, the study highlights the importance of family-centred approaches to language use at home. Thus, the term "happylingual" in the title was coined pointing to this approach. These perspectives emphasise the affective and attitudinal factors, highlighting relational dynamics that underpin language practices, none of which are static.

(2) Fluid family language practices

Recent studies show that families often adopt more fluid and flexible language use rather than strictly structured approaches like one-parent-one-language (OPOL), heritage-language-at-home (HLAH), and hot-house immersion (Guardado, 2018). Palviainen & Boyd (2013) show that in multilingual households, parents often make pragmatic language choices on contextual factors and moment-to-moment interactions, which prioritise family cohesion and wellbeing. Similarly, Park's (2023) study shows that although the families took an OPOL approach, with mothers using mostly Korean while occasionally switching to English. Further studies show the linguistic realities of multilingual households adapting to evolving family language use and during major shifts in social contexts (Clyne et al., 2015; Curdt-Christiansen, 2013b; Hatoss, 2023).

Recent studies explore new conceptualisations of languaging that challenge deficit views of non-standard language use in multilingual households. Antony-Newman (2022) offers the concept of plurilingual parenting, while Song (2016) explores the nature of translanguaging practices of bilingual children through home literacy activities. These studies show the development of multilingual repertoires of families as they are lived and shared at home, showing that plurilingual and translanguaging practices occur beyond the classroom and formal language education (Vallejo & Dooly, 2020).

2.3 Parental beliefs informing FLP

This study builds on existing literature on parental beliefs, particularly impact beliefs, identity and belonging, parental aspirations and investment, by examining how these interconnected dimensions shape the dynamic and socially responsive FLP of a mixed-heritage family in NZ.

2.3.1 Language beliefs vs. ideologies

Distinguishing between beliefs and ideologies, initially, is crucial for understanding the dynamics of individual FLP and its interaction with societal norms. This distinction is also helpful to understand factors that promote LM or shift, and the tensions between personal beliefs and societal norms in relation to parents' decision-making and enacting of their FLP (King & Fogle, 2006). Language ideologies are socially and culturally embedded conceptions about the value of languages. As such, they can shape collective behaviours and norms often reinforced in education, media and public discourse (King, 2000; King & Fogle, 2006; Spolsky, 2004, 2012). Therefore, ideologies can influence parental decisions around bilingual or multilingual childrearing (Curdt-Christiansen, 2009; King et al, 2008).

Language beliefs, conversely, refer to personal convictions, perceptions or understandings which are shaped by individual experiences and social interactions (García, 2012; King & Fogle, 2006; Spolsky, 2004, 2012). Although informed by broader language ideologies, beliefs are closer to the daily practices and negotiations that families engage in as well as the values and attitudes key family members possess (De Houwer, 1999). Hence, the term “parental beliefs” will be used in this case study to emphasise the immediate, experience-based convictions that emerge from parental perspectives.

2.3.2 Impact beliefs

Critical to effective FLP, impact beliefs are parents’ convictions that their efforts directly influence their children’s language development (De Houwer, 1999). These beliefs position parents as language managers that guide and support intergenerational transmission (Spolsky, 2021). Nakamura (2019) identify impact beliefs as key predictors of parental engagement and persistence in her study of interlingual marriages in Japan. Kopeliovich (2013) further emphasises that a positive attitude towards the HL is crucial to support sustainable language practices within the family. Impact beliefs, therefore, highlight the connections between self-perception, conviction, and action within FLP.

2.3.3 Linguistic identity work and belonging

The interconnectedness of language and culture is a central dimension of FLP. Language plays a role in shaping identity, self-concept, and belonging to one’s ethnolinguistic heritage (Antony-Newman, 2022; King & Lanza, 2019), while cultural connection supports intergenerational language transmission; thus, demonstrating that language and culture are intrinsically bound up (Kramsch, 1998).

Parents often view HL as intertwined with cultural identity. Berardi-Wiltshire's (2018) study shows parental beliefs that using Spanish affirms parental cultural identity and helps to develop their children’s sense of self. Guardado (2002) similarly concludes that cultural identity is tied to the maintenance, and loss of Spanish in Hispanic families in Vancouver. Park (2022) reveals contrasting parental beliefs of Korean, either as essential to heritage and family bonds or simply a practical secondary language; thus, resulting in different approaches to Korean HLM in these families. Ellis & Sims (2022) show parental linguistic identities, histories and experience shaping their FLP, influencing how they perceive belonging in their remote community in Australia. The role of language practices to preserve Iranian cultural identity, despite it being contested, were explored in studies by Gharibi et al (Gharibi & Mirvahedi; 2021; Gharibi & Seals, 2019).

Identity development as expressed in FLP is widely discussed in literature (Blackledge & Creese, 2010; Duff, 2015), as they intersect issues of belonging and agency in multilingual and transnational families (Canagarajah, 2008; King & Lanza, 2019). Taylor-Leech's (2022) study highlights how individual family members drew on their language practices and resources to enact multiple ways of being and belonging in their new community, thus shaping their emerging identities in their host country while retaining connection with their homeland. Jeon's (2008) study explores the shift of language beliefs, from assimilationist to pluralist views, adopted by diverse groups of Korean migrants depending on their life circumstance. These studies show that personal histories, ethnic identity and contextual influences play a crucial role in shaping language beliefs and HL transmission practices in migrant families, while also highlighting the relational and collective orientation of families since FLP decisions often reflect broader aspirations for cultural continuity and social inclusion (Mohamed, 2024; Yates & Terraschke, 2013). Thus, highlighting the symbolic power of identity and language embedded in FLP within its sociocultural contexts (García, 2012; Spolsky, 2004).

2.3.4 Aspirations, investment, vision

Parental aspirations refer to imagined and future-oriented beliefs that guide FLP decisions, Seals & Beliaeva (2023) theorise aspirational FLP as a concept for understanding how families may go beyond practical strategies to align their language practices with imagined linguistic identities and broader social goals. The authors draw on concepts of investment (Norton, 2000; Norton Peirce, 1995) and imagined future identities (Norton & Toohey, 2011), revealing that belonging and participation in society as key drivers for these aspirations. Hua and Wei (2016) examine transnational families navigating multilingualism and identity across generations, highlighting how linguistic practices and HLM are strategic, relational and future facing, rather than clinging to nostalgic notions of identity. This shifts language practices as reactive to external pressures to a purposeful, aspirational practice shaped by present realities and imagined futures.

Parental investment in FLP has emotional and psychological dimensions tied to imagined possibilities. Noar (2024) and Tannenbaum (2005) highlight how emotions and vision shape parental aspirations for belonging, continuity, and self-fulfilment can be influential in FLP. This emotional investment often emerges from the tensions and dilemmas of migration, prompting parents to reflect on what they hope their children will inherit. Purkarthofer (2019) shows that such reflections begin before parenthood, with expectations and imagined FLP forming through internal and unspoken processes. These acts of anticipating and envisioning depict family members' reflexivity and awareness of

positioning and desires, which in turn shape how language is enacted and sustained within the family. Thus, FLP becomes a site of emotional multilingual practice that is affectively charged while being future-oriented (Curdt-Christiansen & Iwaniec, 2023).

Parental aspirations of multilingual families often orient their language practices towards social connection and empowerment. Berardi-Wiltshire (2018) highlight that Spanish-speaking migrant parents often view bilingualism as a bridge across social and cultural divides to foster intercultural understanding and enrichment. This reflects a vision of HL as a tool for inclusivity and societal contribution. Similar themes emerge in a study of non-Māori learners learning te reo, revealing participants' beliefs about the value of te reo in terms of personal development but in relation with others (Berardi-Wiltshire et al., 2023). This study shows dimensions of social justice, nation building, and investment of non-heritage speakers in supporting LM and revitalisation efforts. Song (2023) shows the importance of valuing parents' aspirations to support their children's language development, multilingual literacies and relational capabilities as they align with inclusivity and justice-oriented understanding of language in society. These studies draw attention to how FLP and broader language policies respond to sociopolitical realities that negotiate linguistic and cultural continuity as co-constructed in communities (Curdt-Christiansen, 2013a). Even though aspirations, investment and vision are powerful drivers of FLP, language and cultural transmission is not guaranteed as it requires agency, support and community acceptance (Little, 2020). Moreover, these complexities are more pronounced in mixed-heritage families where multiple identities and cultural reference points intersect and must be navigated.

2.4 Tagalog maintenance and language use of Filipino families

2.4.1 Language shift

Umali's (2016) research contributes to both HL research and Filipino scholarly representation on Tagalog maintenance in Aotearoa. Her study reveals that despite positive attitudes toward Tagalog, most Filipino families use English to accommodate non-Tagalog speakers at home or in the community; and without deliberate LM strategies and use of Tagalog, LS to English is highly likely (Umali, 2016).

Osalbo (2011) explores Filipino identity in relation to HLM, shift and loss, connecting these struggles to the Philippines' colonial history and the pressures to assimilate in American society. Her multi-generational study reveals that the older generation tended to discourage their children from using Tagalog or regional languages, which led younger generations abandoning their linguistic and cultural heritage. These dynamics reflect broader negotiations of identity shaped by sociopolitical histories (Canagarajah, 2008; Norton, 2000; Pavlenko & Blackledge, 2004), while also showing such linguistic practices socialising young people into the norms of LS (Smith-Christmas, 2014).

2.4.2 Language competition and language accommodation

Buckingham (2021) attributes Tagalog's low intergenerational transmission in Aotearoa to the dominance of English in co-ethnic and interethnic communication and the prevalence of regional Philippine languages. Relevant to this case study, she points to the linguistic influence of majority-language partners in interlingual marriages, limiting children's exposure to Tagalog and regional languages. Lising (2018) analyses census data on Philippine languages in New South Wales in Australia, noting that while Tagalog is the most widely spoken, regional languages also have a strong presence, echoing the data in Aotearoa. Chik et al (2019) also notes the pressures of language competition and dominance of English over community languages like Tagalog in metropolitan Sydney. Axel's (2014) study also shows similar trends in the USA, noting that Tagalog competes with major languages such as English and Spanish which are supported institutionally through language policies in schools, business and other civic contexts.

2.4.3 Challenges to identity and belonging

An important, yet overlooked aspect, is how language intersects with identity, belonging and legitimacy. Fogle's (2013a) seminal work captures this perspective through the experience of Robyn, who identifies as African American Filipino who grew up bilingually in the American south. Despite her linguistic ability, she was often not perceived as bilingual and describes feeling excluded from full participation in Filipino communities. This experience highlights questions of legitimacy tied to identity negotiation and group acceptance. Lising (2022) highlights the proficiency and multilingual repertoires of Filipino migrant families and how their identities are negotiated, showing the tendency of privileging English and Tagalog as lingua franca in diverse Filipino communities, relegating other Philippine regional languages aside. Despite the personal and socially meaningful markers of ethnolinguistic identities of Filipinos, their language choices are shaped by external pressures and beliefs about language prestige and status.

Recent studies highlight the tensions and challenges that mixed-ethnic children who experience disconnection from their linguistic and cultural heritage. Nakamura (2020) explores the "language regrets" expressed by grown Filipino Japanese children in Japan revealing non-transmission of Tagalog at home such as prioritisation of Japanese and English. Similarly, Ngo (2024) examines the loss of mother tongue, and the emotional labour involved to reconnect, and the perspectives of being "in-between language-worlds". The social and psychological effects of language loss and attrition are discussed in Nuñ Nández (2011) autoethnography of losing Polillohing Tagalog, a variety of the Tagalog language in the Philippines. It provides a unique perspective where Tagalog is the dominant language that Polillohing is in competition with. These studies show hints of how people navigate, reconcile and resist these pressures and the challenges of being multilingual and navigating multiple heritages.

2.4.4 Multilingual repertoires and fluid language practices

Fluid language practices are evident in the Filipino communities in Aotearoa. Umali (2016) and De Bres (2017) both highlight code-switching and flexible use of multilingual resources of Filipinos, which is also a very common discourse and linguistic feature in the Philippines (Bautista, 2004). Although, Pacoma (2020) focuses migration and diaspora research, he notes the multilingual practices of Filipinos and their use of social media to sustain their linguistic and cultural identities and to connect with fellow Filipinos globally.

In a recent study, Moro & Russo (2024) discuss the multilingual practices of Filipino speakers from two generations in Italy. Similar trends of LS were found, however, the

mixing of Tagalog, Italian and English in parent-children interactions were prevalent. This echoes Lanza and Svendsen's (2007) study of the Filipino diaspora in Norway, also showing the community's use of mixed codes of Taglish, a blend of Tagalog and English, and Tagnorsk, blending Tagalog and Norwegian.

Despite the size of the Filipino diaspora in Aotearoa and elsewhere in the world, Tagalog remains vulnerable to intergenerational loss due to factors like LS, competition with dominant languages and lack of institutional language policies to support it. Challenges to linguistic continuity are also compounded by assimilation pressures and identity-based tensions. However, language practices such as code-mixing reflect flexible and dynamic strategies of Tagalog use, and potentially transmission. These perspectives also reveal that HL development and disconnection are deeply affective and shaped by desires of belonging, acceptance and legitimacy.

2.5 Dynamics in linguistic intermarriage families

2.5.1 Overview of linguistic intermarriage research intersecting with FLP

Linguistic intermarriage has emerged as a critical site for examining how language ideologies, linguistic repertoires and gender intersect to shape FLP and HLM practices. Torsh (2018) highlights how these intersections often produce gendered expectations around who performs the “language work” of bilingual or multilingual childrearing. Early conceptualisations of linguistic intermarriage, often framed in terms of exogamy or mixed marriages, tended to associate such unions as unfavourable to LM (Clyne & Kipp, 1997; Pauwels, 1985; Stevens, 1985). However, later research, notably Piller (2001), critiques these deficit views and calls for greater attention to the ways in which migration, identity, intimate partnerships, language beliefs and power dynamics influence linguistic intermarriages.

This study uses the term “linguistic intermarriage” to refer to the concept as defined by Torsh (2019), while also using terms *interlingual*, *mixed-heritage* or *intermarried* to describe partnerships or families, following Guardado (2018), Okita (2002), and Park (2022). The present case study focuses on a mixed-heritage partnership between a Filipino and Pākehā, both of whom are engaged in the maintenance and transmission of Tagalog and Filipino cultural identity to their children. The following sections will review literature that focus on FLP in interlingual family contexts.

2.5.2 FLP in mixed-heritage families with Filipinos parents

(1) English-dominant settings

Filipino representation in FLP and linguistic intermarriage literature remains limited. However, existing studies offer some insights into the complexity of language choice, LM in such in interlingual relationships. In Torsh's (2018) thesis, for example, a Filipino woman recounted her husband's request to speak English to his Australian-born children from a previous marriage. As a result, the woman's son who used to speak Tagalog with her also switched entirely to English. This account shows how rejection of one's language can lead to marginalisation, disconnection and reduction of oneself. Similar challenges were evident in Yates & Terraschke's (2013) study of mothers in mixed-heritage relationships also in Australia. Lourdes, a Filipino mother, viewed her Bisayan language as having no social or economic value compared to English and or even Tagalog, compounding this was her partner's dismissal of using Bisaya at home, leading to non-transmission of Bisaya to her children. Such experiences show how societal language hierarchies and deficit attitudes towards HLs can jeopardise aspirations for multilingualism and cultural continuity, often creating tensions that are difficult to reconcile.

(2) Non-English-dominant settings

In Japan, Yamamoto (2005) observed that Filipino Japanese couples mostly use Japanese at home with minimal use of the Filipino partner's language and sometimes a third language, often English, serving as a lingua franca. This pattern reflects language prestige as minority languages with lower status like Tagalog are used far less with children than the dominant or higher status ones like Japanese or English, often leading children with limited affiliation to Filipino identity or language (Jabar, 2013; Yamamoto, 2002). In multilingual Malaysia, Dumanig and David (2011) and Dumanig et al (2013) show that many Filipino Malaysian families prefer English as the main home language, with code-switching into Malay or Chinese, while Tagalog is typically a deprioritised language at home, mainly introduced to help children communicate with Filipino relatives rather than for cultural reasons.

In both Malaysian and Japanese studies, language choices of interlingual families often intersect with identity and power dynamics. The prioritisation of English reflects societal language ideologies that favour English or the society language for upward mobility, but at the expense of the Filipino HL. However, in English-dominant contexts like Australia, Tagalog competes mainly with English while other regional Philippine languages are

deprioritised. What is also revealed in these studies is that usually the Filipino partners, often mothers, are the ones who contend most with the effects of FLP and language choice at home, while shouldering most of the language work.

2.5.3 Other key issues in FLP in linguistic intermarriages

FLP in linguistic intermarriage is shaped by place, migration histories, identity and beliefs, with dynamics and tensions varying across family types and individual members. While this study focuses on a married, heterosexual couple, it acknowledges the heterogeneity of partnerships and the importance of recognising gender as non-binary and diverse family structures.

(1) Gender discourses

Dominant discourses often show HL development in families as a maternal duty. In unions where both parents are from languages other than English background, the assumption remains that mothers should orchestrate the linguistic upbringing of the children (Ellis et alia, 2018; Piller & Gerber, 2021). Torsh (2022) posits that this comes from the “mother tongue” ideology which implies that language development and transmission is the mother’s responsibility, even if they have little or no proficiency. Consequently, mothers perform labour intensive efforts to sustain the minority or HL due to personal idealisations and social expectations of motherhood.

(2) Mother’s roles

Key literature from Okita (2002) illuminates the pertinent issues of the “invisible” work and emotional labour of bilingual childrearing in Japanese British families in the UK. Mothers like in Okita’s study tend to be minoritised as the family resides in the father’s linguistic and cultural community. Inevitably, they become guardians of Japanese language, which some women willingly shoulder, while some reject these culturally gendered ideologies by choosing English as the home language. Thus, reflecting deep cultural and identity negotiations of mothers within these households.

Torsh’s (2020) contribution to the literature highlights the pressures of minoritised migrant mothers who often shoulder inequitable divisions of labour and responsibilities compared with their native-born partners in Australia. Building on this Torsh (2022) later conceptualises “intensive mothering” expectations in relation to HLM. Yates and Terraschke (2013) also note the disadvantaged position of migrant mothers in promoting

their HL in the family, while acculturating to a new environment and learning English at the same time. Some mothers were found to be overwhelmed with these expectations that they abandoned their HL development goals (Tsushima & Guardado, 2019).

Nakamura's (2016) study of Thai migrant mothers in interlingual marriages in Japan show them to speak Japanese to their children due to misguided beliefs that Thai exposure would delay their Japanese development. Increasing their language anxieties is their perceived lack of Japanese literacy skills, leading them to feel inadequate in supporting their children particularly in their schooling. These challenges often lead to incorrect perceptions that that bilingualism is a hindrance rather than a strength. In contrast to these studies, Nakamura (2019) provides evidence that parental impact beliefs shape practices that support bilingual development of English by English-speaking parents in Japan. Although English has the advantages of being a high status and valued global language, the study shows that parental beliefs and attitude, spousal and community support can foster bilingualism and biliteracy in children.

(3) Father's roles

Fathers' engagement in FLP tend to be influenced by prevailing gender norms and their own language background. Many fathers are shown to adhere to the breadwinner expectations, treating language work as peripheral to their responsibilities or generally lax in their commitment to bilingual parenting (Piller & Gerber, 2021; Torsh, 2020; 2022). In studies where fathers do support HLM or bilingual parenting, they defer to the mother as the language decision-maker, who often require prompting to actively participate in the language work (Ellis et al, 2018; Torsh & Lising, 2022). In one study, a Korean mother unable to provide linguistic input in Portuguese, actively took her child to Brazilian festivals to expose him to the language and people, since her partner did not wish to use Portuguese at home.

However, there are studies that show that positive engagement of fathers in their respective FLP. Al-Sahafi (2015) documents how Arab fathers are active in their children's literacy development of Arabic writing, showing positivity towards their HL which foster their children's bilingual development. Kim and Starks (2010) show how Korean fathers provide resources and leverage their paternal authority to enforce FLP. Moreover, Doyle (2018) demonstrates that fathers also engage in language work which contrasts to literature underscoring fathers' passivity or indifference (Okita, 2002; Nakamura, 2016; Torsh & Lising, 2022; Yates & Terraschke, 2013). However, Doyle points out that these efforts were constrained and determined by other variables such as child agency and community support, and the multilingual nature of Tallin, Estonia.

(4) Monolingualism

In English dominant societies, pervasive monolingual ideologies give English a higher status, as is the case in Aotearoa (East, 2009; Major, 2018; May, 2015). This undermines the value of other languages in the community and further complicates the LM efforts of heritage partners in interlingual families, who often navigate FLP in complex power dynamics manifesting in their language choices (Piller, 2001; Torsh, 2019; Torsh & Lising, 2022). Kirsch (2012) ties monolingual discourses to a lack of support for mothers raising their children bilingually in Luxembourgish and English in the UK, which are compounded by the challenges of geographic isolation. Minoritised HLs are already in competition with more powerful languages (Curdt-Christiansen, 2009; Guardado, 2018; Yamamoto, 2005), however, many parents view multilingualism through monolingual lens (Piller & Gerber, 2021). Emerging research critiques this discourse by promoting the view of multilingualism as a social process, rather than stigmatising non-standard and fluid language practices such as code-switching (Palviainen, 2020a; Song, 2016). This also raises questions on the perceptions and validation of who counts as bilingual or multilingual (Boltokova, 2017; Truan, 2024; Zubrzycki, 2019).

(5) Power dynamics

Pervasive asymmetrical relations in interlingual families are an issue in linguistic intermarriages, with Piller (2001) showing these power imbalance disadvantages migrant women, who are often economically dependent with little or no community support. Yates and Terraschke (2013) reveal that majority-language partners who do not speak the minority language may feel excluded when it is used at home, leading to resistance and discouragement towards bilingualism, leading to tensions and challenges to HLM in such situations. However, there are noteworthy instances where the opposite occurs, highlighting that power relations can be bi-directional. Jackson (2009) shows power and linguistic authority shifting in favour of a Japanese mother proficient in both English and Japanese, compared with her husband who is monolingual. This allowed the mother to mediate and translate interactions between her partner and their children; thus, becoming the “communication gatekeeper” of the family. While her husband was anxious of his weaker linguistic position, he was both accepting and resigned to this imbalance as they were living in Japan. Piller & Gerber’s (2021) analysis of online bilingual parenting forums shows that fathers were frequently viewed as “problematic bilinguals” or “problematic parents” and their contributions to FLP were misjudged or devalued. Similarly, Doyle (2018) found that fathers who actively engaged in HLM reported being perceived as “odd”, reflecting societal assumptions that caregiving and language work are maternal domains.

Taken together, these studies reveal how power, language and societal ideologies interact with HL development efforts in families often in consequential ways. Despite strong parental commitment, many migrant parents remain unsupported at home and in the community, often becoming the sole source of HL input. These challenges are compounded by power imbalances, dominant monolingual ideologies that often marginalise the efforts of HL speakers in interlingual families.

2.5 Children's agency

Although this study did not directly investigate children's perspectives, the concept of child agency is central in FLP discourse; therefore, it is worth a cursory review. Smith-Christmas (2022) highlights children's dynamic and relational nature in shaping language interactions with adult family members in her study of Irish Polish families in Ireland. Similarly, Curdt-Christiansen and Sun (2022) demonstrate that children actively negotiate, challenge, resist or transform established family language practices, which is a view echoed across the literature recognising children as agentive participants in FLP (Bui & Filipi, 2024; Fogle, 2013; Little, 2023; Wilson, 2020).

While children's agency in FLP is well-researched, it remains underexplored in the Aotearoa context, particularly in relation to how they respond to the wider linguistic landscape. Although it is beyond the scope of this study, I acknowledge the importance of including youth perspectives on LS, maintenance and reclamation of their communities, as they inevitably have the responsibility for sustaining linguistic and cultural continuity (Odango, 2015).

2.6 Influence of community, society and environment on FLP

Sociocultural, political and other external forces shape, influence and at times constrain FLP (Curdt-Christiansen et al., 2023; King, 2016, King & Lanza, 2019). However, families are not passive recipients of these forces as they negotiate, circumvent and assert their agency informed by their beliefs (Canagarajah, 2011; Lanza, 2021; King, 2023). Therefore, a deep understanding of the dynamic relationship between family, place and society is needed as it plays a critical role in how families plan, imagine and enact their FLP over time (Purkarthofer, 2019; Smith-Christmas, 2017).

While extended families play a crucial role in FLP by supporting HL transmission, fostering cultural connection and identity (Park, 2022), not all families have the privilege of proximity to relatives, which makes community-based support especially vital. Canagarajah (2008)

emphasises the reflexive relationship between family and community, arguing that families are not self-contained units but are shaped by broader historical and sociopolitical forces. He exemplifies the legacies of colonialism in Sri Lanka, which still impact the Tamil diaspora he engaged with in diverse ways. The study shows that communities and families are not monolithic, which has implications on how such families maintain their HL alongside or within their cultural community.

Community involvement provides families spaces for cultural affirmation, connection and support which then foster a sense of pride and belonging (Kim, 2019; Park, 2022). Buckingham (2021) attributes the favourability of intergenerational transmission of Korean and Samoan because of the vitality of their communities, strengthening heritage identity for both parents and children. Nakamura (2019) further illustrates how participation and contribution in community-driven initiatives such as parent-run playgroups can reinforce parental impact beliefs. Such communities of practice (Wenger, 1998) provide not only practical support but also a sense of collective investment in HL and cultural development efforts.

In the absence of HL speech communities, digital spaces offer crucial affordances for maintaining HL use and a sense of community connection. As Torsh and Lising (2022) note, digital communication enables families to maintain ties with home networks, reinforcing FLP goals and cultural continuity across distances. Palviainen (2020b) highlights how families enact multilingual practices using digital screens as extensions of the home, which help support LM and a sense of belonging in transnational or diasporic contexts.

2.7 Gaps in the literature

This study addresses several gaps in FLP and HL development research, including the underrepresentation of Filipino families and the lack of attention to relational and cultural values of heritage parents and how cultural worldviews shape their beliefs. In Filipino culture, concepts such as *kapwa* and *kababayan* underpin relationality (Erpeló, 2020; Labor & Gastardo-Conaco, 2021; Reyes, 2015), including research methodology (Pe-Pua, 1989).

Tagalog maintenance remains scarcely documented in Aotearoa with Umali (2016) as one of very few studies from an insider perspective. Furthermore, research rarely considers FLP that includes the official languages of *te reo* and NZSL. By exploring a mixed-heritage family navigating these contexts and dynamics, this study contributes to FLP discourse by showcasing socially conscious, multilingual practices grounded in relational values and providing a glimpse into how families enact their role as *tangata tiriti* (Dam, 2023).

3 Research design and methodology

This section outlines the methodological decisions from design to implementation including rationale in line with fulfilling the requirements to answer the research questions.

3.1 Research design

3.1.1 Research design and rationale

Since the research aims to examine the beliefs influencing FLP of a mixed-heritage couple, while considering their environment and communities in the broadest sense, qualitative research methods are most appropriate in achieving this (Creswell, 2013). Combining qualitative methods with a constructivist approach and inductive inquiry helps to facilitate participants' deep reflection and perspective and open dialogue to uncover the complexities of one's own and shared linguistic journey (Creswell & Creswell, 2018, p. 383).

Narrative inquiry is used in this research to promote rich, thick descriptions of participants' reflections, insights and stories, which are necessary to capture the complexities of their linguistic lives, and to situate these contextually (Brown, 2004; Pham, 2024). Using a narrative inquiry approach also helps to keep in mind that research is a sense-making process that is inherently relational as we engage with the lives of our participants (Barkhuizen, 2019; Murray, 2009).

On the other hand, a case study approach helps to fulfil an in-depth exploration and dual perspectives of the personal and relational aspects of parental beliefs and experiences to their FLP (Hua & David, 2008). Moreover, since the research focuses on one set of parents only and not on general patterns of a population, a case study design is the most appropriate in this research (Duff, 2011).

3.2 Ethical considerations

Ethical considerations were explored all throughout the research process, particularly at the early research design stage. This study was designed with ethical and cultural responsiveness in mind in line with Massey University's *Code of Ethical Conduct for Research, Teaching and Evaluations Involving Human Participants* (2017). Given the

Aotearoa research context, I was guided by te ao Māori principles such as manaakitanga (care and responsibility) and whanaungatanga (relationships), shaping how I enacted my role as a researcher. From the outset, the study aimed to be inclusive of non-traditional families, with recruitment materials explicitly welcoming gender-diverse and non-normative family structures. The participant information sheet also adopted inclusive language, referring to Filipino HLs, rather than centering Tagalog. Embedding these values, along with notions of ethicism at the design stage (Hadley, 2017, p. 68), ensured that ethical and methodological decisions were grounded in principles of inclusivity and responsiveness.

Before submitting a low-risk human research ethics application, I engaged thoroughly in the programme's research preparation tasks such as research design, risk assessment, and drafting participant information sheets and consent forms. These tasks, with feedback from my supervisors, enabled me to identify and address potential concerns such as issues of informed consent, confidentiality, data security. Productive discussions with supervisors, peers, and other faculty members further shaped my thinking, particularly around ensuring that participants were fully informed about the interview format, duration, and their rights. These conversations also helped me to consider my own physical and psychological safety during data collection, especially when conducting interviews in participants' homes or other venues. Therefore, all interviews were arranged in mutually agreed-upon locations, and I informed trusted contacts about my location. I reminded participants of their rights before every interview session. All recordings and transcripts were stored on a secure, password-protected device with identifying details anonymised during transcription.

Prioritising ethical conduct, I deliberately delayed recruiting participants until I had completed all necessary research preparation tasks and engaged in the ethical review process. Only after addressing these ethical considerations and putting appropriate safeguards in place was the study formally approved as low risk. At this point, recruitment began, with two couples who met the study's criteria of being in interlingual partnerships who, actively even if modestly, support Tagalog language use in the family. Clearly defining inclusion criteria, specifically the presence of a non-Filipino partner supportive of HLM, ensured alignment with the study's aims and helped avoid potential discomfort or conflict where family language use may be a source of tension. As Duff (2011) argues, thorough engagement with institutional ethical protocols prior to recruitment is essential, a stance echoed by Brown (2004) in emphasising informed consent, privacy, confidentiality, all of which should be prioritised throughout the research process.

As a Filipino researcher in an interlingual marriage, I bring an insider perspective to this study, which afforded some advantages such as shared linguistic and cultural knowledge, affinity, and building rapport and trust with participants quickly. While such positioning is often valued by participants (Taumoefolau et al., 2002), it is not without complications. Hence, I engaged in ongoing reflexivity to be aware of my own assumptions, biases and potential tensions (Walisundra, 2023). Drawing on practices such as journaling, peer and supervisor debriefing, and engaging with the scholarly discussions of reflexivity in research (Canagarajah, 2008; McKinley, 2016; Nakamura, 2016; Taylor-Leech, 2022). In line with Holliday (2016), I view positionality not as something to overcome, but as something to critically engage with of ongoing process of examining how my background, relationships, intentions and many other factors shape the research.

3.3 Methodology and implementation

3.3.1 Data collection methods and rationale

In line with the research aims and design, semi-structured interviews were used as the main data collection method as they balance the in-depth exploration and meaning-making of participants' perspectives and experiences with a focus on the research questions (Dörnyei, 2007; Saldaña, 2013). This approach also aligns with FLP research, where semi-structured interviews are widely used to investigate the interplay between language beliefs, practices, and contextual factors within multilingual families (Curdt-Christiansen, 2009; Okita, 2002; Yates & Terraschke, 2013). It allowed me to adapt follow-up questions based on participant responses, enabling rich, descriptive and emergent data to surface, while capturing the complexities of FLP in mixed-heritage contexts. In line with Talmy's (2010) view of interviewing as a social practice, these conversations reflected the contextual dynamics of the participants' environments. Furthermore, I drew on a Filipino research method called *pagtatanong-tanong* (Pe-Pua, 1989), which is grounded in relationality, respect and contextual sensitivity; thus, shaping the interviews on shared cultural understanding, enhancing rapport and fostering trust.

To ensure the appropriateness, tone, and clarity of my interview questions, particularly for non-Filipino participants, I conducted pilot interviews with two sets of friends and a sibling, all of whom are in interlingual partnerships. This process offered valuable feedback that helped refine my questions, improve my delivery, clarify my intentions and anticipate potential challenges during data collection.

3.3.2 Interview questions

The interview guides were loosely structured around initial framing and open questions designed to set the stage and elicit participants' backgrounds and narratives, while also being responsive to nuance and opportunity (Richards, 2003). I would prompt the participants to elaborate by saying "can you tell me more...", while giving ample space for pause and introspection. This approach encouraged reflection and storytelling, consistent with narrative inquiry and qualitative interviewing techniques (McCracken, 1988). While the questions provided direction, they were flexible enough to allow for follow-ups and emergent topics based on participants' responses. I also drew on strategies such as revisiting prior comments, aligned with techniques like to deepen reflection and clarify meaning (Dörnyei, 2007; Talmy, 2010). I also used techniques such as hypothetical questioning such as "if someone asked you for advice on how to maintain and use Tagalog at home, what would you say?". This imagined scenario elicits values or beliefs that may not have surfaced through direct questions or self-reports of their experience, and it explores decision-making processes and rationale for their chosen approach or response.

3.3.3 Implementation process and rationale

(1) Whanaungatanga

Before data collection began, I held "whanaungatanga" sessions with each couple to prioritise relationship-building and set clear expectations. These sessions created space for relational connection, allowing participants to ask questions, suggest changes and to be familiarised and comfortable in the research process. I clarified the nature of the research in relation to voluntary participation, informed consent, recording protocols, the right to withdraw or pause at any time, the scope of the study focusing on FLP and Tagalog maintenance. In this session, participants were able to schedule the time and setting of their interviews, reinforcing a participant-led approach. As a gesture of gratitude and in line with pagtatanong-tanong (Pe-Pua, 1989), I brought food as koha to honour their time and generosity.

(2) Interview procedures

All of the interviews occurred in 2024, with separate whanaungatanga sessions for each couple held in April. At the participants' request, interviews took place in their homes

between May and July on days and time of their choosing. Interviews were conducted in two stages: as an individual parent and as a joint couple. A week gap between interviews were scheduled to allow time and space for any reflection to emerge. This gap also gave me time to transcribe, conduct initial coding, gather general themes and emergent data for member checking and for follow-up conversations.

Each parent participated in two individual interviews lasting between 45 to 75 minutes. Interviewing them separately allowed for focused exploration of their unique perspectives and experiences, particularly valuable in a mixed-heritage context where language backgrounds and some beliefs differ. This method reduced the risk of influence from the other partner (Beauchamp & Childress, 2001, as cited in Little, 2020), and also supported triangulation of perspectives to enhance analytical rigour (Jackson, 2009).

A final joint interview was conducted with each couple, lasting around an hour. These sessions enabled parents to co-construct meaning and layered perspectives, clarify one another's perspectives, and reflect on their collaborative strategies. This design captured both individual and shared dimensions of their FLP, offering a richer understanding of the interplay between beliefs and practices in their day-to-day lives.

(3) Recording and transcribing

Participants were informed that interviews would be recorded via the Voice Memo app on my iPhone and transcribed using Otter, an AI-based transcription tool. All participants consented, recognising the necessity and importance of accurate documentation. However, Otter proved unreliable, often omitting large portions of speech and generating transcripts with significant errors. Because of these limitations, I opted to transcribe all interviews manually within the platform. This ensured the accuracy and authenticity of my participants' voices and allowed me to capture the nuances of speech, phrasing, tone and paralinguistic features like laughter, pauses and shifts in intonation.

While Otter was limited, it was useful for identifying broad themes, which alongside my field notes, helped shape follow-up conversations and deeper engagement with the data. Moreover, manual transcription, though labour-intensive and time-consuming, enabled me to become thoroughly immersed in the narratives and more attuned to the meanings in my participants' responses, informing both analysis and the findings.

(4) Field notes and observations

In addition to the interviews, I kept detailed field notes and observations to document contextual and relational factors shaping the participants' language practices. These field notes were designed to capture the broader environmental and contextual factors in which the interviews took place such as family photos indexing their Filipino identity and the bilingual books that the parents showed me.

These supplementary data enriched my understanding of the contextual, interpersonal, emotional dynamics underpinning the respective FLP of each family. It also allowed space for my own reflections, including moments of resonance, empathy, or emerging insights. As a form of contextual triangulation, these observations deepened the analytical process and offered a more holistic view of how FLP is experienced, enacted and negotiated in real life, not just in the literature.

3.3.4 Changes and difficulties

The original thinking involved presenting a comparative analysis of two couples, however, it became clear during data collection and initial analysis that managing two case studies exceeded the scope and time constraints of this project. As a result, I refined the study's focus to a single, in-depth case study, which allowed for richer, more detailed analysis aligned with the project's aims.

During the research process, I encountered challenges in balancing research with personal and professional commitments, as well as managing a demanding workload, particularly of manual transcription within tight timelines. These pressures were alleviated through flexibility in adapting my research design, regular feedback and supervision support, and ongoing self-reflection.

3.4 Data analysis

3.4.1 Data analysis approach

While this study primarily uses thematic analysis (TA) to identify and interpret patterns and relationships across the data (Braun & Clarke, 2006; 2022; Byrne, 2022), it is also informed by grounded theory (GT) principles where themes and categories emerge inductively from the data (Strauss & Corbin, 1998; Charmaz, 2014). I adopted GT's three-tiered coding process, open, axial, selective, to develop and refine the themes from data and to explore

the connections between them (Saldaña, 2013). This coding process, although labour-intensive and at times exhausting, it significantly deepened my inductive engagement and strengthened the analysis of thematic relationships.

3.4.2 Process

I conducted manual coding by reading each printed transcript multiple times, highlighting broad recurring themes such as language beliefs, identity, Tagalog use, and motivations for HLM in different colours. I also used different coloured pens to mark or underline specific details, vignettes, and I wrote extensive analytical notes in the margins. Through axial coding, I grouped related themes such as beliefs about community, Tagalog as identity marker, and fluid language practices, revealing how they intersected with broader themes. This led to selective coding, where I collated key themes and illustrative data excerpts in a Word document to construct two narrative accounts, one for each parent. This approach to data analysis ensured that the findings were empirically grounded.

Given my deep engagement with FLP literature and immersion in the data through manual transcription, and iterative coding, some preliminary themes had inevitably formed. However, my analysis was primarily data-driven and reflexive, aligning with approaches to TA (Braun & Clarke, 2006; Byrne, 2022). As Braun & Clarke (2022, p.158) note, analysis never occurs in a theoretical vacuum, making it crucial to remain aware of how assumptions and positionality may shape interpretation. To mitigate this, I engaged in personal journaling to process my thoughts. Furthermore, I examined my own speech in the interview transcripts to reflect on my role, and intentions of my rhetorical moves. I also wrote interpretive notes in the margins, critically responding to the interactions as part of ongoing reflexivity during analysis.

3.5 Research context

As part of ethical principles, Lanza (2008) reminds us that participants, especially from minoritised groups, must be treated as individuals, not as cultural representatives. This study takes that stance seriously, therefore this section introduces the research context and participants, situating their experiences within their own specific and sociocultural realities.

Participants were chosen through purposive sampling within the Auckland region, where I live and where there is a significant and diverse Filipino population. As a Filipino researcher with personal experience in HLM in interlingual partnership, I was particularly interested in

how other Filipino families navigate similar dynamics. I was transparent about my background and interests with the participants and remained critically aware of how my own ideological stance could shape the research process (Lanza, 2008).

3.5.1 Participants

I originally recruited four participants, but since I changed my research design to a single case study, this section focuses on the couple in the study. All the names used are pseudonyms, including the family name Pagasa-Hope, which I use when referring to them as a family.

(1) Yarra Pagasa-Hope

Yarra was born in the Philippines and migrated to Aotearoa with her parents in the late 1990s. An only child, she grew up in the Philippines in an English-speaking household where Tagalog was discouraged; even when spoken to in Tagalog, she was expected to respond in English to her parents. However, she occasionally spoke Tagalog in secret with extended family members, such as grandparents, who lived with them from time to time. Her schooling in the Philippines also enforced a strict English-only policy, with students punished for speaking Tagalog or other regional languages.

Soon after settling in Auckland, Yarra's shift to English deepened when she began primary school. She recalled being othered and teased by other children, though she appeared to take these experiences in stride, these reflections resurfaced during the interviews. In high school, she studied Spanish and found it easy due to its similarities with Tagalog, which made the subject enjoyable for her.

In her mid-teens, Yarra returned to the Philippines with her parents after years of limited family contact and connection, particularly before the social media era. The visit was transformative because for the first time, she was free to speak Tagalog without restriction or consequence. This experience sparked a renewed connection to the language, which deepened further at university where she spent more time with Filipino peers. However, feeling isolated by her limited fluency, she became motivated to improve her Tagalog so she could "vibe with her tribe". Around this time, she also began speaking more Tagalog with her parents, thus reclaiming her linguistic identity.

(2) Yaned Pagasa-Hope

Yaned is a Pākehā of English heritage, born and raised in Auckland. He attended multicultural schools and, although he studied French, he did not gain proficiency. He met Yarra at university, and from the beginning, he was socialised and immersed in Filipino culture through his relationship with Yarra and her parents. Hearing Tagalog spoken regularly, he felt comfortable in these settings, trusting that the family would include him and translate when needed. As Yarra and Yaned's relationship deepened, so did his connection to Filipino culture. They eventually got married and travelled to the Philippines shortly after the wedding. In preparation for the trip, his first travel experience, he learned basic Tagalog. The visit influenced his attitude towards Tagalog and Filipino culture, deepening his appreciation for Yarra's cultural roots and strengthening his motivation to learn Tagalog more, or at least retaining the vocabulary learned whilst in the Philippines. He recalls key language moments where his improved Tagalog pronunciation helped him feel like a legitimate Tagalog speaker and more connected to the community.

3.5.2 The languages the family uses

While Tagalog is the primary focus of this study, the family also actively uses NZSL and te reo alongside English and Tagalog as their HL. NZSL was introduced to support their eldest son Emilio's early communication needs, viewed not as a workaround but as legitimate language that had dual utility, communicating with their son, but also with a view to connect with the Deaf community. Te reo Māori, regularly encountered at Early Childhood Education (ECE) centres, is intentionally used and normalised at home, particularly by Yarra, as part of their commitment to bicultural principles of Aotearoa. Taken together, these languages form the family's evolving familylect, reflecting their inclusive, relational approach to language use and transmission.

3.5.3 Relevant family members

While Yarra and Yaned (Y&Y) are the only two participants in this case, other members are also mentioned in their narratives. These are Yarra's parents, Emmie and Jon, who live in nearby in the same neighbourhood. They often help the couple by looking after the two grandchildren. Y&Y have two children: Emilio, who goes to primary school, and Joey, who goes to ECE. At the time of the interviews, Emilio was 6 years old, and Joey was 2 years old.

4 Findings

This chapter presents the case study findings, which explores how the Pagasa-Hope family navigates their FLP, Tagalog maintenance and transmission as a mixed-heritage household. The findings reveal key themes from the parents' interviews: their beliefs and perspectives, language practices, and external support in maintaining Tagalog. Additionally, the themes highlight their individual and shared challenges in navigating their linguistic journey and family language dynamics. These themes are explored in the following sections.

4.1 Parental beliefs (Theme 1)

The Pagasa-Hope's FLP is shaped by Yarra's strong convictions and Yaned's supportive attitude and commitment. Their beliefs are indexical of their identities as they are shaped by lived experiences and sociocultural positioning. These aspects are examined in the following subsections.

4.1.1 Yarra's beliefs and goals

As the holder of Filipino heritage, Yarra's beliefs are the keystone to their FLP, of which she consistently links to the importance of identity, inclusivity and relationality. These beliefs originate from her own journey of language and heritage reclamation. However, while these beliefs stem from an inner process of self-acceptance, they extend outwards in shaping her family while influencing her social milieu. Her commitment to maintaining Tagalog is all-encompassing, connected to strengthening family bonds, contributing to the Filipino community, and fostering linguistic diversity in Aotearoa. Her beliefs and practices reflect an awareness of the collective good, as she actively integrates te reo Māori and NZSL alongside Tagalog transmission. In essence, she models an inclusive and multilingual outlook for her children.

(1) Embracing one's identity

For Yarra, language is a key marker of one's identity that strengthens her children's sense of self as "part of who you are". In the interviews, she consistently mentions her desire for them to embrace their Filipino identity, central to her commitment to Tagalog maintenance and transmission. This desire appears to be informed by her experience of HL attrition and

rejection of her Filipino heritage during her formative years as a young migrant to Aotearoa. She reflects:

My ethnicity kept haunting me growing up. I'm like, 'Why wasn't I proud to be Filipino when I was a kid?' That's when I grappled with like, 'Okay, I want to start learning, I want to start speaking a bit more Tagalog and hang out with more Tagalog-- Filipino friends.' Because like, your ethnicity can't run away from you. Your blood is your blood. It's gonna haunt you. {Laughs} But that's what happened to me because I wasn't speaking Tagalog. I wasn't allowed for ages. Then growing up, I was like, 'Whoa, who am I really? Like, my mom and my dad are Filipinos and then like, 'Why am I!'

Yarra's journey of introspection led her to reclaim Tagalog as a core part of her Filipino identity. Realising this, she shifted towards renewed pride and ownership as she journeyed towards Tagalog reclamation. Despite the negative experiences and past rejection of Tagalog and Filipino identity, she harbours no resentment. Conversely, it seems to have influenced her resolve in transmitting Tagalog and Filipino culture to her children. She expresses:

I guess I don't really think about that [anymore]. I'm just responsible for what I'm doing now... But for me, as a mum, this is my choice to like, help my kids learn Filipino. Their Filipino culture, and Tagalog is my priority.

Another dimension to Yarra's belief in embracing one's identity centres on accepting one's uniqueness and difference, framing it as a source of strength. She notes:

Because, you know you're not from here. Like, you know, you're different. And so that's what's gonna make you switch anyway. So I'm, like, don't give up on it [ethnicity].

As Yarra articulates this inner dialogue, it is as though she is speaking to her children. Having experienced migration and displacement, she understands the struggle of owning her identity. Over time, rather than seeing her ethnicity as a deficit, Yarra realised that being "different" is a strength. Drawing on from both pain and wisdom, these convictions serve to guide her children as they navigate their own identity journeys. Ultimately, embracing and taking pride in her Filipino heritage is the life force behind Yarra's FLP.

(2) Relational intelligence

Yarra believes in the connection between embracing one's HL and ethnicity and its effects on developing relational intelligence. She points to increased awareness as a key benefit to learning one's HL and embracing identity.

Especially with kids, they're just not ignorant to race anymore, or just to differences! ...The unconscious bias kind of lessens when kids are more aware and more represented or see differences. I think it breaks that cycle of like, a lot of the racism that happens.

Yarra highlights the transformative potential of embracing one's HL and identity in shaping children's perspectives on differences and "race". She believes that as her children learn about their culture and language, they will learn "how to behave and relate to other people." This, in turn, develops their empathy and relational skills. She explains further:

Knowing that when they grow up, they know that they're Filipinos. And that because they have an ethnic background, they will treat people with respect... They understand because they empathise, 'I'm different'. So why should we treat people indifferently.

Yarra prioritises relationality and inclusivity, linking her children's pride in being Filipino to their social and emotional development. This appears to be an important goal of hers that is achieved by their FLP. Moreover, while fostering self-formation, she emphasises the collective good and harmony of "living well together". This perspective explains why te reo and NZSL are integrated and accounted for in their FLP. She articulates:

I feel like I'm creating decent human beings. Because when we are able to absorb all these other things like embracing the Deaf culture, as well as the Filipino culture, as well as Māori culture, I think we're developing children who have higher relational intelligence than most children that are just monolingual. Because they can relate. That's like the importance.

Yarra's beliefs in relationality orient her children as agents of connection and inclusion. She views Tagalog transmission not just as a means of heritage continuity, but alongside NZSL and te reo, also as a means of fostering social cohesion and intercultural understanding. By normalising multilingual linguistic practices, she hopes her children grow to be open, accepting and respectful of everyone.

(3) Belonging to the Filipino community

Another key belief that emerged consistently across our conversations is the importance of "fitting in" with her fellow Filipinos to foster kinship. Yarra reflects:

I've always known that I wasn't from here. And it's just that, why am I not really speaking Tagalog if this is who I am? I think that's probably the motivator for me. It's that how do I fit in with my people if I don't speak the lingo. I think it's just the fitting in thing was the most, yeah, the biggest contributor, like, being part of my people's group.

In Yarra's view, speaking Tagalog is essential to be accepted as a legitimate member of the Filipino community, which then brings cultural connection. Thus, it is the motivator for her to reclaim Tagalog, which she equates to being "who you are," her personhood. She acknowledges that this is a driver to her FLP to ensure her children also feel a sense of belonging within the Filipino community.

I think that's why I'm the mum now, because I understand that. That's your identity. I don't want you to miss out on being, you know, part of the people that are Filipinos as well. Just that yeah, making sure that they both fit in.

Yarra's desire for connection to the community is accompanied by an underlying tension, in that she has "always found it hard to hang out with Filipinos", as she grapples with the perception that "if you're full Filipino but don't speak fluently then you're just snobby", a sentiment common in many diasporic communities. However, rather than disempowering her, this internal conflict fuels her investment in FLP. By maintaining Tagalog, she strengthens her children's sense of belonging but also reinforces her own connections and legitimacy as Filipino.

Thus, her investment in Tagalog transmission appears to be a means to provide her children with Tagalog exposure she lacked growing up to ensure that they have access and contribute to the community.

I just want to make sure that they can immerse themselves and know that they're Filipinos and know that when they get to my position and have kids, that they can also do these things as well for them so that they can also know that 'Hey, you are part Filipino. Not a lot, but it's still an important part of you.' It's more just the values and the culture and just-- It's being proud of who you are.

The quote above highlights Yarra's aspiration for multigenerational transmission of Tagalog and pride in Filipino identity. She envisions her children inheriting Filipino values rooted in

'kapwa' (relationality) such as "hospitality, generosity and service". By fostering a deep connection to their Filipino heritage, she hopes that the children value it enough to pass on to future generations.

4.1.2 Yaned's beliefs and perspectives

While Yarra's beliefs drive their FLP, Yaned's perspectives play a role in solidifying it. His gradual socialisation into the Filipino culture underpins his positive attitude to Tagalog. However, his strongest motivation comes from his love and commitment to Yarra and their children. As a Pākehā embraced by the Filipino community, his identity has subtly shifted, deepening his connection to the culture and investment in Tagalog. His role is both shaped by and shaping their FLP, giving insight into the interconnection between HL and identity of the non-heritage parent and within the family dynamics.

(1) Positive and proactive attitude

Yaned's positive and proactive approaches are critical to his role in their FLP. As a predominantly English-speaking father supporting Tagalog maintenance, Yaned recognises his positionality and the value of his commitment. He consistently referred to this throughout our conversations that "the attitude to it, that's the actual most important part" while being "encouraging, open and authentic". This is reflected in the advice he would offer to someone in a similar situation as him:

The overarching sort of thing I try and express is that, it is about the attitude. It is about doing something rather than nothing. And you know, if they can put some effort into learning and some effort into just encouraging-- That's going to be better than not doing anything.

I mean, part of that's like, if someone's apathetic towards it, then then there's probably not going to be anything I can say or do that's going to change that.

The quote above highlights Yaned's awareness that language learning is an ongoing investment, with individuals at different stages of the journey. Noting the impact of apathy, in this one-to-one conversation, I asked him to reflect on how their FLP might be different if he were indifferent to it. His response offers a key insight into FLP dynamics in a mixed-heritage family.

I think it would just be harder, right? Because it would be like all of that lessons coming from one parent. And then it could come across to the children like,

'Oh, this parent's doing this and the other one's not, like maybe it's not actually important.' It could be the message that it gives the children.

It would probably be okay for a little while, but, I do wonder if Yarra would feel, like almost a little bit less respected. Like, 'You married me knowing I'm like, have this culture, like, are you not supportive of that? Does it mean you don't support me?' Maybe not necessarily put into those words. It could be that tension there. It's just sort of-- There's just that feeling of a little bit less loved.

Yaned's reflection highlights his awareness in his role as a parental role model and the impact of his attitude has on their FLP. He knows that children are attuned to their parents' actions, and ambivalence toward Tagalog could signal to them a lack of value. Furthermore, he is cognisant of the labour it takes to singlehandedly sustain their FLP. He acknowledges that without support, Yarra might feel less respected, over time, this could lead to tension and resentment since a rejection of Tagalog represents a rejection of her identity, which would ultimately strain their relationship.

(2) Tagalog represents love

For Yaned, Tagalog represents his love to Yarra, and symbolises his commitment. In his own words, "it's important to her, so it's important to me." It strengthens his bond with her, acknowledging that without it, there would be "one less way to connect and relate". Yaned values Tagalog more than its utility as a language. He says that being married to Yarra, Tagalog holds meaning as "a part of the dynamic of our relationship" therefore it has "sentimental value".

These insights highlight the significance of a HLM to a spouse of another heritage, revealing that Tagalog is not a language that Yaned overlooks or a source of tension, rather it is visible and valued. It carries a sentimental meaning, strengthening his bond with Yarra and compels him to be engaged in their FLP. He explains further:

It's just part of our role. Like, our roles are to support each other, right? ...She's got a strong desire that the kids recognise that they are part Filipino, and that's part of their heritage, and I want to be supportive of that.

The quote above shows Yaned's support for Yarra's efforts to maintain and pass on Tagalog and Filipino culture to their children inevitably becoming his aspiration, too.

(3) Being part of the Filipino community

Yaned's socialisation into Filipino culture fostered a sense of belonging and acceptance, easing feelings of being an outsider. Despite not sharing Filipino ancestry, his engagement in Tagalog has contributed to his identity formation and community membership. In our conversations, Yaned recounted several instances where using Tagalog made way for a sense of integration. One pivotal moment occurred during their trip to the Philippines when he asked a security guard for the time at a shopping mall, and he claims to be mistaken for a Filipino speaker.

So, you know, looking at their watch, they did a double take! Because they're like, 'Hold on. That's not a Filipino person!' They told me the time, but like, there's just that moment before they told me like, 'Oh, no, I did not expect that to be a white person asking that.' I think because it was later in the trip. So it's probably also getting that, that pronunciation and accent in just a bit better.

This moment was validating as it marked progress in Yaned's Tagalog proficiency which reinforced his sense of belonging. His awareness of pronunciation improvement also reflects his metalinguistic awareness, and the cultural significance and legitimacy of sounding like a heritage or proficient speaker. He later received similar validation from Yarra.

[At] The beginning of the trip, I would have had like a really white accent. The words mostly right. But, we're in at the end of the trip, Yarra's like, '[You] sound like you've got a Filipino accent when you speak Tagalog now.'

This narrative suggests that positive feedback encouraged Yaned to continue engaging with Tagalog. Another key moment was when he successfully used the Tagalog word 'palusot' (making excuses) in a joke with Yarra's relatives. This word holds special meaning for him since he first learned it from Yarra's mother. Experiences such as these affirm Yaned's connection to Filipino culture and reinforces his desire to learn and use Tagalog in social settings. Even though Tagalog does not hold global prestige, it proves that because of social and affective factors, a non-heritage speaker could still possess strong investment in its maintenance.

Beyond language, Yaned feels a strong affiliative bond with Filipino culture. He reflects:

I guess just because of my connection to Yarra, I just feel like part of the community a bit more... Filipinos that I've met, seem to enjoy sharing their culture, sharing their food. I guess I got a lot of that from Yarra's parents, but also other Filipinos... It's just that feeling very, very welcome... I sort of, almost feel like I'm like part--[Filipino] even though I'm not by blood or anything.

Yaned attributes his sense of community to his relationship with Yarra, the hospitality of Filipino people, and Yarra's parents, who embraced him as family. While he hesitates to fully claim a Filipino identity, his sentiment demonstrates kinship, shaped by cultural immersion and being included. He acknowledges that when it comes to Filipino hospitality, he is "not at Yarra's level", but he tries to incorporate these Filipino values in his life.

Yaned's motivation to integrate into Filipino culture through Tagalog stems from a desire for family closeness. This is reflected in his offhand remark, "What if it becomes a lot? I'm slightly nervous about that," referring to the possibility of Tagalog becoming more dominant at home as his children surpass his proficiency. However, Yaned is not driven by fear of exclusion but by a deep-seated desire to remain an active participant in family interactions. While Yaned's commitment to Tagalog is influenced by being non-Filipino, it is grounded in love, belonging, desire to remain close to his family and need to contribute to their shared linguistic world.

4.1.3 Shared beliefs and aspirations

Y&Y share a common vision for their FLP, despite coming from different cultural and linguistic backgrounds. This section explores these harmonies and overlapping perspectives.

(1) Acceptance, commitment and partnership are foundational

Mutual acceptance and commitment underpin Y&Y's approach to transmitting Tagalog and Filipino culture to their children. When asked to give advice to others who share her situation, Yarra's answer was striking, "find a partner who will accept you!" She explains further:

It can't just be one parent, because it's a lot. Because otherwise, then they're just going to think, 'Okay, well, dad doesn't do it. So why should I?' But if mom and dad do it, it's like, 'Oh, it's our thing.'

Yarra's perspective challenges the OPOL approach, emphasising that FLP must be a shared family effort, not just the minority-language parent's responsibility. For her, both self-acceptance and acceptance from her partner are foundational for a strong relationship, but also for an effective LM. Moreover, this sentiment aligns to what Yaned said about parental attitude and engagement and its assigned meaning taken by the

children. For hm, acceptance of Yarra’s cultural and linguistic heritage was instinctive. He embraces Tagalog to affirm Yarra, and supports the FLP as a shared responsibility.

(2) Cognitive benefits and lifelong learning

Both Y&Y view learning Tagalog as a way to instil lifelong learning for their children’s overall development.

When I'm sharing something, it's like, he [Emilio] potentially has a seed in him and then he could just grow it and develop whatever he has. And it builds curiosity about his culture as well.

The seed metaphor, common in FLP literature, reflects Yarra’s belief in knowledge-sharing to foster identity, community, and a learning mindset. She emphasises how Tagalog extends her sons learning beyond content and communication.

You just open yourself up to community when you are learning. I want them to have a mindset of learning, just in general. [A] habit of learning pretty much. It's not just the information.

Similarly, Yaned integrates Tagalog learning alongside academics and social etiquette.

We encourage them to read on his own, learn maths and all of those other things. It's just part of his learning. We want him to learn content, his heritage, Tagalog, manners and all of those sorts of things to become an adult.

It is that both parents aspire for their children to grow into well-rounded individuals. Relatedly, both parents believe in the cognitive benefits of learning languages. Yaned believes that it helps keep the brain active.

If you keep your learning part of your life, you know, learn a language even if it's only small bits, but do something so your brain is constantly working. It's going to be much better for you mentally.

Yarra attributes Emilio’s strong reading abilities to his emerging bilingualism, noting that it helped improve his reading and sound recognition. Moreover, Yaned sees their current FLP, which includes Te Reo and NZSL, as equipping their children with foundational linguistic skills if they ever wanted to learn them more fully. Further to this, Yarra views her children’s multilingual exposure to foster adaptability and linguistic flexibility.

I think they're just open to learning just anything, because the brain is exposed to learning. So it would be a bit easier for them to learn other languages as well.

(3) Beliefs about language learning

Both parents share a common philosophy on language learning, despite Yarra being a heritage speaker of Tagalog and Yaned, a Tagalog learner as an additional language (L2). They consistently emphasise the importance of fostering a natural and enjoyable learning experience for their children. That learning should be “fun, intentional, organic and relaxed”. Both parents describe language learning as a journey. Yarra notes the success of their relaxed approach.

The fact that it's kind of organic, and kind of fun and not forced makes it helpful and makes it effective.

Showing his alignment, Yaned adds:

It's not a set curriculum... It makes it more fun and interesting rather than it being feeling too much like a chore, right?

While Yarra offers salient insight as a heritage speaker of Tagalog.

Yeah, because...if we want to try to make Tagalog, being Filipino a norm, you can't [be super structured]. Because we're not really in Philippines. So we can't...be super structured. We're in NZ. So it's sort of like we're adjusting to both.

Making Tagalog and Filipino identity a norm in their family is key for Yarra. However, she acknowledges the practical limitations of implementing of a rigidity in the context of living in Aotearoa, and being strict would be counterproductive. Both parents recognise the affective factors in language learning. For Yarra, HL is deeply tied to cultural identity and should feel natural rather than pressured.

Learning about your culture, it should be second nature. It needs to be authentic and needs to grow organically, because then the learning makes sense. But if you're pushed to it, it's not going to make sense because your brain is not going to function that way.

Yaned shares similar beliefs particularly on the role of mistakes in learning. He sees a non-punitive environment essential for confidence-building.

I think criticising or punishing mistakes is the worst thing you can do. Because doing that means people, both adults and kids will just shut down. And kids don't naturally make a big deal of... mistakes. Kids are generally able to laugh at themselves... But... a lot of adults take themselves quite seriously. That's a

learned behaviour. And if everyone's doing that around you, if you're criticised for making mistakes, you can very quickly learn that behaviour.

Both parents affirm the importance of emotional and psychological factors to language learning. Avoiding criticism and high pressure, but rather, providing a safe space for language exploration ensures that the children gain the benefits of language learning and none of the negative associations.

4.2 Strategies that support Tagalog (Theme 2)

The second major theme emerging from the data is the couple's teaching and input strategies that support Tagalog use and transmission to the children. The narratives provide insights into how Tagalog is used, the dynamics between mixed-heritage parents and the children's responsiveness to their FLP. These strategies reflect Y&Y's beliefs, goals and aspirations discussed in theme one, demonstrating how these translate into action.

4.2.1 Yarra's role and responsibilities

Yarra takes the lead in their FLP since she is the holder of Filipino cultural knowledge and Tagalog language. Her role is shaped by her own identity journey and of motherhood. Furthermore, her approaches are shaped by the conviction that promoting Tagalog use at home actively connects her children with Filipino communities while fostering cultural pride. In addition to Tagalog use at home, Yarra creates a language-rich environment that incorporates te reo and NZSL alongside English in their family language repertoire, giving effect to her values of inclusivity.

4.2.2 Yarra's practical strategies

(1) English and Tagalog juxtaposition

At the beginning, Yarra would use everyday words in both languages side by side to encourage bilingual development and gradual vocabulary building:

We would always say like 'dip, sawsaw'. Or 'toilet, banyo'. We always have the English and then Tagalog next to it. And the Sign as well. Just intentionally adding it, even if it's just a word.

(2) Home literacy and learning resources

Even though Yarra does not consider herself fluent, she established her FLP organically by “starting somewhere and trying something”, implementing a range of accessible learning strategies including:

- Post-it notes with Tagalog vocabulary around the house
- Digital tools such as Duolingo
- Educational entertainment, e.g. The Wiggles’ multilingual content
- Bilingual books and YouTube videos of Filipino culture and Tagalog

(3) Tagalog use in the home and in the community

Yarra incorporates Tagalog input within everyday interactions such as using Tagalog terms for food, daily routines, and cultural practices to make Tagalog a natural part of their everyday norm. However, she also uses Tagalog in public domains.

Even at home, it's like, 'go fix your baon' (packed lunch). When they go to Pak n Save, it's like, 'what baon are you gonna buy today? Like, do you want kanin (rice)? Then, you know, go get some kanin...

Yarra’s efforts to integrate Tagalog at home creates an immersive-like environment for the children. While their use of Tagalog in public places like supermarkets help to create moments to normalise Tagalog as part of the children’s lived experience.

(4) Community engagement and representation

Yarra also reinforces her children’s cultural identity through community involvement such as school events.

When Emilio had an international day at school, I made little pamphlets with fun facts about Philippines. Like famous people. Because actually there's quite a lot of Filipinos that the kids know. So it's good to have those representations.

What Yarra demonstrates is her awareness of representation. Through her proactive cultural advocacy, she ensures that her children see themselves reflected in their environments particularly at school and wider community.

4.2.3 Yaned's role and responsibilities

Yaned sees himself as a proactive supporter in their FLP, backing Yarra's efforts and reinforcing Tagalog use at home. Though there is no structured plan, he is attuned to Yarra's strategies and aligns his practice with hers.

It's just evolved naturally, quite a lot... So there's no specific plan that we've got. But when I see Yarra doing certain things to encourage it, I try and, you know, jump on board and get on board with it.

Yaned acknowledges Yarra as the primary driver, while positioning himself as a reinforcer of her efforts.

Yarra is the more experienced Tagalog speaker. So I'd probably follow her lead a bit. Yarra comes up with all-- most of the good ideas. And I try and take notice and jump on the bandwagon and help encourage. And they might only be small things but they're things, nonetheless.

While Yaned downplays his contributions, he sees their value. His self-awareness echoes his broader perspective that learning is a continuous process, and that small efforts matter over time. Yaned's approaches reflect his perspectives as a father and his beliefs in lifelong learning and fostering a positive environment at home. He takes a child-led approach by being responsive to the children's interests and adapts to their developmental phases.

Emilio just goes through phases, right? So just following them, okay, 'What are you interested in? What can we read you? What can we help you learn?... It's just nice that Tagalog is one of those things.

4.2.4 Yaned's practical strategies

(1) Learns alongside his children

Rather than positioning himself as a parental authority or Tagalog expert, Yaned learns alongside his children. He says that "it's almost like a refresher at the moment". He models language learning by engaging in playful interactions where he gets the children to teach him Tagalog words by pretending not to know.

Yaned also leverages the use of Taglish as a starting point for incorporating and remembering Tagalog vocabulary in his everyday speech. He notes:

Taglish is kind of a really normal thing [in the] Philippines. And I think that makes it easy to just incorporate a few Tagalog words into an English sentence, which just helps reinforce the use of like, 'Hey, I've learned this Tagalog word. We can put in an English sentence.' So we get used to using that word.

Yaned's approaches reflect an authentic way of supporting and normalising Tagalog within a level that is realistic and achievable for him. Furthermore, he fosters a shared learning experience that is low-pressure for himself and his children.

(2) Supporter and reinforcer

Yaned encourages and reinforces Tagalog use through everyday routines and habits such as manners and politeness to incorporate their family values.

It's simple things like, Emilio doesn't need to be reminded to say, please, and thank you in English. Well, let's also try it in Tagalog, right?

Like when Emilio gets a snack out of the cupboard, and, like, 'Can you ask us to open it in Tagalog? And then we'll open it for you.' That's just giving that encouragement, you know, positive reinforcement to use some of that language.

Yaned's encouraging and prompting is adaptable to many typical homelife situations. Aware of his children's young age, he is reinforcing the process of remembering to use Tagalog through cues that are part of their everyday life.

(3) Reading in Tagalog

Despite not being fluent, Yaned takes an active role in the children's literacy development through shared reading experiences. He recalls how Emilio unexpectedly asked him to read a Tagalog book.

At one point, Emilio was like, 'I want that Tagalog books to be read. I want to read this one tonight.' But he would always pick me to read the book?!

Initially, he speculated whether Emilio was just testing him, but he knew that his response was pivotal in shaping Emilio's experience learning and reading in Tagalog. Rather than shying away, Yaned embraced the moment.

When that happened, to me it was important that it's like, 'Okay, you want to read this book. It was a great book to read. I'm gonna read it to you'. And just

[I'm] not gonna complain, [or say] 'You should ask your mum. I'm terrible at this!' ...Making a big deal might hinder some of these other things that we're doing right. So I probably got a few words wrong... But yeah, I did my best.

This event validates Yaned's commitment to FLP, and that his role is not merely a passive supporter but an active participant in Tagalog transmission despite not being a proficient Tagalog speaker.

(4) Math in Tagalog

Yaned integrates Tagalog into subjects and activities he enjoys. In their combined interview, it was Yarra who reminded him of an instance when he incorporated Tagalog in math.

When you started teaching Emilio 123 in Tagalog, you were like the best at it. Because, he likes math, and you like math. I remember when you were doing like, 'What's isa (one) plus isa' and he would have to figure it out.

For Yaned, this was logical in extending their interactions in Tagalog.

You know, he can, he could do it in English. And so, okay, well, let's do it in Tagalog!

This approach shows that by making the language relevant and engaging for Yaned, it allows his children to see his genuine interest. This also helps him contribute to Tagalog transmission autonomously, reducing reliance on Yarra while reinforcing Tagalog as a natural and integral part of the family's communication.

4.2.5 The couple's aligned practices

Despite their mixed-heritage backgrounds, the couple's language strategies and practices align, reflecting their shared commitment to lifelong learning and family unity. Their approach is highly responsive and relational, which adapt to their evolving family dynamics while prioritising the family's wellbeing over rigid language practices.

(1) Responsive and relational

As a couple, they both consistently emphasise a "relaxed intentionality" in their FLP. This is illustrated in their practice of Tagalog Tuesdays.

In our house, we make Tuesdays 'Tagalog Tuesdays'. We're more intentional about having anything Filipino around us. Whether we're having a Filipino dish, or something. We just try... But it's sort of like there's no super stress, like, you got to do it, or else you'll die! {laughs}

This flexible approach makes Tagalog an organic part of their daily life without undue pressure or illusion of perfection, aligning with their broader parenting philosophy of promoting learning in a relaxed environment. This flexibility is a strength because it is oriented towards the wellbeing of the family rather than strict adherence to FLP. It allows them to maintain Tagalog and Filipino cultural practices that is sustainable, natural and positive rather than a source of pressure, division or friction, which is counterproductive to their FLP and family harmony.

(2) A "family thing"

A key principle in their FLP is that it is a family effort. Yarra recognises the significance of Yaned's solo reading with the children.

Another technique that we also do is like Yaned reads the Tagalog stuff. Because I think when you see the non-Filipino person do it, it adds more impact, because it kind of reinforces that 'Hey, it's not just a mommy thing. It's not just a daddy thing. It's like a family thing. It's our thing. It's our Pagasa-Hope thing.'

This strategy reinforces the normalisation of Tagalog as a shared family language, rather than a separate or 'other' language tied only to Yarra. She acknowledges the flow-on positive effect this has on her parents.

It's nice to know that Yaned contributes. Because I think maybe my parents can see that he speaks [Tagalog]. He's, you know, helping the kids with some Tagalog stuff. Then it might be good for them as well.

(3) Familylect

In the family, Tagalog is being maintained and transmitted through everyday interactions, celebrating Filipino cultural events and more explicit input like reading. However, throughout our conversations it became evident that Tagalog is evolving into a familylect, a shared linguistic code that deepens their family bond.

Toilet humour

Yarra highlights that Tagalog functions as a secret language within the family when talking about toilet talk. She clarifies that Yaned is included in these moments to emphasise togetherness and shared family humour.

Utot (farts), that's the favourite one because we don't want to say the 'f' word [fart] because it's rude. But if we say utot, it's like, you get away with it, because no one will know. {laughs}

He [Yaned] knows it as well! Mostly like the toilet, the banyo stuff. Like, are you doing a tae (poo)? ...And like, he knows mabaho (stinky). {laughs}

Significance of 'palusot'

One of the most meaningful linguistic adoptions in their familylect is the word palusot, which carries intergenerational significance, particularly for Yaned.

It was the first time I met Yarra's mum. And she said something along the lines of when you get married, you've got to make sure that Yarra does the housework properly, and doesn't give you any palusots.

Palusot was the first Tagalog word of significance introduced to Yaned which has embedded in his vocabulary. Now it has become a go-to term for Emilio as well:

There's no words in English, to say certain things. So he [Emilio] would just use Tagalog words for it. So like, like palusot again, that's our favourite word. It's like, 'I'm making a promise, Mummy, I'm not making palusot.'

The evolution of palusot from an inside joke to an intergenerational shared word highlights how Tagalog is embedded in their family culture. Moreover, the word palusot is an example of how HL are socialised into families, not through formal instruction, but through interactions, humour and personal connections.

4.3 Managing FLP – External and internal dimensions (Theme 3)

While theme two examined the concrete strategies and language practices used to promote Tagalog at home, theme three focuses on how the couple manages and sustains their FLP. A key finding is that Y&Y's FLP management extends beyond their direct interactions with their children. They actively navigate external influences by leveraging it as a resource such as support from extended family, the community and Filipino

representation in the media. At the same time, as individuals and as a couple, they also grapple with internal negotiations relating to their evolving identities, external pressures and personal challenges.

4.3.1 Children's agency

This section explores how Y&Y respond to their children's agency through language imitation, resistance, and how they perceive their linguistic environment. While these primarily highlight Emilio, the older sibling, they provide insight into how parental beliefs and FLP strategies manifest in their children's language use and identity development.

(1) Language imitation

In the following vignette, Yarra describes Emilio's emerging agency in speaking Tagalog with his brother through imitation.

I speak to Joey in Tagalog like, 'bawal' (forbidden), 'huwag' (don't), 'hindi pwede' (you can't) And then Emilio kind of hears it. And he's like, 'Joey bawal yan. Hindi pweda yan. Huwag, huwag...hindi yan.' I think he speaks more when he sees me do it to his little brother. ...And when I'm walking away and then Joey does the thing that he shouldn't do, you hear kuya saying, 'Huwag! Listen to your kuya. Bawal! Sabi ko bawal!' You know like that. {laughs}

Emilio's use of Tagalog with his younger brother shows how Yarra's modelling and FLP efforts shapes his emerging Tagalog use. By imitating or repeating his mother's phrases in these situations, Emilio normalises Tagalog within sibling interactions showing his influence. Even though Yarra suggests that Emilio enjoys "bossing" his younger brother, his repetition of Tagalog, in this case as behaviour correction and caution, signals early signs of socialisation into bilingual norms. As Yaned suggests, it is another way "to connect" and perhaps Tagalog could become a tool for bonding while strengthening their linguistic and cultural ties as the brothers grow older.

(2) Resistance to Tagalog

In this vignette, however, Yarra talks about how at times Emilio shows resistance to being spoken to in Tagalog in the context of discipline.

When he gets told off, he's just like, 'No.' Like, when he hears, 'Ano yan? Ano ang ginagawa mo?' (What's that? What are you doing?) He knows and kind of

disengages. He knows what you're saying, but he's just like, 'Can you just speak in English?' Just to like piss you off!

When reprimanded in Tagalog, Emilio sometimes disengages, ignores, or actively requests English, highlighting his agency in negotiating language choice. What this reveals is how HL use and parental authority intersect in bilingual parenting, and how both parent and child navigate these linguistic family dynamics.

(3) Hearing Tagalog in the community

In the vignette below, Yarra notices Emilio's reaction to hearing Tagalog when they are out and about in the community.

With Emilio, I noticed that he would hear some Tagalog stuff. And he'd be like, 'Mommy. They're Filipino like me!' Like that. Or 'did you hear that mommy? They're Filipino. Like me.' I feel like when he says that, he's proud of himself. Because it's like, 'Hey, Mommy, look, they're Filipinos, and I'm Filipino.'

Emilio's enthusiasm in recognising other Filipinos as "like me" suggests early identification with his heritage, aligning with Yarra's goal of fostering cultural identity. She expresses pride in recounting these instances as it bears tangible outcomes of their FLP efforts. However, it is evident that it will be an evolving process as her children get older and exert their agency and negotiate their bilingual upbringing.

4.3.2 External contributors and sources of Tagalog input

The Pagasa-Hope family leverages external resources to support their FLP and Tagalog maintenance. By integrating extended family, community spaces and Filipino figures in the media into their FLP, the couple strategically offloads some of the language and cultural transmission work to their broader environment. This not only reduces the burden on them but normalises Tagalog as a part of their wider linguistic environment.

(1) Extended family

Crucial to the family's FLP are Yarra's parents, Jon and Emmie, who provide regular Tagalog exposure and reinforce Filipino traditions. Since they live nearby, they often care for the children, offering immersion-like experiences. Yarra describes:

At my parents' house every day is Tagalog day... Joey, when he's at mama and papa's house, he gets a more complex Tagalog, but then he picks up the words... It's just adding something every day.

With regular interaction with the grandparents, the children are socialised into Filipino cultural values and traditions and Tagalog as a home language. This intergenerational transmission reinforces the legitimacy of Tagalog in their daily lives and strengthens their familial and cultural identity.

Beyond everyday conversations, they also incorporate Filipino celebrations such as noche buena (Christmas Eve midnight feast) and Philippine Independence Day into their FLP strategy. Yarra notes:

We tried to do something for Philippine Independence Day, which has just gone by... Last time we went to a Filipino restaurant and just had halo-halo (shaved ice dessert).

These events provide fun, experiential learning opportunities for the children to engage in Tagalog and Filipino customs in a non-onerous way for the family, where they can also include the grandparents and celebrate with the community.

(2) Community as resource

The couple engages with the community to support their FLP. Yarra values ECE centres where Filipino teachers are present and where small efforts, like cultural days or incorporating Tagalog phrases, help normalise the language in their children's environment outside the home.

Both their daycares they have Filipino kaiako (teacher) there. So, that's really helpful... They would include Tagalog words. Like, 'kain na' (let's eat), 'uwian time' (home time), like that. Even the Indian kaiako learned to say 'upo' (sit), and 'kain na'. And so it helps if they (the teachers) learn a little bit as well. So it's really cool to see that.

We have the chef at daycare, she's Filipina as well. So when Emilio was going, we would always... [Go] over and give a mano (traditional greeting to elders) to Lola (grandma), the chef.

The presence of Filipino educators and community figures affirms Tagalog's visibility and reinforces it as a normal part of their world. Yarra leverages this to extend Tagalog learning to ensure that it is not just a home language, but one that has currency in broader social

settings. Additionally, Filipino establishments like stores and restaurants function as informal learning spaces where Tagalog is used. Yarra describes how these outings have become daily events.

[Emilio's] his favourite thing to do is to go to the Filipino store. It is just like a convenience store with Filipino food... Anything Filipino is like our event. So it's pretty much every day! {laughs}

By frequenting Filipino businesses, the children experience Tagalog as a practical and socially relevant language in the community. This aligns with Yarra's beliefs in representation and community connection. By simply going to establishments run by Filipinos, she renders them visible to her children who they can relate to as role models.

(3) Filipino personalities in the media

A novel aspect of Yarra's management of their FLP is her use of Filipino public figures as linguistic and cultural resources. She deliberately introduces her children to Filipino personalities to reinforce positive cultural identity and affiliation. For Yarra, centre stage representation is critical.

It's so important because it's sort of like, 'Oh, look it's Tito Apple! Or like, 'It's Tito Johnny from The Wiggles.' It's sort of just anything to include any Filipino-ness? Is helpful.

Yarra refers to famous Filipino personalities with familial honorifics like 'tito' (uncle). By doing so, she frames them as relatable models to foster kinship, much like referring to the Filipino chef as 'lola' (grandma). This aligns with Filipino cultural values of 'kababayan' (collectivism, and solidarity with fellow Filipinos).

A key moment illustrating Filipino collective representation and its impact was the 2023 FIFA Women's World Cup, where the Philippines competed for the first time. Watching the games together, Emilio picked up the chant, 'Laban Filipinos!' (fight), filling Yarra with pride as she recounted the moment.

Beyond entertainment, political representation is also significant for Yarra. She highlights figures like Paulo Garcia, the first Filipino to become a member of the parliament. For her, she points to such role models to show her children that being Filipino does not limit opportunities for success in Aotearoa and on the world stage, rather it is a strength.

Rather than taking sole responsibility for Tagalog input, the couple strategically offloads aspects of language and cultural socialisation. Particularly Yarra, she leverages a

supportive network of grandparents, teachers, and cleverly uses Filipino figures in the media to sustain their FLP while strengthening the children's sense of Filipino identity.

4.3.3 The shared challenges

While the Pagasa-Hope family effectively leverages their community and environment to support their FLP, they still face challenges that complicate their efforts. These are time constraints and external pressures, particularly the dominance of English at school.

(1) Juggling priorities

Like many families, balancing work, parenting, and household responsibilities makes it difficult maintain consistent FLP efforts. Both parents acknowledge that limited time and shift schedules sometimes impede their planned strategies like 'Tagalog Tuesdays'. Yaned remarks:

Like, schedules with work, getting kids to school, picking them up, and all of those things, takes up so much time. Being a parent's a never-ending job, right?

Yarra does shift work, which affect her availability for family time. This means that despite her commitment, her Tagalog-related activities fluctuate due to work demands and daily life pressures.

(2) English at school

However, Yarra identifies a greater challenge which is the dominance of English at school.

I think that like now that Emilio's at school, it's a bit harder to penetrate the Tagalog because he's so focused on the English there. Like when he was in primary and in daycare, it was a lot easier. Because we had a kaiako that was Filipino that was able to enforce that.

Yarra highlights the discrepancy of educational language policies between ECE and primary schools, and the effects of language competition. She noticed a lack of support to HLs at Emilio's current school compared to his ECE experience. While schools and communities are largely inclusive and diverse, English monolingualism is still the default, which adds a layer of complexity in the family's FLP since it is beyond their control.

4.3.4 Further support and looking into the future

Despite the challenges, the couple remains adaptable and pragmatic in their FLP approach. In Yaned's words, "I can be upset that it's not better, or I can just go, 'Look, I'm going to encourage and teach what I can.'" Yarra echoes this mindset, saying, "you can only do what you can with what you've got".

While they make the most of their resources, and they complement each other's strengths. They both recognise that additional supports could enhance their FLP now and in the future. For Yaned, a Tagalog tutor for himself would strengthen his role as a language model and L2 Tagalog speaker.

Maybe an official tutor or something just being able to learn more myself. So then that could help, right?

This response is atypical for a non-heritage partner, who might prioritise formal learning for the children instead. However, what is revealed is his personal investment in Tagalog, reinforcing his commitment to their shared FLP and Tagalog transmission. Yarra, on the other hand, envisions immersive travel experience to the Philippines for her children.

I would like both the boys to go to Philippines and actually see how they go with what they know. Like with the tools that they have currently. Especially with Emilio, he wants to go to Philippines. I think that might help just boost that confidence for them. The toddler, probably not so much. But for Emilio definitely.

Yarra sees travel as a confidence-building experience, particularly for Emilio, who already expresses excitement about visiting the Philippines. She anticipates that this exposure will strengthen their linguistic and cultural identity. Furthermore, she imagines how the children's identities might shift in such an immersive experience, and how this is a crucial step in reinforcing their HL and Filipino identity.

5 Discussion of findings

This study examined how the Pagasa-Hope family, a mixed-heritage household, maintains and transmits Tagalog through their FLP, focusing on how parental beliefs shape everyday language practices and cultural transmission. The following discussion addresses three key themes: how parental beliefs are grounded in experience and identity; how FLP reflects an all-encompassing vision; and how parents draw on external environments to support FLP goals.

5.1 Parental beliefs grounded in identity and experience

5.1.1 Yarra's identity development shaping FLP

A central finding of this study is how Yarra's personal journey of identity transformation informs her FLP. By connecting with other Filipinos at university and the workplace, Yarra reclaimed her sense of belonging to the Filipino community. The values, beliefs and perspectives gained through this transformation underpins her commitment to maintain Tagalog and transmit Filipino culture to her children. This reflects recent findings that co-ethnic relationships foster ethnic identity affirmation, which counter the effects of societal minoritisation often leading to ethnic identity suppression (Park et al, 2024).

Yarra's case illustrates identity development can become a powerful driver of FLP. Her experiences align with research highlighting the importance of personal histories, community and social institutions in shaping HL beliefs, cultural identities and transmission practices in migrant families in the diaspora (Canagarajah, 2008; Garcia, 2012; Yates & Terraschke, 2013). At the same time, she proves theoretical arguments that identity development processes are highly individual as they are shaped by personal and cultural negotiations in diverse family and social settings (Ellis & Sims, 2022; Guardado, 2018; Nofal, 2020). As Yarra became cognisant of the vulnerability of Tagalog in the diaspora due to intergenerational language and cultural attrition (Alba et al, 2002; Fishman, 2012; Osalbo, 2011; Umali, 2016). Since experiencing language loss to an extent, Yarra reconciles with her Filipino heritage and uses FLP to ensure her children do not experience similar disconnection or regrets (Nakamura, 2020; Ngo, 2024). These convictions drive her investment in Tagalog and Filipino cultural transmission.

5.1.2 Yaned's FLP contributions as a non-Filipino parent

Yaned's role in the family's FLP is shaped by his evolving relationship with Filipino culture as a non-heritage parent. His curiosity and openness led to a gradual socialisation into the culture, which then deepened into a sense of affiliation that is reflected in his active role in Tagalog transmission. His positivity, pragmatism and adaptability enable him to support Tagalog maintenance without internal pressure or dependence on Yarra. Rather, Yaned's FLP is a manifestation of his family commitment driven by love, partnership and shared parenting goals. Yaned's case aligns with research showing that the father's attitudes and contributions to language work are critical to FLP effectiveness (Al-Sahafi, 2015; Doyle,

2013, 2018; Kim & Starks, 2010). His willingness to readjust his parenting responsibilities to include the children's Tagalog development shows an awareness of the father's role in child language development.

Yaned's case stands in contrast to many FLP studies of mixed-heritage families generally showing fathers, particularly non-heritage, as disengaged and passive from the HL work often leaving FLP responsibilities to the heritage parent (Okita, 2002; Torsh, 2019; Yates & Terraschke, 2013.) Thus, this study offers a counter-narrative by showing how a non-Filipino and non-proficient speaker can play an active and meaningful role in FLP. This study also highlights the need for further research into the contributions of non-heritage parents in sustaining Filipino HL and culture within diasporic families in Aotearoa.

5.1.3 Navigating a linguistic intermarriage

(1) Mutual understanding and commitment

Key to this case study is the couple's relational orientation towards navigating language dynamics in the family. Despite their differing linguistic backgrounds, Y&Y possess mutual respect founded on partnership established early in their relationship. Yarra's commitment to Tagalog transmission is fully supported by Yaned through his consistent efforts, simultaneously, she willingly positions him as a legitimate Tagalog speaker despite his background. This contrasts with studies where discrepancies in parental language skills can create power imbalances or tensions in family language dynamics (Jackson, 2009; Ogiermann, 2013). Furthermore, this case stands in contrast where unequal division of labour typically results in heritage parents, often mothers, shouldering majority of the language transmission work and the challenges that it comes with (Kirsch, 2012; Torsh, 2022; Park, 2023; Piller, 2001; Tsushima & Guardado, 2019), including the emotional and psycho-social dimensions often overlooked from a migrant's perspective (Hua & Wei, 2016; Park, 2022; Tannenbaum, 2005).

(2) Impact beliefs

Y&Y exhibit strong impact beliefs (De Houwer, 1999; Nakamura, 2019), which are supported by mutual affirmation and self-efficacy. Yarra's sense of self-efficacy is derived from her responsibility as the heritage holder, while Yaned's self-efficacy is underpinned by his commitment to learn and teach Tagalog with his children to form strong bonds with one another. The couple's mutually affirming, non-judgemental and pressure-free

approach enables them to maintain a manageable FLP, while cultivating a positive environment and family dynamics for the children to thrive in. This approach also ties with holistic FLP approaches such as “happylingualism” (Kopielovich, 2013) where wellbeing, family harmony and positive affect are central to FLP success (Smith-Christmas, 2018; Tannenbaum, 2005; Tannenbaum & Berkovich, 2005; Taylor-Leech, 2022). Their impact beliefs see them enact the role of language managers (Spolsky, 2021) through flexible, responsive, communicative strategies (Lanza, 2007; 2021)

(3) Resisting a monolingual mindset

Y&Y adopt a fluid and inclusive view of languages as an enriching aspect of family life. Neither parent express a monolingual or deficit-oriented mindset towards bilingualism (Piller & Gerber, 2021; Truan, 2024; Zubrzycki, 2019). Yarra’s shift from cultural displacement to a stance of language reclamation and cultural pride stands in contrast to research where English dominance is reinforced at the expense of Filipino identity (Lising, 2022). Yaned, meanwhile, values Tagalog as an expression of his love for Yarra, affiliation to Filipino culture which bonds him to the family. Tagalog and Filipino culture is not contested nor problematised as Yaned is attuned to Yarra’s heritage as an essential part of her identity, thus his children’s identity.

The couple demonstrates that despite differing backgrounds, investing in a HL as a shared language of identity and connection is achievable. Their investment in Tagalog runs in parallel to each other’s. Yarra asserts her right to speak and transmit Tagalog as an expression of her identity, while Yaned claims a role in Tagalog transmission to express his desire to belong in the family language and cultural dynamics (Norton, 2000). Moreover, both parents’ acceptance of Taglish and non-standard use fosters an inclusive environment where Tagalog and all the languages in the family repertoire are lived and shared. Y&Y’s case adds to research on bilingual partners evolving, thus, navigating bilingual parenting (Stępkowska, 2022), and reflects emerging linguistic realities of how language evolves and is used within the family context (Clyne et al., 2015; Hatoss, 2023; Song, 2016; Taylor-Leech, 2021; Vallejo & Dooly, 2020).

5.2 Holistic and relational FLP that nurtures oneself and family

5.2.1 FLP grounded in collaboration and wellbeing

What defines the Pagasa-Hope's FLP is its deployment of family language strategies centred on family unity, wellbeing and relationality. These strategies are woven into daily life through low-pressure practices like “Tagalog Tuesdays” and fluid use of Taglish alongside te reo and NZSL. Rather than treating Tagalog as a segmented language which rigid OPOL inadvertently creates, both parents embed it in joyful and sustainable interactions echoing research on harmonious family language strategies that centres parental, relational and children’s affect (Palviainen & Boyd, 2013; Curdt-Christiansen, 2013b; De Houwer, 1999; Hatoss, 2024; Kopeliovich, 2013; Little, 2023; Seals, 2017).

Opting for a co-constructed approach ensures that Yarra is not overburdened by the language work and that Yaned is not isolated. Furthermore, the Pagasa-Hope's evolving familylect (Gafaranga, 2010; Van Mensel, 2018), including inherited expressions like palusot, builds a shared linguistic repertoire grounded in humour, storytelling and relationality (Curdt-Christiansen & Iwaniec, 2023). By fostering positive associations with Tagalog, their approach lays a foundation for long-term HL engagement. Moreover, their acceptance of Taglish demonstrates a strengths-based approach which affirms each parent’s contributions and adapts to the realities of living in an English-dominant society (Cunningham & King, Curdt-Christiansen, 2013a; 2018; Smith-Christmas et al., 2019; Lising, 2018; Nofal, 2020).

Y&Y respond to their children’s agency with empathy rather than overexerting parental authority and control. This responsiveness creates a supportive space for language exploration and play without fear or shame. This aligns with King & Fogle’s (2006) notion of bilingual parenting as good parenting, while also highlighting parental responsiveness, relationality, and recognising children as active participants in FLP, not passive recipients of language input (Bui & Filipi, 2024; Conte et al, 2013; Fogle, 2013a; Little, 2023; Smith-Christmas, 2022; Wilson, 2020).

5.2.2 Aspirational FLP and parental investment

The Pagasa-Hope's FLP is an embodiment of parental aspirations of nurturing identity, promoting relational intelligence, social awareness and lifelong learning. The couple embeds Tagalog into everyday routines at home and in public spaces to normalise Tagalog use alongside other languages in their community. By making Filipino culture visible supports the children to connect with their heritage and ensures Tagalog’s audibility and relevance in their social environment. The family’s efforts, particularly Yarra’s, reflect research that highlights parents’ broader aspirations, hopes and vision for their children’s

cultural and linguistic lives (Curd-Christiansen, 2009; Hua & Wei, 2016; Ji, 2023; Little, 2020; Noar, 2024; Nofal, 2020; Seals, 2017; Seals & Beliaeva, 2023).

Yaned's investment to the FLP reflects a strong future-oriented commitment. Anticipating Tagalog and Filipino culture's growing role in family and social life, Yaned strengthens his proficiency alongside his children to remain connected throughout their Tagalog learning. His investment challenges dominant narratives of passive fatherhood in FLP by offering a reflexive, non-heritage perspective that actively supports language transmission. This study supports a call for more research on non-heritage partners' role in FLP (Torsh, 2018), while aligning to concepts of investment where language learning is linked to identity, belonging, and imagined futures (King & Lanza, 2019; Norton, 2000; Purkarthofer, 2019).

5.3 Importance of external environment

5.3.1 Tagalog use and FLP for connection

The couple recognise that their FLP is shaped not only within the home, but also through active engagement with the communities they inhabit. They leverage their external environment as linguistic and cultural resources, particularly, by connecting with Filipinos who serve as extended family and role models. Through using Tagalog and participating in the Filipino community, the family strengthens cultural identity, builds support networks, and fosters a sense of pride and belonging. This case highlights how communities function as supportive spaces for HL use and as vital resource for families' HLM and transmission efforts through connections in diasporic contexts (Buckingham, 2021; Canagarajah, 2008; Canagarajah, 2011; Gharibi & Mirvahedi, 2021; Hua & Wei, 2016; Pauwels, 2005; Umali, 2016). A point of difference this study offers is Yarra's embodiment of Filipino cultural values such as *kapwa* (shared identity with others) and *kababayan* (fellowship amongst others), which inform the family's relational and collectivist orientation (Erpelo, 2020; Labor & Gastardo-Conaco, 2021; Reyes, 2015).

Grounded in their values, the family's inclusive and relationally driven FLP reflects a sense of cultural and social responsibility. Particularly pronounced is Yarra's praxis, which is an implicitly political act of resisting linguistic marginalisation and promoting inclusion. Her goal is to raise children who embody empathy, social awareness and cultural pride. With this orientation, the family's FLP goes beyond a means for their own heritage maintenance, but a stance on how to live ethically and meaningfully in a diverse society. This resonates with FLP research that frames HL maintenance as a site of social justice and how

multilingual families imagine and construct themselves (Barkhuizen, 2013; Berardi-Wiltshire, 2018; Curdt-Christiansen, 2013b; Curdt-Christiansen et al, 2023; Garcia, 2012; King & Lanza, 2019; Seals & Beliaeva, 2023).

5.3.2 FLP as socially engaged beyond Tagalog transmission

The Pagasa-Hope's FLP is a socially conscious practice oriented towards the collective good. Focusing beyond maintaining Tagalog and Filipino cultural continuity, they recognise the shared struggles of other minoritised language communities. Thus, they resist linguistic homogeneity, but enact linguistic inclusivity by incorporating te reo and NZSL alongside Tagalog in their family repertoire (Berardi-Wiltshire et al., 2023; May, 2015). Rather than adopting a narrow, utilitarian view of bilingualism centred on material gains or linguistic prestige and hierarchisation, their FLP reflects values of empathy, solidarity and collective wellbeing. This case gives substance to calls for more inclusive approaches to FLP research that account for diverse realities of multilingual families and their role in society, and how they are influenced by society (Curdt-Christiansen & Palviainen, 2023; King, 2023; Wright & Higgins, 2022).

The heart of Y&Y's FLP is the belief that language fosters connection within the family and across communities. This approach reflects an understanding that language transmission is not confined to the private domain but exists within broader social dynamics and external environments. This aligns with theoretical standpoints that families operate within complex sociolinguistic ecosystems, where internal convictions and external influences interact, demonstrating language practices as dynamic and socially engaged process (Canagarajah, 2008; Canagarajah, 2011; Curdt-Christiansen, 2009, 2013, 2020; King, 2023; King & Fogle, 2006; King & Lanza, 2019; Spolsky, 2012).

Crucially, their FLP is guided by reflexivity. Yarra's social consciousness and advocacy for inclusion are complemented by Yaned's willingness to decentre himself as an English-dominant pākehā. Through the inclusion of Tagalog, te reo, and NZSL, their FLP not only nurtures language competence and its cognitive benefits, but also cultivates relational intelligence, empathy and embracing of diversity. Within the context of Aotearoa, and in light of public discourse on cultural, linguistic diversity and indigeneity, the family shows how they are operating as tangata tiriti (Dam, 2023; Flores & Rosa, 2019).

6 Conclusion

6.1 Answering the research questions

Drawing on the analysis in the discussion chapter, this section provides a response to the three research questions guiding this study.

RQ 1: What are key parental beliefs influencing mixed-heritage parents' approach?

As individuals, Yarra's approach is grounded in reclamation of her Filipino identity, and a strong belief in the value of Tagalog language and Filipino heritage as a foundation for selfhood, belonging, and social justice. For Yaned, his beliefs are shaped by openness, love, commitment, and a future-oriented desire to remain connected with his family through language. As a couple, their shared belief in relationality, connection, inclusion and the power of language to foster identity and connection drives their coordinated low pressure and values-driven FLP that centres wellbeing, mutual support and responsiveness to their children and communities.

RQ 2: How do these beliefs shape the language practices of intergenerational transmission of Tagalog in the family?

The couple's beliefs shape their FLP to be organic, collaborative and attuned to both family dynamics and broader social contexts. Tagalog is integrated into everyday life through natural yet intentional strategies like Tagalog Tuesdays, familylect, use of Taglish and language mixing, thus creating a sustainable and inclusive environment where all members can participate and contribute to the family language practices. Their practices resist rigid models like OPOL in favour of shared responsibility and responsiveness to their children's emerging agency. Together, their beliefs foster Tagalog transmission as an evolving, affirming and socially embedded family practice.

RQ 3: How do beliefs about the external environment affect the mixed-heritage parents' management of their FLP?

Y&Y view their FLP as shaped by, and responsive to, the broader sociocultural environment. Cognisant of intergenerational HL loss and societal language hierarchies, they actively engage with their communities, digital and physical, to normalise Tagalog use and build cultural pride. Their inclusion of te reo and NZSL reflects a commitment to linguistic diversity and social responsibility. Rather than kept in the home domain, they see Tagalog and other languages as a relational tool, hence, using community resources and connections to reinforce Tagalog's presence, relevance, and value in their children's lives.

6.2 Implications of the study

Taken together, the case study suggests that there is a need to understand FLP considering broader language ideologies and policy structures as it highlights how language choices and beliefs are influenced by wider discourses. Furthermore, this case study clearly shows how parental beliefs are rooted in identity and experience which underpin FLP, aligning to established research in the field (Berardi-Wiltshire, 2018; Curdt-Christiansen, 2009; Curdt-Christiansen & Lanza, 2018; Curdt-Christiansen & Huang, 2020; Curdt-Christiansen & Sun, 2022; Seals, 2017; Seals & Beliaeva, 2023). However, the Pagasa-Hope family shows a pragmatic, adaptive, responsive and holistic approach to an achievable implementation and enactment of Tagalog maintenance and transmission at this stage of their family life (Schwartz & Verschik, 2013a; Schwartz, 2010). This has implications for mixed-heritage parents, demonstrating that there is no one-size-fits-all as one's personal journey is an influential factor in FLP, and affirmation matters more than perfection or performativity.

The case study adds to research on FLP in linguistic intermarriage contexts particularly within the Filipino diaspora in Aotearoa, reflecting how the couple navigates family language dynamics through enacting values of inclusion, reciprocity and relationality within the family and its broader social environment. The study also observes a more fluid, flexible and multilingual approaches that account for other languages like te reo, NZSL alongside the HL, aligning with plurilingual parenting models and multilingual approaches to FLP (Antony-Newman, 2022; Lanza, 2021; Lanza & Curdt-Christiansen, 2018; Wilson, 2021).

While small-scale by necessity and design, this study offers valuable insights by using GT principles of analysis to illuminate how the parents navigate and negotiate intersecting dynamics within their FLP. Moreover, this study points to potential future directions including research on FLP within both exogamous and endogamous Filipino diaspora

families, and longitudinal ethnographic studies that trace how FLP evolves over time, transnationally and in digital spaces using Filipino research methodology (Pe-Pua, 1989).

6.3 Final remarks

Ultimately, the Pagasa-Hope family's FLP shows that Tagalog transmission can be socially embedded and outward-facing. Tagalog is seen as not merely a language to be preserved, but as a living, evolving and relational resource for fostering identity, pride, inclusion and community connection. By integrating te reo Māori and NZSL, their FLP reflects an emerging multilingualism that embraces diversity and enacts linguistic inclusivity. While their FLP is rooted in personal beliefs, their efforts are decisively relational, community-oriented and future-focused that nurture socially aware and empowered children who are equipped to participate in and contribute meaningfully to a diverse, multilingual Aotearoa.

7 Appendices

Tagalog word list

maraming salamat	thank you
kapwa	relationality; kindred; fellow human; shared identity
kababayan	fellow citizen; people from the same town, city or country
pagtatanong-tanong	to ask questions; Asking questions (Pe-Pua, 1989)
palusot	to make excuses; cheeky excuses
sawsaw	to dip; dipping sauce
banyo	toilet; bathroom
baon	packed lunch
kanin	rice
isa	one
utot	fart; farts
tae	poo
mabaho	stinky, smelly
bawal	forbidden; not allowed
huwag	don't; stop
hindi pwede	you can't; not allowed
iyang ('yan)	that
ano 'yan?	What's that?
ano ang ginagawa mo?	What are you doing?
kuya	older brother
sabi ko	I said
noche buena	Christmas eve feast or celebrations
halo-halo	shaved ice dessert
kain na	let's eat
uwian	go home; going home
upo	sit
mano	a greeting and/or honouring gesture performed in Filipino culture as a sign of respect and as a way of requesting a blessing from elders
lola	grandmother; honorific for an elderly woman
tito	uncle; honorific for an older man
laban	fight

Te reo Māori glossary and place names

kaiako	teacher
koha	gift; donation
manaakitanga	care and responsibility
ngā mihi nui	thank you; with gratitude
pākehā	New Zealander of European descent
tangata tiriti	Non-Māori New Zealanders who are connected to Te Tiriti o Waitangi; Treaty people
te ao Māori	Māori worldview
te reo Māori	Māori language
whanaungatanga	family relationships; relationship-building
Aotearoa	New Zealand
Tāmaki Makaurau	Auckland
Te Wao Nui a Tiriwa	Waitakere Ranges


Abbreviations

FLP	Family language policy
HL	Heritage language
HLs	Heritage languages
HLM	Heritage language maintenance
LM	Language maintenance
LS	Language shift
OPOL	One-parent-one-language
HLAH	Heritage-language-at-home
TA	Thematic analysis
GT	Grounded theory
NZSL	New Zealand Sign Language (Sign)
L2	Second (or additional) language
Y&Y	Yarra and Yaned

Transcription conventions

,	Partial pause with continuing intonation
.	Pause with sentence-final intonation
!	Strong emphasis, with falling intonation
?	Pause with rising sentence-final intonation
<i>word--</i>	Discontinued word or phrase, or restart
<i>(text)</i>	English translation
<i>{text}</i>	Paralinguistic feature e.g. laughter
...	Removal of lines outside of subject focus e.g. multiple fillers
<i>[text]</i>	Approximation of words e.g. what the speaker is saying

Participant consent form

 **MASSEY UNIVERSITY**
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**Language Dynamics in Multilingual Families:
Filipino and Non-Filipino Parental Influences**

PARTICIPANT CONSENT FORM - INDIVIDUAL

I have read or have had read to me in my first language, and I understand the Information Sheet attached. I have had the details of the study explained to me, any questions I had have been answered to my satisfaction, and I understand that I may ask further questions at any time. I have been given sufficient time to consider whether to participate in this study and I understand participation is voluntary and that I may withdraw from the study at any time.

1. I agree/do not agree to the interview being sound recorded.
2. I agree/do not agree to the interview being image recorded.
3. I wish/do not wish to have my recordings returned to me.
4. I agree to participate in this study under the conditions set out in the Information Sheet.


Declaration by Participant:

I [redacted] hereby consent to take part in this study.

Signature: [redacted] Date: 08 June 2020

Information sheet

INFORMATION SHEET



16 May 2024

Kia ora at kamusta! Hello!

My name is Rosario Iguin and I am doing a research project into the experience of mixed families of Filipino and non-Filipino with children. This project is for my Master of Applied Linguistics at Massey University. I also work as an Academic Advisor at Unitec. I am Filipino and I live in west Auckland with my family.

Why am I doing this study?
Because I think it's important to understand the experiences of how mixed couples communicate together with their children, and how they decide to keep their Filipino language alive in their families. I want to find out how families use languages with each other, and how this influences the family dynamics and the children.

My invitation!
Are you interested in joining my study? Are you part of a mixed Filipino family? Are you or your partner trying to preserve and pass on a Philippine heritage language to your child or children? If you answered yes and yes, then I invite you to join!

Who can join?
I'm looking for 3 families with at least one child, where one partner is Filipino, and the other partner is non-Filipino. You can be married or de facto. You can be in a traditional family or not; same sex or not...

But you must have at least one child of any age. And the family is making some effort to maintain and pass on a Filipino language heritage, whether it be Waray, Ilocano, Hiligaynon, Kapampangan, Tagalog and/or other ethnic languages from the Philippines.

What am I going to do?
I am going to interview mixed couples living in Auckland and make observations as they interact and talk to each other at home or in any family situation. For the project, I want to:

- Talk with the couples separately, and then together;
- Hear about your language background, how you use languages at home, how you or your partner keep your Filipino language or culture alive, and how your children respond to these.

(Information sheet page 1)

- Meet with and observe your family and how they use language together and discuss your language use at home.

There will be at least three interviews including observations of an hour long each. This will happen from June to July this year. Scheduling our meeting time will be arranged to suit you and your family.

Privacy and confidentiality

I will record our catch-up sessions and I will write them out manually or by using a transcription service like Otter AI, but only if it's okay with you. Some of the information that you tell me might end up in my final research project, but I will not use your name or anything that might identify you. The recordings will be kept safe in my secure password-protected Massey OneDrive storage. I can give you a summary of the findings at the end of the project.

What rights do you have?

You are a volunteer of this research, so you have the right to:

- Decide not to join;
- Change your mind and decide to withdraw from the study one week before our first meeting together;
- Ask me any questions about the study if you are participating in it;
- Talk to me knowing that I will not use your real name, or anything that may identify you;
- Decide not to answer any question I ask if you don't want to;
- Ask me to turn off any recording at any time during the interview, discussion or observation;
- Check and make changes to the transcripts of our interviews if you want to;
- Be given a summary of the findings of the project once it is finished.

Any questions?

If you have any questions about the project, please feel free to contact me via:

Email: [REDACTED], mobile: [REDACTED] or WhatsApp



You can also get in touch with my supervisors: Dr Arianna Berardi-Wiltshire (a.berardi-wiltshire@massey.ac.nz) or Dr Karen Ashton (k.ashton@massey.ac.nz).

What should you do next?

See Cover Sheet for how to express your interest.

If you and your partner have already decided to participate, please contact me. We can arrange a time to chat about the project.

Marami pong salamat! Tēnā rawa atu koe! Thank you so much for your time and reading through this. I am looking forward to meeting you soon.

Ngā mihi,

Rosario Iguin

Compulsory Statements

1. **Massey University Human Ethics**

Committee Approval Statement

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 4000029034. If you have any concerns about the conduct of this research, please contact Dr Gerald Harrison, Chair, Massey University Human Ethics Committee: Southern B, telephone 06 356 9099 x 83570, email humanethicsouthb@massey.ac.nz

2. **LOW RISK NOTIFICATIONS**

This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named above are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you wish to raise with someone other than the researcher(s), please contact Prof Craig Johnson, Director, Research Ethics, telephone 06 356 9099 x 85271, email humanethics@massey.ac.nz.

Samples of data analysis

(1) Conversation with Yaned 1 of 2

Can, can...I can tell you another thing that happened in the Philippines?

language of the Filipino person offering an anecdote of his Tagalog lang use & the response

Rosario Iguin 22:24
Absolutely! Go, go.

[Redacted] 22:26
So when one time when we were there is in the in the mall, and when I asked someone, yeah, I just went up to a security guard. And I said, you know, like, what time is it in Tagalog? And, and you know, the person, person goes on to answer. So, you know, looking at their watch, but they did a double take, because they're like, hold on. That's not a Filipino person!

identity / improvement in pronunciation lead to some kind of assimilation. - legitimizes his right to speak Tagalog.

ideology here / foreigners learning & using a LOTE? linguistic intermarriage?

Rosario Iguin 22:56
What did they say after?

what is his perception; which motivated him -> it's probably like a dopamine hit.

[Redacted] 22:57
They told me the time, but like, there's just that moment before they told me like, 'oh, no, I did not expect that to be a white person asking that.' I think because it was later in the trip. So it's probably also getting that, that pronunciation and accent in just a bit better as well. Right.

Euro tones / felt chuffed w/ humil -> pride?!

Rosario Iguin 23:18

lang use / using Tagalog / pride in noticing his own improvement in Tagalog. slowly shifted his identity as a Tag. lang. speaker - Filipino person doing a double take

Transcribed by <https://otter.ai>

lang use

(2) Conversation with Yaned 2 of 2

Rosario Iguin 15:29
 Because the reason I ask is that, it's not a common idea. It's not a common belief like...

██████████ 15:35
 It's not? Oh, I thought it was.
 → So I'm getting him to unpack his beliefs i.e. 'when in Rome...'

Rosario Iguin 15:38
 But, but yeah, when people go to places like the Philippines, they almost always assume that they don't need to come with some language. So that's what makes you unique.

→ It was really sweet that he thought this & so prepared himself pre-trip to the PHL but actually contradicting this gently while also complimenting his thinking and approach.

██████████ 15:50
 I guess a lot of people, like, I guess a lot of people, like, don't let maybe they can get away with it. Like, if you go... But, if you go to the markets, you'll probably like struggle, but if you go to the malls, like, the...lots of the people there are like, you know, like, they know, they know basic English, right? They can, they, they can talk to you. And, you know, yeah, the, 'the CR room's over here', and you know, there's this and, you know. So, but I guess, I guess because, you know, because of being married to ██████████ I guess I had the extra interest to, you know, like, the, the, the, like, I can learn some of the language, and then like the trip will actually give a chance to practice it and, and how, like, help me learn it and remember it. So it's

→ Supporting Tagalog use/lang. learning in the PHL was an opportunity to immerse himself in a CoP. Transcribed by <https://otter.ai>
 to learn it & retain it / this also converges with his identity.

lang. use / PHL is multi/lingual but Eng. also is widely used

Identity / being married to ██████████ who's Filipino made him invested in learning Tagalog

(3) Conversation with Yarra 1 of 1

Rosario Iguin 16:39

Yeah, now that you mentioned that, it's like yeah, that is so true. Like, yeah, like when we go to people's houses back in the Philippines. Yeah. They're like, "Oh, you like it? Take it! Take it! Take it" [laughter] Yeah, so so so, so, so interesting. Okay, so this question. So being kind of bilingual, you're using two languages. Have you ever experienced or seen... Maybe your parents or for yourself... Have you ever experienced where, where you were treated differently? Either in the Philippines or in New Zealand? Because you were using Tagalog in New Zealand or English in the Philippines? Did you have those kinds of situations?

in doing kumata. It's like reciprocating. Having a conversation. Taking part in the kumata. Am not just extracting.

17:35

Actually, my workplace. I was talking, because there's a lot of Filipinos there, I was speaking Tagalog. And this lady was just like, I don't know, this pakeha lady was just not happy that we were speaking Tagalog. And like, literally came and said, "You need to speak the language of this land." So of course, I was a little bit offended. Like, because it's like, "Well, you're in our conversation. Why are you interrupting? And then you're going to be an asshole about it too? Like you just go walk over there." Yeah, so there's been times like that. But yeah, I don't know. It's not, it's just pocketful of times. And I just think, "oh, that person's just quite ignorant, really." And it's just learning to be resilient that you're obviously not. You don't look Kiwi. You don't look what a New Zealander would look like. But there's really no way to identify New Zealanders these days. Yeah. Yeah. That's just ignorant people that just wants to be on people's business, I guess.

Tagalog use / to res. Linguistic racism

This whole bit is about response & how she manages linguistic racism. her beliefs emotions / resolve.

→ challenging situations to see how [redacted] manages it.

→ Tagalog use + identity. language use / Tagalog in the workplace.

Rosario Iguin 18:42

Yeah!

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