The value and use of the Telugu language in young adults of Telugu-speaking backgrounds in New Zealand.

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Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly acknowledged in the reference list), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

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Abstract

The Indian diaspora is one of the most culturally diverse communities present in New Zealand. This study will investigate the Telugu community, which is a minority within the larger Indian diaspora in New Zealand. The proposed study uses a qualitative approach to explore the value of the Telugu language and its usage across public and private domains. Semi-structured interviews with ten Telugu immigrants were conducted in person or through the phone. All the participants of the study are adult immigrants above the age of 18, who were either born in New Zealand or moved before the age of thirteen. The focus of the study is placed on adult immigrants, as literature shows that this group is key in maintaining heritage language (Fishman, 1991). The study aims to understand whether there is a language shift in the younger generations of the Telugu community, and their perspective towards their language and cultural maintenance. The participants' home language and first language will be referred to as L1 in this study.

The findings of the study showed that the home domain and the language choice of the parents played an important role in language maintenance. While it was observed that the participants had a positive attitude towards their language and viewed their bilingualism as an asset, this did not reflect in the proficiency of their L1. Participants self-report repeated code-switching and inability to express themselves in Telugu. Although their identity is closely related to their culture and language, the participants' experience and inevitable shift towards English and believe that there will be a total loss in language by the next generation.

This research will fill the gap that exists in the study of the Indian diaspora and the Telugu diaspora within New Zealand society. It will help assess the condition of Telugu and provide information to overcome the challenges associated with the Telugu language attrition.

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CHAPTER 1: Introduction

This study will explore the perspectives of young adults from the Telugu community in New Zealand towards their language and culture. Telugu is the state language of Andhra Pradesh and Telangana. Telugu speakers have settled in different parts of the world; a phenomenon often referred to as the Telugu diaspora. Telugu speakers can be found in the United States, the Gulf regions, Australia and Eastern Asia. The migration of these speakers has happened consistently since the late 80s for the purpose of education and due to job availabilities in the IT industry (Srivathsan, 2011)

New Zealand has received migrants from all over the world, with a recent wave of migrants from India, Thailand and China (Singham, 2006). According to the New Zealand census (2018), Telugu speakers form 0.12% of the population with over five thousand speakers. There has been a 0.04% increase since the Statistics New Zealand (2013) census showing that the number of Telugu speakers continues to rise. Having stated that, the census by Statistics New Zealand (2018) was conducted online and only considered Telugu speakers from India, which considerably underestimates the overall number of speakers. The Telugu diaspora in New Zealand involves a close-knit community that has formed multiple group associations like the New Zealand Telugu Association and Telangana Association. According to the New Zealand Telugu Association, there are about 10,000 active Telugu speakers in the Indian community of New Zealand (Telugu Association, 2003, as cited in Kuncha & Bathula, 2004). Anecdotal evidence suggests that the newer generation of migrants today may retain the vernacular of the language but have lost other linguistic skills.

1.1 A brief introduction to Telugu

India is a land of over 400 spoken languages which are classified into three main language families, namely, the Indo-Aryan, Dravidian and Munda. However, not all Indian languages fall under these categories (Emeneau, 1956). The Dravidian languages are predominantly spoken by people from the southern part of India with smaller groups in Pakistan, Nepal, Afghanistan and Sri Lanka. There are about 70 different Dravidian languages, some of which are Kannada, Malayalam and Tamil. Today, the largest spoken Dravidian language in India and around the world is Telugu (Krishnamurti, 2003)

The Telugu language was called the "Italian of the East" by an Italian explorer of the 15th century named Niccolo Da Conti as it sounded like Italian, owing to its vowel ending words. Telugu is the only Indian language in which every word ends with a vowel. A similar feature can be found in other languages like Hawaiian, Zulu and even Maori of New Zealand. However, newer Telugu has a few words ending with consonants because of the influence of Sanskrit and English over time (Bhaskararao & Ray, 2016). The Telugu language, initially, had 18 vowels and 36 consonants. Although, over time a few vowels disappeared from scripts and vernacular. According to the latest Census of India (2011), Telugu is the fourth most widely spoken language with 6.70% speakers. Despite the rise in the Telugu population, the number of speakers has greatly reduced since the 2001 language census in India, proving that the language is showing no growth. Only Hindi and Gujarati saw a rise in the number of speakers. Since most Indians are bilinguals, the census also takes into consideration the second and third languages of speakers. The data revealed that English has the highest number of second and third language speakers, making it the most spoken language in India with only Hindi as an exception. English is not seen as just another language. It symbolizes the degree of education, intellect and even indicates the social class of the speaker. Being a fluent English speaker still promises better career prospects and more opportunities. It is not only used as a medium of communication with the outside world but also for inter-state communication. It is not uncommon to hear people code-switching between their mother-tongue to fluent English in daily discourse

The current value and usage of the language in India is a topic that has not been widely explored but needs attention to prevent its extinction. While all might seem well for the Telugu language, a closer look will uncover the impact of English. While the language itself is spoken by almost everyone, the script is on the verge of being forgotten. Anecdotal evidence shows that most people today can hold a conversation in Telugu but are not comfortable with reading or writing it. Almost every modern household gets an English newspaper as the newer generation is unable to read the Telugu script. There are barely any magazines and books published due to the lack of audience. The Telugu spoken today is heavily influenced by English, and code-switching is very common.

1.2 Aim of the study

The Telugu community has been a minority within the Indian Diaspora that has been present in New Zealand for a long time and has diverse community groups that identify themselves as transnational, transcultural or with other culturally specific identities (Booth, 2015). The

changes in the immigrant policy of New Zealand since the 1980s has made it a country that welcomes immigrants, which is responsible for the very diverse society that we see today (Bukhingham, 2020). There were less than a thousand Telugu speakers recorded in the census by Statistics New Zealand Language (1996). The community has been growing since and now has more than one association that organises events, festivals and gatherings for Telugu people from various regional and religious backgrounds. This study aims to gauge the future of the language by understanding the value that second-generation or 1.5 generation immigrants (Wohlfart, 2015) place in their first language (L1) and the various domains where they use the language. The term 1.5 generation immigrants are used to refer to those who migrated to a country as a child and are placed between the first and second-generation of immigrants (Koh, 1994). Semi-structured interviews were conducted with ten Telugu participants who live in New Zealand to understand their perspectives and the condition of Telugu in New Zealand society.

The interview questions were carefully designed to ask the participants about their language and cultural preferences and practices. Qualitative research interviews were chosen as a method as they are appropriate to understand an interviewee's subjective perspective (McGrath, Palmgren and Liljedahl, 2018) as was intended in this study. Initially, the participants were asked for their basic information like their name, age and length of stay in New Zealand. After collecting this information, the first section of the questions targeted the language practices of the participants in their immediate social circle, especially in the home domain. These questions also aimed to understand the intention of the participants to pass on their culture and language to future generations, in the hope that this would help shed light on the Telugu language usage in immigrant homes.

The next set of questions were related to the language and cultural perspectives in other social domains. Participants were asked about their language choices and usage of L1 in public settings, with friends or others from the same community, and about their participation in and opinion of Telugu community activities. Their preferences and engagement with L1 music, movies and other media were also explored, as were their experiences with being bicultural in New Zealand society and how they viewed their L1 Telugu as adults. This study aimed to explore the current perspective of young adult members of the Telugu community in New Zealand and the possible impact of their perspectives and practices on the future of Telugu.

1.3 Significance of the study

Language is a mixture of codes and symbols that we use to communicate, remember, retrieve and organize information (Akmajian et al., 2017). Language is also a means to express one's feelings and ideas which are influenced by culture. People use language in a social context as a sign of belonging to a particular group. When a group of people share the same verbal and non-verbal cues, language becomes more than just a medium for communication but represents cultural identity. Culture, on the other hand, is a complex amalgamation of beliefs, values, norms, art and everything that has been learnt while living inside a society through socialisation, education and more (Kramsch, 1998). Reicher (2004) mentions the many in-group and out-group factors that influence a person's social identity; neither language nor culture is static because the world view of a person is constantly changing. A person frequently acquires new behaviours and values, and the extent of alteration is dependent on their surroundings. It is thus important to study the perspectives of young adults, as it can help understand the future of the language choices made by a community. There have been previous studies on language maintenance, attitudes and attrition in New Zealand (Crezee, 2008; Roberts, 1999). There have been studies that focus on children, language attitude in the home domain, and schools (Gharibi & Boers, 2017; Kim & Starks, 2009; Alsahafi 2019), and others that focus on the more recent generations and their perspectives of L1 and culture (Gharibi & Boers, 2017; Park 2021; Holmes et al., 1993; Dagamseh, 2020).

However, there is a gap in the literature when it comes to the Indian diaspora in New Zealand and studies pertaining to their language and cultural attitudes. One study by Roberts (1999) included the L1 maintenance in the Gujarati community while Friesen (2008) explored the identity of immigrants who recently moved to New Zealand. Kaur (2019) looked at the maintenance of the Punjabi language and culture in the home and religious domains. To the best of my knowledge, there is only one other study about the Telugu community in New Zealand (Kuncha, 2001), which explores the language attitudes, and mothers and children. Kucha's study is of significance but leaves a need for a more recent study that looks into the growing Telugu community in New Zealand. This study aims to understand the language and cultural value in young adults of the community. This qualitative study uses the following research questions to explore the value and use of the Telugu language in second generation young adults:

1. What are the attitudes of second-generation Telugu Immigrants towards the Telugu language?

2. How and where do they use their Telugu language?

3. What is the future of the Telugu language in New Zealand?

1.4 Structure of the thesis

This study has five chapters in total. Chapter One provides the introduction which gives a brief overview of the context of this study as well as its aim and significance. Chapter Two presents the Literature Review which introduces some of the relevant studies and concepts that will be referred to throughout the study and the global literature related to these topics. Chapter Three presents the methodology that was used to collect the data and information needed for the study and the reason for choosing the said method. Chapter Four includes the findings of the study, after careful analysis, and segregation of the data and observations made by the researcher. The final chapter, Chapter Five, presents the discussion of the findings, while also revisiting the previous literature. This chapter also includes some recommendations for future studies, as well as the limitations of the present study, and concluding remarks.

CHAPTER 2: Literature Review

2.1 Introduction

The study aims to explore the value and language use of the second-generation Telugu-speaking immigrants in New Zealand. This chapter will give an overview of the literature on the various concepts that will be touched upon in this study, before focusing on the research gap which this study aims to fill.

The chapter will investigate some key concepts like the heritage language of immigrants and the domains where it is used. This will include private as well as social settings where the ethnic language and culture are extensively used and consequentially play a major role in language transmission through generations. It will also look into the role of the heritage language in the lives of immigrants and the impact it has on their identity as well as the various factors that shape the language and cultural choices of younger immigrants in the social or private domains. The next section will be about bilingualism in immigrants and how their heritage language is impacted in a multicultural society.

Overall, the chapter will review the broader global literature, before narrowing the focus to the use of minority languages in the immigrant setting, with reference to the setting of second-generation Telugu-speaking immigrants in particular.

2.2 Heritage language

The first language that is spoken after birth is called the native, heritage or ethnic language of an individual (Campbell and Peyton, 1998). Determining what comes under the umbrella of heritage languages can be challenging. Heritage language can be defined as the immigrant or indigenous language that has a connection with the historic traditions and practices of a community. A heritage language speaker is raised in a house where a non-dominant host language is spoken and one who is bilingual to a certain extent. The speaker need not be proficient and may only have limited knowledge of the heritage language (Valdes, 2000). For the purpose of this study, I will be treating the ethnic or heritage language as synonymous to the first language or L1 of the immigrants, and the language acquired primarily through education or the language of the dominant host society as the L2. In this study, I will refer to Telugu as the ethnic, heritage or first language of my participants, while referring to English

as their L2. I am aware that in some cases the participants of this study consider that English has become their L1 as young adults because they are more proficient in it. It may also be because of their inability to use their heritage language across various domains (Fishman, 1991). There are innumerable heritage languages in the world, each with its own set of unique cultures, traditions and backgrounds. Heritage language speakers come from varying classes of society and economic backgrounds, but they are all similar in that they have managed to gain varying levels of ability in their heritage language. Their command of the heritage language falls short of the proficiency that their parents or people in their homeland possess. Heritage language speakers are more at ease with the majority language but are still bilingual. They develop a new linguistic variant for simplification and comprehension. L1 speakers may have grammatical shortcomings such as displaying non-native phonological features, only knowing the vocabulary for commonly used words or showing inaccuracy in morphosyntaxes such as misunderstanding of gender, number or case markings (Montrul, 2010) In this study, the heritage language of all the participants will be Telugu and the dominant host language will be English.

2.3 Heritage language maintenance/shift

According to Crezee (2008) language shift is what happens when a person shifts from the predominant use of one language to the predominant use of another language. Fishman (1991) states that the maintenance of a language is dependent on whether there is a continuity of usage across generations, especially when living in a society that has linguistically diverse populations. This shift towards a dominant language, which in many cases is English, may be seen in studies in the younger generations of immigrants (Veltman 1983)

As pointed out by Nesteruk (2009) there are many factors that should be considered when considering the language shift in an individual. Some of the factors are the length of stay in the country that the person has migrated to, prior knowledge of the dominant language, the age of the individual, the circumstances that led to the migration, the age and educational qualification. Crawford (1995) attributed the language shift in younger immigrants to the lack of support for bilingual children to maintain their home language. Communities that have recently arrived and stayed for a shorter period are more inclined towards language maintenance, as can be seen in a study done on the Salvadorian community in Queensland, Australia (Castro & Gil, 2008). Spolsky (2012) noted that the choice of language use at home, especially by the parents of immigrants plays an important role in the maintenance of the heritage language. Studies have also shown that the transmission of the home or heritage

language is higher when it is used in all domains and is supported not just by the family, but also the community, media, educational and religious institutions (Abdelhadi, 2017; Ellie Ro & Cheatham, 2009; Shen and Jiang, 2021).

The shift of language away from the home language has also been reported in various communities in New Zealand. A study on Dutch migrants shows the generational loss of language in the home language of the participants (Folmer 1992). Wilson (2017) found that despite placing a lot of value on the language and culture there was a language shift in the Samoan community, especially with youth. A similar shift was seen from Cantonese to English by Sun (1999), it was observed that there needed to be more effort from the community to help maintain the language. Roberts (1999) on the Gujarati, Dutch and Samoan communities demonstrated a language shift within all three communities. Another study on the Fiji-Indians of Wellington by Shameem (1994) showed that the second-generation displayed lower listening and speaking abilities when compared to their parents. Studies based on the language shift/ maintenance of Indian languages are scarce in New Zealand. The only study that is based on the Telugu community of New Zealand (Kuncha and Bathula, 2004) also finds a language shift within the younger generations.

2.4 Language attrition

When the mother tongue of the speaker is not the same as the politically or economically dominant language of the society, a shift occurs. This process is known as language shift, which is influenced by the social and individual experiences of the speaker. In countries where English is the lingua franca (common language), language shift and L1 attrition are inevitable. Minority language speakers almost always experience language shifts and L1 attrition in western society or in a country where English is the lingua franca (Shmid, 2013).

Age is another component that determines the rate of language shift in speakers. A pre-school child who speaks L1 in their home does not experience a language shift. As the child grows, the language used as a medium of education may cause the speaker to drift from their L1. Younger adults are the first to break free from the authority of their parents and can make their own choices. This study will focus on the migrant language shift and L1 attrition among younger adults. The life span of emigrant languages is low as the chances of language shift are high. It has been previously observed in studies that the discontinuity of L1 has consequences on the preferred language spoken by various generations of immigrants (Gonzo and Salterelli, 1983; Fishman 1991). The first-generation experiences language attrition

slowly and over the period of many years. The second-generation immigrants then get the reduced form of language, which is passed on from the previous immigrant generation. The second-generation encounters further attrition because of their prepotent L2 surroundings. The language loss escalates with each generation. By the third or fourth generation of immigrants, there is complete language acculturation of the L1 and an irreversible shift to the majority language. A study done on the language attrition of Turkish speakers in Sydney showed that being in a predominantly L2 environment caused lexical and syntactic grammatical attrition (Yagmur et al., 2010). It is important to study the language loss in migrant populations as it is responsible for the overall language shift of a community (Crezee, 2008, p. 34).

Fishman's theories (Fishman, 1991) are focused on the continuity of language between generations, language maintenance and attrition and in different domains. The Fishman's Graded Intergenerational Disruption Scale (GIDS) explains language shift and maintenance in eight stages. GIDS has been compared to the Richter scale which is used to measure earthquakes. The higher on the scale the earthquake rates, the more dangerous it is. Similarly, the higher the rating on the GIDS scale, the more the language has been discontinued between generations and there is lesser maintenance of the language in the community (Fishman, 1970)

Table 1. Fishman's (1991) Graded Intergenerational Disruption Scale (GIDS)

Stage 1	Some use of Xish in higher level educational, occupational, governmental and media efforts
Stage 2	Xish in lower governmental services and mass media but not in the higher spheres of either
Stage 3	Use of Xish in the lower work sphere (outside of the Xish neighborhood/community) involving interaction between Xmen and Ymen
Stage 4	Xish in lower education (types a and b) that meets the requirements of compulsory education laws
Stage 5	Xish literacy in home, school, and community, but without taking on extra communal reinforcement of such literacy
Stage 6	The attainment of intergenerational informal oralcy and its demographic concentration and institutional reinforcement
Stage 7	Most users of Xish are a socially integrated and ethnolinguistically active population, but they are beyond childbearing age
Stage 8	Most vestigial users of Xish are socially isolated old folks, and Xish needs to be re-assembled from their mouths and memories

*Xish refers to minority languages, while dominant languages are called Yish

2.5 Domains of language use

The concept of domains was first introduced by Fishman, who proposed that the choice of language in a multilingual group is because of more than just a situation or the topic. According to him, a domain is well defined, and each multilingual community can have a different number of them. Each domain can be denoted by the standard behavioural pattern of those who are a part of the situation (Fishman, 1972). According to Berry (1997) immigrants who live in a culturally plural society make language choices that lead to either assimilation, marginalisation, integration or separation. Spolsky (2007) states that there are various domains like home, family, education media, government, neighbourhood and religion. Bradley and Bradley (2002) further speak about the social impacts on the language attitudes of people, where the speakers of the minority language live in a society with dominant "out-group" members and language which makes it difficult to maintain minority heritage languages.

Global literature has shown that the home or family domain is one of the most important for the maintenance of a heritage language (Kang & Kim, 2012; Dixon et al., 2012; Mohamed Salleh et al., 2019). The choice of language at home, which is decided by the parents is seen to have an impact on the children and how they view their language (Szilagyi & Szecsi, 2020; Al-Sahafi & Barkhuizen, 2006). The presence of older members in an immigrant family also influences language use in younger generations (Wilson 2017). It has been noted in some studies that parents who use the "only-English", that is, the dominant host language approach at home, inevitably cause language shift within their children because of the reduced usage of their heritage language (Xia, 2016). Parents who have a more positive language attitude towards the dominant language, often feel that it would enable their children to have better access to social and economic resources (Jeon, 2008; Seloni & Sarfati, 2013).

Gender is another factor that determines the language use of second-generation immigrants. It has been observed in a study done on Greek and German descent immigrants in Australia (Winter & Pauwels, 2005) that women, especially mothers, act as guardians of their heritage language and culture and are responsible for language transmission. It was also noted that as a result, the L1 language carried a gendered association and had cultural meaning associated with it, which may influence the language choices of immigrants. Some societies have been seen to resist the language shift to the dominant culture. The resistance to the shift to English in Puerto Rico (Vélez, 2000) can be seen despite English being widely used in the society, because of how their heritage language is a vital component of local society and Spanish cultural identity. Other social factors that cause the attrition of language are inter-marriage within the society

(Alba et al., 2002). Various demographic factors, like the duration of stay and the age at which people immigrated, can be seen to impact language usage. A study by Kuo & Roysircar (2004) showed that immigrants who moved to the host country at a younger age had more proficiency in the dominant host language and did not experience the stresses of assimilation as compared to those who moved at a later age. Individuals are not stagnant in their identity, and their view of themselves can be seen to change as they progress in life. Studies have shown that immigrants are sometimes more drawn to their heritage language as they become adults because of the alterations to their linguistic identities through various experiences (Soler & Roberts, 2019)

Watching movies in the heritage language and listening to the radio exposed the younger generations to their heritage language at home improving their proficiency. However, social media and online communication were also observed as a cause for written and oral language attrition within the younger generations in this study (Wilson, 2017). It can also be seen in the study by Kaur (2019) that the use of heritage language and community classes in Punjabi help in the language transmission to the younger generations. Education and language policy in schools also play a role in language maintenance. The "English-only" approach in New Zealand and monolingual attitudes of teachers can be seen to have a negative impact on how children view their heritage language and their identity (Crezee, 2012; Fillmore, 1991; Fredricks & S. Warriner, 2016; Gast et al., 2016; Gagné & Gordon, 2009).

Other minority Indian languages also rely on the home domain for their maintenance. A study by Mwingi (2014) saw that the home usage of Gujarati played a significant role in maintenance in Nairobi. Like other minority immigrant languages, Telugu also has a stronghold in the home domain (Kuncha and Bathula, 2004; Babu 2016) and not using it in the home domain inevitably results in language attrition (Prabhakaran, 1995). However, there is a gap in the literature when it comes to language usage of the Telugu communities in other domains. Such studies may help understand the assimilation and attrition factors in other minority communities. Interview participants in the current study were asked about their language use in various domains.

2.6 Heritage language and identity

According to Svensson and Syed (2019), immigrant identities are negotiated between the self and the society. Development of identity can be seen as an attempt to form a coherent sense of self and integration of all forms of identities that have developed through lived experiences

during various times, situations and places (Syed & McLean, 2016). Heritage language and individual identity are interconnected. It has been previously noted that the L1 of a person plays a role in personal identity (Norton, 2010; Edwards 2009). It is also closely associated with cultural identity. Culture and ethnicity help in the formation of the social identity of immigrants, where culture can be defined as the beliefs or the value system that binds a group of people together, forming a community. Culture is a facet of ethnicity, where ethnic groups share similar values, beliefs, preferences, food and language and more (Shah A, 2004).

It has been observed in many studies that immigrants view their heritage language as being synonymous with their identity (Bloch & Hirsch, 2017; Song, 2020; Oh & Fuligni, 2010). In a study done on the cultural identity of families who are Mexican descendants in California and Texas (Schecter & Bayley, 1997), it was observed that the participants saw their Mexican culture and language as closely associated with their individual as well as group identity. Another study by Chun Yu (2015) showed similar attitudes in Chinese immigrants, where participants' heritage L1 proficiency was connected with their self-identity. L1 proficiency also correlated with the self-esteem of the participants. Another finding of the study by Chun Yu was that the parental attitude of maintaining L1 through home and community classes was to encourage their children to have more friends within the community, in turn forming a group identity. In a study by Jaspal and Coyle (2009), heritage language is also associated with religious identity, where Arabic and Punjabi speakers emphasize the sanctification of language as they consider it holy. Participants choose whether they want to use their heritage language as a means to form a religious identity or ethno-identity. In this context, the loss of L1 in immigrants results in a loss of identity (Fishman, 1991). Adult immigrants who do not speak their L1 experience a sense of loss and inadequacy in identity (Hsieh et al., 2020; Lanier, 2014). Varghese (2017) observed a similar pattern in Malayalam speakers in North America. This may not be consistent with all individuals as established in the study by Brown (2009) where the participants did not associate their identity with their L1, despite being proficient, because of negative stereotypes associated with their heritage language. This is relevant to the current study which explored the attitudes of young Telugu-speakers in Auckland towards maintaining their heritage language.

In some studies, young adult immigrants who have successfully assimilated into the dominant society, feel that their identity is more affiliated with their L2 than their L1. For instance, participants in a study by Mills (2005) either express that their identity is more tied to Britain, as they were born there, or they have a sense of mixed identity with their heritage Pakistani

culture and the British culture. Another study (Chen et al., 2013) shows Filipino domestic workers in Hong Kong display proficiency in their L1, English and Chinese. Their multicultural identity has a positive effect on their acculturation process into the host society. Other studies have shown that while immigrants place great value on their culture, values and heritage, they may not have L1 proficiency. Lee (2009) finds that the indigenous languages play a significant role in the Navajo and Pueblo young adults, even though they lack proficiency in the L1. However, this can spark hope for the revitalization of the language in the future. Similar findings were made by Yadla (2016) in the Telugu community that is based in London, where despite identifying themselves as Telugu, the immigrants have minimal proficiency in their L1.

Studies on the Indian diaspora have shown that ethnic identity plays an important role for immigrants. A study on Indian immigrants in Los Angeles (Farver, Narang and Bhadha, 2002) shows how they identify themselves as being Indian, and how parents play a huge role in the identity formation and attitude towards the home culture of their children. Young adults who grew up in New York also seem to have established a close relationship with their Indian ethnic identity because of living around culturally similar communities (Khandelwa, 2002). Similarly, studies related to the Telugu community also show a strong tie between the immigrants and their ethnic identity (Bhat & Bhaskar, 2007; Kuncha and Bathula). However, despite the high regard for the Telugu culture and language, migrants in the study by Kuncha (2001) are seen to experience attrition in their L1. The current study explored whether young Telugu-speaking adults in New Zealand were experiencing attrition of their heritage language.

2.7 Minority language studies

There is always a hint of subordination in a minority language, and in most cases, the minority language users are numerically smaller in a nation-state. However, it is the social organisation and their place in society that define minority languages (Allardt, 1984). Socio-political factors like status, planning, attitudes, policies and intentions of both the state and the minority group affect minority language maintenance (Edwards, 1992).

A study conducted by Yu (2010), on Chinese immigrants in New Zealand as to how their parental language beliefs reflect their daily language behaviour, revealed that there was little effort to stop a language shift in their children even though the parents strongly supported the maintenance of their mother tongue. This could partly be due to parents wanting their children to retain their first language and culture but not being able to keep it up themselves due to living in a foreign country, failing to press hard enough for heritage language education, or not

knowing how to go about it (Kung, 2013). Immigrant parents may feel unqualified in transmitting their cultural values and beliefs to their children. Children may also feel conflicted about where their loyalties lie when they are expected to simultaneously acculturate while retaining their culture and language (Tannenbaum & Esther Ofner, 2008). The current study will explore this dichotomy among young adults from Telugu-speaking backgrounds in New Zealand.

People may not support or engage in language maintenance behaviours even when they have positive attitudes towards the language and maintaining the language. For the maintenance and revitalisation of a language, the nature and intensity of the attitude and willingness matter more than the mere willingness to do something about it (Roche, 2019). This is something the current study explores among young Telugu-speaking adults in New Zealand.

In some cases, the shift to the majority language is an easier and more convenient option. A study on the Efik Language in South-eastern Nigeria on minority language maintenance (Offiong & Ugot, 2012) talked about bilingualism and how it has been a contributing factor in the death of the language. Even after there have been attempts to maintain the language, the shift to English has been gradual and inevitable owing to its ties to economic strength, urbanisation and lack of education among ethnic speakers wanting to maintain the language.

Yadla (2016) conducted in-depth research on maintaining the heritage language and identity of Telugus in London. The study revealed that even with an increase in the cultural and traditional events and activities across the city, it did not influence the maintenance of this minority language in the second-generation. Despite this, the Telugu identity of participants remained intact. Two studies were carried out in South Africa on language attrition and generational factors in the language shift and maintenance of the Telugu Language (Prabhakaran 1995,1998). Results showed that South African Telugu speakers have retained their language throughout generations. This is relevant to the current study, which looked at language use in the context of young adults from Telugu-speaking backgrounds in New Zealand.

2.8 Bilingualism

Bilingualism is often regarded as a particularly desirable form of social integration of immigrants, says Esser (2016). He proposes that bilingualism plays a vital role in an individual as a communicative tool and as a token of cultural reinforcement. Until the 1960s, the consensus in the linguistic and psychological literatures of the time believed that bilingualism and cognitive development were negatively associated (Portes & Hao, 2002). However, a

growing number of studies since then have shown different positive outcomes of being exposed to two cultures or speaking two languages (Chen & Padilla, 2019). Studies have shown the benefits of encouraging bilingualism in school domains for immigrant children (Duff 2007; Tsokalidou 2005; Kenner et al., 2008). Bruin (2020) says that bilingualism is increasingly becoming the norm in the world and some researchers go so far as to suggest that the phenomenon of bilingualism/ multilingualism is an unremarkable necessity of everyday lives. This also relates to New Zealand, the setting of the current study, in that it comprises large numbers of multilingual speakers, especially in Auckland, the largest urban centre, where this study was set (Stats NZ, 2018).

Linguists and psychologists have repeatedly noted the association of fluent bilingualism with better cognitive performance in comparison with monolinguals of any language (Valian, 2014). May et al., (2004) summarise the benefits of bilingualism under cognitive flexibility: divergent and convergent thinking, metalinguistic awareness, communicative sensitivity, and describe it as an invaluable asset at both individual and community levels. While various studies have established the cognitive and educational benefits of bilingualism, the benefits also seem to be dependent on the fluency of the languages that an individual speaks.

Golash-Boza (2005) explains that bilingual ability is an advantageous one because it grants access to immigrant community networks, helps in building better communication with peers as well as family members, and it also helps in building social and economic capital for the corresponding ethnic communities in a foreign land. A study by Brown and Chu (2012), showed the example of Mexican first and second-generation immigrant school children, who studied in an environment that encouraged multiculturalism and so they performed better in school. As Zhou and Bankston (1994) point out, social capital is crucial for the successful adaptation of immigrant youth, and bilingualism is the path to do so. Pearson (2008) in her book 'Raising a Bilingual Child,' stresses the cultural benefits of bilingualism in immigrants across the globe and sheds light on the need for belongingness in the immigrant communities, asserting that language is one of the tools to achieve this. This is, however, only effective, as noted in all the above studies, when the immigrants have a shared community in the first place. Otherwise, it has been also observed that if the first-generation immigrants have learnt to fluently communicate in their L2, there is less obligation for the second-generations to preserve their L1.

The importance of bilingualism for immigrants lies in the fact that many rely on bilingualism to hold on to their culture and heritage while adapting to a new life. Turnbull (2018) says New Zealand is a nation full of unique bilinguals in their own right. However, there is huge pressure for migrants to gain English language skills, even if they abandon their home language in the process. In Auckland, the Indian population is increasing most of all, with a 48.4% increase between 2006 and 2013 (Cunningham & King, 2018). Yadla (2016) identifies that the practice of migration has been increasingly observed since the 1960s because of the demand for technically qualified labour in the destination countries and limited employment opportunities in the home countries.

Kasanga's study (2008) found that second-generation immigrants tend to shift their loyalty from their own immigrant languages to the language of the host country. A study by Kuncha and Bathula (2004) examined the attitudes of the Telugu community in New Zealand and found that although the first-generation immigrants hold a high value for their language heritage and identity, the second-generation individuals were often limited to oral communication. Yadla (2016) agrees with this, and reasons that this was due to the dispersed settlement patterns, a small heritage language network, length of residence and favourable attitudes towards the dominant language and culture. On the other hand, restricted use of the heritage language and a low interest towards their own language group suggest that there is a rapid language shift within the second-generation.

Portes and Hao (2002) believe that the rapid growth of this population makes its future prospects a matter of concern not only for the immigrants themselves but for the cities and states where they concentrate. In particular, the second-generation will determine the future of the new ethnic communities created by today's immigration. They argue that the linguistic adaptation of the second-generation is not a bimodal process but features several distinct alternatives, and suggests that the possibility of learning another language, L2, while preserving a cultural anchor in the family's own past through L1, is key to the most desirable results, and the way to benefit from bilingualism in the long run. This topic was brought up by interview participants in the New Zealand based study presented here.

2.9 Factors influencing language and cultural attitudes

In the fields of language development and loss, studies have addressed the various factors that influence language and cultural attitudes, especially in the home domain. A study using hour-long semi-structured interviews with 50 parents by Nesteruk (2010) showed many practical

problems faced by the immigrant parents like the lack of time, even though they want their children to be bilingual and learn their L1 and culture. Another study by Zhang (2012) showed that Mandarin parents maintained a positive attitude towards their heritage language and their children followed suit, while the connections and close family ties with their extended families also helped in the maintenance of L1. The presence of grandparents in the house of immigrants also impacts the attitudes of the younger generations. In a study focusing on Korean immigrants in America (Wang, Park & Lee, 2006), grandparents are expected to be the means by which the children can learn their L1 in the home domain. Grandparents are also expected to pass on to the children their cultural heritage and habits such as respecting adults. Grandparents who are a constant presence in the house usually choose to speak in their heritage language which inevitably has an impact on the children (Holmes 2001). This thesis did not look at the role of grandparents unless interviewees brought this up in the interviews.

Sometimes the dominant language of the society is involved in L1 attrition among migrant groups who do not speak the dominant language. Participants in a study by Rafael (2009) express that although their daily discourse could not be completely expressed in the host language, they observed increased code-switching within their language patterns and experienced attrition in their L1 which is French. Sometimes parents choose not to transmit their heritage language to their children as they believe that it will hinder the social or academic growth of the child, as can be seen in studies by Jeon (2008) and Crezee (2008). English, which in New Zealand as in other English-speaking countries can be seen as a dominant language in society is given more prestige and viewed as being more useful than the L1 for immigrants, which casts a negative shadow on the attitude towards L1 (Blommaert 2010). There have also been instances where the school policy or teachers actively discourage the students to use their L1, even when they are communicating at home (Babaee, 2014; Crezee, 2012; Fredricks & S. Warriner, 2016; Fillmore, 1991). However, many studies show that encouraging bilingualism in schools has a positive impact on the students (Duff, 2007; Okano, 2013; Agirdag 2013; Tsokalidou, 2005; Kenner et al., 2008) Some other factors that influence the language attitudes of immigrants are the feelings of anxiety or shame while trying to communicate in the heritage language. It was observed that a few second and many third-generation immigrants experienced anxiety while communicating in their heritage language. This may be because they experience a sense of incompetence or fear of mockery, especially when communicating with other members of their community (Sevinç & Backus, 2017).

Factors such as ethnic victimisation and bullying also play a role in immigrant language choices. In such instances, the dominant host language is seen as being more advantageous and as a tool to integrate into the society, which is why immigrants give less importance to their L1 (Kaveh & Sandoval, 2020). Experiencing linguistic or cultural prejudices has also been seen as a factor for L1 loss in immigrants, as some research participants recounted accounts of being mocked for the way their L1 sounded. They also recounted that they felt isolated when they could not speak in the dominant host language (Hinton & Hale, 2001; Gagné & Gordon, 2009). Immigrant students are often made fun of for their cultural practices (Pacifico, 2017; Mendez et al., 2012) and their language is viewed as inferior (Yilmaz, 2016). Immigrants are seen to align their communication choices according to how they would want to position themselves within their peer groups (Nguyen and Hamid, 2020). Studies based on bullying based on ethnic victimization urge reforms in the school domain (Alivernini et al., 2017; Jansen et al., 2016; Nair 2017). The current study did not ask specifically about ethnic victimisation and bullying but respondents sometimes brought this up in their interviews.

2.10 Gap in the literature

This chapter has reviewed studies on heritage language, language maintenance and shift, language attrition, bilingualism and various factors influencing attitudes towards language and culture. The current study fills a gap in the literature because it is based on interviews with young adults who are a part of the Telugu diaspora in New Zealand. There are limited studies globally on this demographic in the Telugu community. There has been only one other study in New Zealand on the Telugu diaspora which makes it relevant to study this community. The next chapter will outline my methodological approach and my rationale for choosing this approach for the study.

CHAPTER 3: Methodology

3.1 Introduction

This study explores the lives of second-generation Telugu immigrants and the value that they place on their ethnic tongue and the domains of language use. This chapter will discuss the methodology used to understand the newer generations of the Telugu community that resides in New Zealand. I will start with my positioning in this research and my relationship with the Telugu-speaking community. I will then outline the aims of the study and how the research questions are designed to probe into the subject further. The second part of this chapter will discuss the research designs and instruments used for the study. It will include the sample size, criteria for the selection of the participants, as well as the process of recruitment.

First, I will discuss the method used to collect data and the rationale for choosing that method in more detail, followed by the method of analysis. The ethical considerations will be mentioned in this chapter, along with a short summary of the overall chapter.

3.2 My position in this research

I am a South-Asian woman who was born in Hyderabad, Telangana. I lived with my parents and grandparents and Telugu is our mother tongue. My mother was a singer and my dad worked closely with many artists and musicians. My grandmother had a PhD in Telugu Literature and always encouraged me to read and learn. Growing up in such an environment always kept me in touch with my culture and helped me embrace it. However, once I started going to school, my perspectives towards language changed.

I was enrolled in a private school where English was highly valued. English was the first language of all the students who were enrolled, as was the case with every private school in Hyderabad and India overall. The second language could be chosen by the students, depending on whether their mother tongue was Telugu or Hindi. Many of my classmates preferred Hindi because it was the national language of India. I chose Telugu as I wanted to be able to read and write in my mother tongue. The importance given to English compared to other languages intrigued me from a young age. The students were only supposed to talk in English in and around the school premises and anyone who was heard speaking in Telugu was fined a small sum of money. I also had friends, whose parents insisted that they speak in English at home as well. However, my parents only spoke in Telugu with me. Despite their efforts, my proficiency in reading and writing in Telugu always fell short when compared to English. My friends from

school and I preferred talking in English, even during social meetings, unless we were referring to something culturally specific.

My time in school developed my love for the English language and I proceeded to choose English Literature for my bachelor's degree. It was during this time that I did a basic proficiency course in Spanish and studied in a college in India where teaching staff were very culturally aware. Learning a new language exposed me to a culture and a world that I had been unaware of. Moreover, getting to know more about my own cultural history and how language was influenced by it aroused my interest deeply. I began self-reflecting and realized that while I had spent so much time reading famous English authors, I had never touched a Telugu book. Neither could I speak in my mother tongue without switching to English frequently, nor count from one to ten in Telugu. I consciously resolved to learn more about languages, especially those that surrounded me like Telugu, Dhakni, Hindi and English.

Moving to New Zealand, I often found myself in company with other members of the Telugu-speaking community and observing them gave me the focus of my thesis. I would often observe that the elder members of the community spoke in Telugu, both publicly and in their homes. Their children who were born in New Zealand often responded in English. Many of them could only understand Telugu but could not speak it. This made me want to explore the value and use of Telugu within the multilingual Society of New Zealand. I did not fail to notice that the heritage or home language was given a secondary status, just like it is in India. This is why the current study focuses on what the people of the Telugu-speaking community think about Telugu. I was especially interested in the attitudes of second-generation immigrants who will play a vital role in the language transmission to the third generation. I have chosen adult immigrants because they have a more established sense of self and can make an informed choice about their language of choice.

Being a member of the Telugu community makes it easier for me to communicate and understand the cultural nuances necessary for in-depth research. Talking to the participants in Telugu also gave them a sense of comfort and belonging. They were able to share their experiences and ideas freely without worrying about misinterpretation. Nevertheless, being an insider also has drawbacks. I think that one of the main drawbacks was to try to let go of the preconceived notions I had about Telugu speakers in New Zealand. Completing my study has changed these preconceived ideas, as will become apparent from my findings and discussion chapters.

3.3 Research Design

This qualitative research study aims to understand the value that second-generation immigrants place on their ethnic language and the domains in which the language is extensively used in their day-to-day lives. This is done through a qualitative approach that explores the subjective experiences of each individual. Participants were encouraged to share their ideas and beliefs by answering a series of open-ended questions (Creswell 2003; Hale & Napier, 2013)

The questions are divided into three sections. The first part covers basic questions to make the participant feel comfortable and give a basic introduction about themselves. The next section explores the family domain of the individual. Spolsky (2004) pointed out that one of the key domains for language maintenance was family, which is responsible for the intergenerational transmission of language and how second-generation immigrants approach their bilingual lifestyle. He emphasised the study of language usage in families, as it explains the ideology of people from a family towards their language. The preferred choice of language at home, and efforts towards maintaining the heritage language are factors that influence such choices.

According to Fishman (1992), the language choice of an individual is not random but dependent on many factors. There have been many studies about the various social domains of people and how they maintain their L1 in these domains. While Crezee (2012) studied 30 bilinguals and found that the L1 was predominantly being used in the family domain, there are other domains to be taken into consideration as well. Hlavac (2013) took domains like education, friends, religion and work into consideration while studying eight multilingual participants from Australia. Hammer (2017) also studied the use of L2 in domains like work, peer groups and interest groups and found that L2 was widely preferred in public domains. Rosowski (2019) and Abdelhadi (2017) investigate the impact of traditional texts and religious practices on community language maintenance. Immigrant speakers may not use their heritage language outside the family domain. Language maintenance can become difficult when there are people from mixed ethnic groups in their immediate social circle outside of the family domain. Hence, the second part of the questionnaire aims to look at all the different public domains of language use of the participants.

3.4 Research instruments

The paradigm I followed for this study is constructivism because it argues that people form meaning through their experiences and interactions with their surroundings. This constructed knowledge is unique to each individual (Mogashoa, 2014). My ontological approach is the view that reality is constructed by individuals in groups. My epistemological approach is that

reality needs to be interpreted in order to uncover the underlying meaning, and my conceptual framework is critical inquiry as it allows the researcher to take a reflexive stance and helps analyse data and actions (Charmaz, 2016). I would describe my conceptual framework as ethnography (McGranahan, 2018) since I am looking at a group of young Telugu-speaking adults in Auckland, New Zealand. The qualitative approach I used consisted of semi-structured interviews as explained in more detail below.

3.4.1 Qualitative research

A qualitative approach can be defined as a first-hand study of various aspects of human life like culture, beliefs, expressions and imagination (Wertz, 2011). Strauss and Corbin (1990) claimed that the term 'qualitative' can mean different things to different people and is difficult to define. However, the qualitative methodology can be said to be a nonmathematical process of interpreting data which is usually collected through observations or interviews.

The data is usually gathered through the concepts and themes that emerge during the study, which are then organized. Rahman (2016) discussed the many advantages of qualitative approaches and why is it preferred by many researchers. Using a qualitative approach gives flexibility to the researcher and complex data can be codified. Participants are given the platform to voice their opinions and feelings which are rooted in their individual experiences. This approach helps explore these experiences and get a detailed understanding of them.

3.4.2 Semi-structured Interviews

Interviews serve as an objective way of looking into how humans view themselves, their language, culture and the society that surrounds them. They are the preferred way to inquire into social phenomena and facilitate eliciting the main features of human experiences (Brinkmann, 2013). This study uses semi-structured interviews as the tool to gather data. The interview has open-ended questions, and all the conversations were recorded by a phone recorder. Rapley's study (2001) identified that interviews serve as the best tool for studying social sciences and the issues related to them, as the interviewer gets multiple perspectives for a single topic.

As suggested by Hale & Napier, (2014), interview questions were designed keeping in mind the final aim of this study. Since the researcher did not want the interview to be too structured, a wider range of topics needed to be explored. Interviews were used as the research instrument because they not only allow the participants to share their experiences but focus on the "what" that is being studied. Semi-structured interviews have questions that have been previously

prepared by the interviewer. However, the questions are such that the interviewee can elaborate when they deem it necessary. This then allows the participants to be flexible with their answers ensuring that the richness of the information being collected is not lost (Alsaawi, 2014). The interviews for this research were conducted in various locations in Auckland, according to the convenience of the participants, while some interviews were also conducted over the phone. The duration of the interviews with the participants varied between ten to twenty-five minutes. The researcher reached out to the participants after the interview via call or text message, for any additional questions that might have remained after the shorter interviews.

3.5 Participants and Criteria for selection

There were three main criteria for the selection of participants for this study:

1. The respondents should belong to the Telugu-speaking community in New Zealand. Telugu should be the heritage language of those who agreed to participate in the study and the heritage language of at least one of their parents.
2. The respondents should be people who are second-generation immigrants living in New Zealand. This is because second-generation immigrants are permanent residents and are exposed to a multicultural society from an early age. It has been observed in previous studies that there is an observable decline in the heritage language of second-generation immigrants despite being bilingual (Gogonas, 2009; P. Veettil et al., 2020
3. The respondents should be over the age of 18, who were either born in New Zealand or moved to NZ before they turned thirteen.

3.6 Research sample

3.6.1 Sample size

The sample of the study focused on adult second-generation Telugu immigrants who were born or moved to New Zealand before they were ten years old. The sample comprised ten people who were between the ages of 18 to 25 at the time of the interview. As this thesis is submitted for the fulfilment of a Master's degree, the sample size is limited to only ten people. The limited sample size is also due to the difficulty in finding participants who fit the criteria for selection. All the participants are bilingual and predominantly use their L1 in their home domains. They have grown up in an L2 English dominant environment. They have acquired their L2 English naturally through their surroundings and education because English is the medium of instruction in both schools and colleges. Their varying knowledge of L1 has been acquired

through the family domain. All the participants were highly proficient in English. I chose young adults because if they are found to be no longer maintaining the Telugu language, it is a sign that they will most likely not pass their heritage language on to their children. As Fishman (1991) said, the family domain is an important domain for intergenerational language transfer and maintenance.

3.6.2 Sampling method

The method used in this study to collect the sample was a direct contact approach. The Telugu community has an active organisation called the 'New Zealand Telugu Association'. As a relatively new member of the community, I wrote to the president of the organization about my research and its purpose. After meeting with the association members at one of the group's social meetings, I explained the criteria for selection and a few people showed interest. Further contact was established with the help of Dr Hanoku Bathula, who had previously conducted a similar study about the Telugu community. He acted as the independent third party, connecting me to people who frequent a Telugu church on Sundays. The selected participants suggested other interested people who were a part of their community. This method of "snow-balling" was very beneficial as there it was initially difficult to find second-generation Telugu speaking immigrants who fit into the criteria. As the community in Auckland is small and tight-knit and some people expressed concern about being identified in the study and so, using the "snow-balling" method helped me find potential participants from other parts of New Zealand.

3.7 Data Analysis

A voice recording device was used to record all of the interviews that were conducted by the researcher. The interviews were then individually transcribed into word documents. Each transcript was read and re-read multiple times by the researcher for any emergent themes. These themes were coded manually which encourages structural coding (Saldaña, 2009). Structural coding is the method of coding transcribed data based on the themes that are being explored in the questions of the interviews. The indicative questions were constructed bearing in mind the general themes of the study which is also known as precoding, which build the early steps of coding (Vogt et al., 2014). Once the narratives of the interviews were transcribed, I used labels to code the data and which would make the data analysis easier. Further, text segmentation was implemented to be able to identify similar themes. Themes were created using any repetition, similarities and differences that were identified in the already coded data. Thematic analysis was used to record the concise presentation of the findings. Thematic analysis was the most suitable for this research because the data collected is the starting point for identifying

meaningful findings. This sort of approach is entirely data-centred and helps the researcher to develop themes quite easily (Willig & Rogers, 2017).

3.8 Ethical considerations

An information sheet with all the basic details about the research was drafted and approved by the University Ethics committee (AUTEC approval number 21/11). These Participant Information Sheets were given to everyone who expressed an interest to be a part of this study. The sheet was written in such a way as to ensure that all the participants understood what was to be expected from this study. They were informed that their identities would be kept confidential, and all statements anonymous, and they signed consent forms before taking part in the interviews. The participants were also informed that they could skip any question that they were not comfortable answering and that they were being recorded on tape. They were free to speak in English or Telugu during the interview. I applied for ethics approval to AUTEC, the AUT Ethics Committee and was granted approval with the reference number 21/11.

3.9 Summary

This chapter has presented the methodology used to conduct and gather information for the study. It gives a brief introduction followed by the researcher's positioning as well as what this study aims to achieve. The next section looks into how a qualitative approach along with semi-structured interviews as the research instrument, help in exploring the experiences of the participants.

This chapter focuses on the process of data collection, recruitment and data analysis. Chapter 5 will outline the findings that have been identified by the researcher using thematic analysis. The views and experiences of the ten participants will be included in the next chapter.

CHAPTER 4: Findings

4.1 Introduction

This study set out to explore the value and use of the Telugu language in adult second-generation immigrants living in New Zealand. The findings of the chapter are the individual experiences that the participants have shared in the semi-structured interviews. The researcher interviewed ten participants between the ages of 18 and 25. All the respondents were either born in New Zealand or moved there from India before the age of thirteen.

All the interviews were conducted in English, in accordance with the preference of the respondents. However, participants did use a few terms of Telugu that do not have an English equivalent while sharing their experiences. The ten participants were given the pseudonyms Jade, Nina, Alex, Pete, Sue, Sam, Tia, Mira, Sky and Mel to safeguard their identity in the study. All the respondents were provided with an information sheet and signed a consent form before participating in the interviews. The interviews were transcribed, and an initial coding was done by the researcher to find recurring themes. The findings that will be explored in this section are from the ten interviews that were conducted by the researcher. The aim of the study was to understand how the language is perceived by young Telugu-speaking adults who live in New Zealand and to explore its usage across the various domains. The chapter will present the most salient findings in the light of the existing literature, as well as a summary of the researcher's observations, before touching on the limitations of the study, and making some recommendations for further studies.

4.2 Family domain and language maintenance

All the participants in the study emphasized the role that their family has played towards their ability to use and understand Telugu. Using Telugu as a home language influenced the respondents' perspectives towards the language with one participant talking about how her mother made a rule of using only Telugu in the home environment. Nina said:

"It's only Telugu, my mom is like very strict about it. If we try replying in English. It'll be like, she won't answer, or she would make sure you tell that in Telugu and only then [she'll] give it to you so she's quite strict about having to talk in Telugu."

Similarly, Alex reiterated how he thinks his family helped him in learning his heritage language:

"Since a young age, you know, parents have always encouraged me that you know, Telugu is our mother tongue and it should be used, whenever possible."

Pete shared similar views and said that Telugu was an essential part of daily communication at home, without which it would be nearly impossible to complete any task:

"If it wasn't for them speaking, conversing to me, and other family members around me in Telugu, then I wouldn't have learned or picked up on that, on the language and yeah, it's a significant part of basically communicating in our daily lives and yeah, without it we were not able to get anything done"

A few of the participants' parents used Telugu at home, as a bridge to communicate with family members like their grandparents, who often live in India. Tia said:

"My parents would always like, reiterate to me that I need to learn Telugu, it's important to pass on to future generations and for me to communicate with my grandparents as well because they don't speak English"

Nina, who moved to New Zealand at the age of three, shared with the researcher that her parents tell her:

"…. you know you always need to know it and hold back to it tightly (heritage language-Telugu), especially for your grandparents and stuff. The communication would be broken if you cannot speak Telugu or don't even understand it"

While most of the parents of the respondents reportedly had a positive attitude towards Telugu language maintenance, Sam mentioned that her father favoured English at a younger age:

"…my dad, when I was a child, and I was learning how to speak, he actually wanted me to only speak English at home… And my mom…she said, well, obviously, we're living in a western country. As soon as she steps outside of the house, she is going to be speaking English. So might as well retain Telugu and like, make her learn it and actually understand it at home where she can speak it"

Sue mentioned she can only respond in English to her family members because she can only understand Telugu but cannot speak it. She stressed the impact that family has in the maintenance of heritage language and how she would have been able to speak the language if it had been used in the family domain:

"I think if my parents were intentional about it, then I would be able to speak Telugu, like to know it and be able to be fluent in it now, but because it just wasn't like something that they really thought about. Maybe they thought I would pick it up anyway."

Mel also mentioned that she always converses with and responds in English with her family, and only her grandparents use Telugu with her:

"Sometimes like it's Telugu but yeah, it's mainly English to me (when family talks to her). I have an older sister and we always speak English to each other"

Mel said that she was not motivated enough to learn the language at a younger age, despite her parents' efforts:

"In terms of like the language, I feel like we've like when we were younger, we tried to…my parents would, you know, be like at home like we're only gonna speak Telugu but then me and my sister would speak English anyway. So, they're trying to keep the language alive, but I feel like me and my sister just weren't really motivated I guess to use it."

There is a clear dominance of Telugu over English in the family and home domain. Almost all the respondents said they spoke Telugu or a mix of both Telugu and English with their immediate family members. Those participants who cannot speak Telugu, still understand the language and are exposed to it constantly at home. The effort made by the parents towards maintaining and retaining the language clearly shows an impact on all the participants, as all of the respondents wished to pass on the language to their children and future generations.

4.3 Language and Identity

Another salient finding from the interviews is the association of language as an important component of individual and group identity. I will discuss these findings in the light of previous studies in my discussions and conclusions chapter. Language is used by an individual to organize their experiences and negotiate their identity. It can be seen through these findings that the participants associate their heritage language Telugu with their identity. Those who cannot speak the language have a sense of loss.

For example, Sue, who cannot speak the language but can understand it, had this to say about people like herself, who could not speak Telugu:

"I think honestly, like my generation, who doesn't really know Telugu, really like wishes they did, and I feel like the general attitude is really positive towards it and like I think…when you get older, you realize like how great it is to actually be able to like communicate with all of your family, especially in India."

Another participant, Sam, spoke out about how the future generations who cannot speak Telugu at all will experience a sense of loss of identity:

"…. you're connecting more to your, your heritage, like, it's just part of your identity, basically. So, if you don't, there are some kids who were born and brought up here, they would say that I'm Telugu, but I don't know how to speak Telugu, it's like, your identity is gone. Like it's just it's not there. So, what's the point of saying that you are Telugu, you might as well just say you're Kiwi"

Sky said that she would definitely encourage her children to learn the language because she feels like she missed out on her culture because of not speaking Telugu.

"In saying like terms of the language and the culture is definitely something that I don't want to lose……looking back on it now, I feel like I missed out on or, I want to keep whatever I have."

Mel expressed a sense of loss for not being able to speak Telugu and how it is important that the future generations learn it:

"I think it would. Yeah, like I think it would be pretty good… I feel like it kind of keeps you connected to your roots….and I like regret not being like able to speak it, like being fluent right now, so I think it's important."

Tia had similar views about language maintenance in future generations:

"I see a lot of kids now and they just can't speak Telugu, like me, even my young cousins, they can only understand. And I think like, it's just important to preserve that, like that is something that does differentiate us from other people."

Alex agreed that language becomes the identity of the people and that it should be kept alive, and the traditions should be carried forward

"I think that language makes us all unique. everyone has their own language, their own identity. And you must learn at least, you must gain an understanding of what words we're using. Language is such an important thing in our daily lives"

Pete goes on to say that it would give future generations a sense of belonging if they are able to speak Telugu as they will be a part of the community:

"…. but growing up in New Zealand I know it could be tough.
You know, trying to balance between the two, English and Telugu, but if they're able to converse, it'll be nice because they kind of has a sense of belonging for them as well, and they can continue to teach their children, and also their grandchildren, and keep the value of the language alive, and it's really. You know it comes from a long long time ago and it's part of history as well so.
Yeah, just to continue that legacy would be nice"

Although most of the respondents only have oracy skills in the language, they identify with the Telugu language and believe that it is a part of who they are. They signify the importance of preserving and carrying forward the language and culture to the next generation, who are rapidly losing it.

4.4 Underrepresentation in the Indian community

Another key theme identified in the participants' interviews is the feeling of under-representation of the language. Even though it is one of the most spoken languages in the Indian community, participants expressed feelings that other languages are more well-known and recognized compared to Telugu. Telugu is not as well recognised in the Indian community of New Zealand, or at least not as much as other prominent Indian languages like Hindi, Punjabi and Tamil. For example, Sam said:

"So, one thing I wanted to say is, I feel quiet, what's the word? Like not highly represented? Because when a non-Indian person comes to know about languages, all they know is Hindi, Punjabi, and maybe Gujarati. No one really knows about Telugu and not even non-Indians, Indians itself, if they say, oh, if I say I'm South Indian, they think Tamil, they don't think any of the other languages. So, I feel lowly represented in my community because of that. And I wish like there was a way we could make Telugu more of a common thing, rather than like such a rare language."

Nina said that she and her other South Indian friends try to voice their opinions and perspectives in the Indian club that is a part of her school. She added that Indian communities should be more diverse and be inclusive of South Indian languages. She also spoke about how Telugu is often misunderstood for being Tamil:

"People either do not know what Telugu is, often they're like. Oh, what's that? And then they like mix it up with Tamil. Yeah, even in the Indian community.
Like if you ask like half of the North people. They don't even know what Telugu is. They're like, oh it's Tamil, right? And I'm like no, no, they're two different languages and I have to explain them"

Sue said that while she personally has quite a few Telugu speakers in her immediate circle, the scenario with the Indian community in New Zealand was different, as Hindi is more dominantly spoken among Indians:

"…. but I can see like the overall Indian culture like in New Zealand obviously like, that's like the Hindi language is a lot more prominent, yeah"

However, another participant named Mira, who also happens to be an active member of the Telugu community, had a more positive outlook and believes that the Telugu community is more established now than before. She said:

"I do see that there's a lot more representation in the Indian diaspora of being Telugu and with more committees and more people joining committees and things like that…. we're still far-fetched, right. We're not represented on everything like let's say the Punjabi's or

Gujarati's are. But we are doing very well compared to what it was like five to six years ago.”

Quite a few participants expressed a strong need for better representation of Telugu speakers in the Indian community and otherwise. The misconception of many people that South India is not as linguistically diverse concerned the respondents, they believe that measures must be taken to make the Telugu-speaking community more identifiable.

4.5 Cultural and language maintenance in the school domain

Previous studies have repeatedly proven the advantages of being bilingual, and I will discuss these in the following chapter. A recurring theme in the findings of this study is how the participants were not always encouraged by their peers or teachers to look at their ethnic language or culture in a positive light.

Jade said that while she did not face any outright bullying, there were instances where she did feel that she and others like her, were treated differently because of their ethnic background:

“I didn't face a lot of bullying…. I went to a Catholic school when I first started out and my teacher, I think was a racist person, yeah. So, I was the only Indian kid out of everyone. And so like I remember she always used to like single me out. And I was also the youngest kid as well…. like I used to wonder why my teacher wasn't very friendly.”

She also continued to recount an incident where she felt one of her classmates was not given an opportunity because of her skin colour or ethnicity, while running for house captain at her school:

“One girl was a European girl, and one was an Indian girl…. They said hi my name is blank. And they both said the exact same thing and then we had to vote…And I remember like they both said the exact the same thing but when it the European girl it was 90 per cent, it was like a hundred people there because it's quite a big school, but 90 per cent voted for her, and it was like that was when I first realized it was like an actual like preference (to not choose a brown person)”

Alex recalled how his parents were advised by his teachers to encourage him to only talk in English at home as well. He said that his teacher believed that the children should learn one language at a time and focusing on English would ensure that he did not start speaking in Telugu while he was at school.

“So, my teachers commented saying that we should teach one language at a time just so that you know I don't get mixed up in school I wouldn't start speaking Telugu So, yeah, I think in that situation, I was only about what five or six years old, they just commented that maybe we should stick with English…. So yeah, I did speak English for the first few years

of my schooling, and I think after that I started to watch Telugu movies and then parents saw that I picked up an English and it was going fine and then slowly they started to operate the Telugu language into my life"

Pete also spoke about how he had a challenging time in his early years of school until he became proficient in English:

"When I was growing up here like there could be anything, anything, it could be anything like the food I eat or the colour of my skin or the way I used to talk. I wasn't proficient in English, cause obviously my mother tongue was Telugu. So, learning English was a huge, huge task at that time because you couldn't make friends or anything. For communicating and for you to communicate, you need English."

He said that the way he had been treated made him view his culture and language negatively when he was younger:

*"Yeah, I'm not gonna lie, there was a few times actually where I felt like…
almost embarrassed to be like who I was"*

Sue talked about how while she did not face any challenges growing up, she felt that she and her family were different from the people around her:

"I think I was very naive to the fact that I was different for a long time, but I think it was difficult in a sense. Even now, like you just know that your family does things differently like our family is super like, even if we don't speak Telugu at home, we do everything else like a normal Indian family would. So, like that's obviously quite different too… I think the only thing is some people don't really understand it…."

Mira shared about her experiences studying in a school that barely had any Indians:

"Like, every day, my tiffin box would have rice and curry. And they would be saying things like 'oh gross that smells' and something like that. Obviously, where I grew up, there were hardly any Indians. It was a majority of white or Māori school. Okay, so that would happen. But then I guess I kind of learned to get over it."

She also talked about how she felt the need to reassure her peers and other people in school that she could speak English fluently despite her ethnicity and bilingualism:

"…because of the skin colour or the way you do things or the way you are, sometimes you're kind of faced with a lot of racism and just in general bullying. And I think most people who spoke different languages or had different skin colour and everything, they all went through this. Yeah, pretty much it was not a great experience. So, you would always want to say that, oh, no. I can speak English. I can speak good enough English."

The respondents did not feel that their culture or language was understood or encouraged in the school domain. Despite the challenges, they still seem to place a lot of value on their culture and heritage, especially as they got older.

4.6 Code-switching

Another common theme among the participants was code-switching. Participants agreed that they constantly use words and phrases from English while speaking Telugu and vice versa to get their point across. This usually happened in the home domain. Code-switching also came into play depending on who they were conversing with and in which medium (text, phone call or in-person). The findings show that most participants seem to make an effort to speak in Telugu as much as they can:

Alex talked about how he tried to include Telugu as much as he can while talking with his family:

"I usually use some mixture of Telugu and English…. I try my best to use more Telugu. I mean, it depends on the complexity of the topic, I should say. You know, normal stuff, normal daily life things then, yeah, I would just generally go all out Telugu. But yeah, mostly I try to incorporate Telugu as much as possible."

Similarly, Pete also shared a similar pattern of conversing where he tried to use more of Telugu in the home domain:

"And at home I use Telugu a lot and it is mixed with some English words as well, but mostly yeah Telugu"

He said that while he is comfortable with using both English and Telugu, his younger sibling, who was born in New Zealand, is more comfortable using English. He observed that the conversations with his parents are mostly in Telugu while it is entirely in English with his sibling.

Mira also mentions that while both she and her sister are comfortable talking in English and Telugu, they switch to English while arguing or texting over the phone:

"Most of the time it is Telugu, to be honest. But then if I'm talking to my sister, and we're getting into an intense discussion, then we use a lot of English…. yeah, we speak in Telugu

as well. We are comfortable in both languages but I would still say English gets used more because me and my sister chat a lot."

Sky talked about how the language she chooses to respond in, depends on the situation and who she is in conversation with:

"I try to speak Telugu but usually a mixture of both. It really depends on the situation and what I want to express…. I mean, I think people my age depending on who they are and how comfortable they are with the language, are probably inclined to use of like a mix of Telugu and English when they are speaking to me, but I think I'm more inclined to speak in English, especially if they're around my age."

Sue shared that she mostly uses English at home excepting a few Telugu words that do not have the same equivalent in English:

"Majority of the time we do use English to communicate, although there's like a few keywords that like we'll always use in Telugu still"

She also continued to say that she prefers responding in English while speaking with other people from the same community

"…so, it's usually like they talk to me in Telugu and then I'll respond in English, but I don't actually speak Telugu. I have never been able to speak the language"

Sam said that while they use Telugu most frequently at home, she would not consider herself fluent. She also differentiates between the colloquial Telugu and the more formal version that is used in the news and books and revealed how she does not understand the latter:

"I wouldn't say I'm fluent in Telugu because obviously, I say like, if you're fluent in a language, you know how to read, write, speak and understand. Whereas I only know how to speak and understand and even that, it's not because I know this… the formal Telugu language like the news, like if I'm watching them, I can't understand that or the olden movies, I can't understand that formal Telugu, but like every day, just normal words…. And sometimes it's broken, like I add in English words"

Tia said that she uses only Telugu while talking to her grandparents who do not speak English:

"…. with like, my grandparents are purely Telugu. But with my aunts and uncles, there'll be a bit of English mixed up."

Despite Telugu being the dominant language in their home domain, all participants relied on code-switching. One participant even called her Telugu very "white-washed" because she uses a majority of English words and phrases.

4.7 A positive outlook towards bilingualism

Another finding of the study is how bilingualism is viewed as an asset by six out of ten respondents. They felt a sense of empowerment in that they could switch between languages and use this ability for other practical purposes. Participants viewed speaking Telugu as a useful tool in different situations. For instance, Jade talked about how Telugu is like a secret code between her and her sister:

"…it's like, you know, a fun tool you have and so I think it's cool to have a second language…. but you when you like go into like a store and you have someone's like following you to see if you want to buy something or not. And then like, I like it's so easy because like my sister and I would just like say in our language you know, so like we had like say stuff to each other and so we can understand, it's like a secret code"

Tia shared her view that Telugu, like any other language, is a means of communication and is a necessity when she travels back to India. She also mentioned that it can be used to understand cultural nuances:

"I feel like a lot of the concepts for example, like festivals, and like gods and stuff, it's quite hard to explain in English. So, I feel like you need to know the language to understand all that. And to kind of understand the cultural basis because it was made for those people. It wasn't made to be translated into English…. Like, even when you go back to India, it's quite hard if you don't speak Telugu or Hindi. And just understanding movies and like for cultural context and stuff as well"

Nina also said that being bilingual enables her to read more and understand cultural contexts better. She also added the practical advantages of knowing Telugu while visiting India:

"One thing I think it's like, it's amazing right? When people ask you like how many languages you can speak…. You can read novels and stuff like that which cannot be translated…like it's always good to know another language and like even with translation…. you use it when like someone needs help or someone's lost too."

Mel said that understanding Telugu is an advantage because she can connect with her grandparents. She also said that it helps her have a good laugh while talking to people from India, and enjoy jokes that would only make sense in Telugu:

"….in terms for me like in this communicating with my grandparents and stuff. It would be cool if I could talk to them in Telugu as well as English…. you know when speaking to family overseas, everyone can understand English, but it's almost just like stuff, so if it's a joke, it's funnier in Telugu."

Pete also had a very positive outlook on being bilingual. He said:

*"It makes you feel connected with one another. Like you belong to a
certain culture, and you can acknowledge it as well. I guess when it comes to cultural
events and activities you can get the best of both worlds."*

Sky said that being bilingual adds to her identity and gives her different perspectives. She went on to share that the environment she grew up in was very multicultural and being bilingual was the norm.

"I think it just gives you a better insight to different people. I mean, I think being bilingual, being from many different cultures, like adds to my identity in a lot of ways. I feel like it makes me more like a nuanced kind of person. Definitely, it helps in social situations, you know like, being able to speak to more people and being able to relate to situations from different points of view and being able to understand that…….Like a different kind of mindset that comes with it as well, obviously."

The majority of the participants maintained that speaking Telugu enables them to understand their culture and traditions. It also gives them a sense of belonging, especially when they visit India and are able to mingle with the community.

4.8 The complete loss of language in the generation to come

When asked about the value placed in the Telugu language and culture, quite a few participants voiced their concern about how they can see the language disappearing. They talked about how a lot of parents still use English in the home domain, which is one of the main reasons why younger children are unable to speak Telugu. For instance, Jade said that Telugu is just viewed as a minority language by the community and not a lot of people put in the effort to learn more about it:

"I don't know, like, I feel like not many people are interested in learning more about Telugu culture from. Like the people that I know because I guess like when you come to New Zealand like Telugu is not very much"

Nina shared how most of her peers cannot speak Telugu, she said she only has one or two friends who can speak somewhat fluently:

…. not like a lot of Telugu friends (can speak the language) and even when I speak like Telugu. They probably can't speak Telugu or they butcher Telugu to a point where I'm like you know what we'll just go back to English, it's fine.

She also shared how the future generations do not have any domains in which they can speak or use Telugu:

"…cause most often no one like really knows (Telugu) they're all like so interested in like English and stuff, and even their parents are like, they're not like really interacting that much nowadays. They're not really like going to the associations or anything, or do not even have a lot of Telugu connection which means they can't really speak Telugu, so they're just forced to speak in English with everyone"

Pete talked about the domination of English both in India and New Zealand, and that being the reason why the first-generation of Telugu speakers, as well as future generations, are experiencing L1 attrition:

"I think it's not valued enough. Being an English-speaking nation, Telugu becomes a second language even for the people born in India. They use it less. Primary language becomes English, and it dominates over Telugu and use it less even in first-generation people who settled in NZ…."

Mel felt that Telugu culture and language is not something that is actively spoken about which is why her generation and the future generations are losing touch with the language:

"I feel like with people that I know in my generation, not a lot of people are into Telugu culture…it's not really talked about, or we don't really watch movies or listen to music or anything. I feel like it's not like not super important I guess, right? I feel like I don't really think that they are super in touch with it either (future generations)."

Sam felt that hers is the only generation that will be able to speak the language:

"I think my generation is probably the only ones that can actually speak Telugu, like with my friend Tricia, and like some other people (who can speak the language). Whereas like, the younger people who have come, maybe like, born 2003 and above, they are struggling, they're not completely like, associated with Telugu. They only know bits and pieces. So, I can see it fading away a little bit…. from old to young, it's getting less and less."

Tia said that the value placed in the language has reduced in the young adults:

"I think, especially with our generation, I personally feel like they don't see the importance of learning and preserving culture. I think for them it's a like something I just speak at home I don't really care for it or it's something that I don't pay attention to"

Mira said that English is, without doubt, what her generation and the younger generation prefer speaking in:

"English, hands down, English. It's the thing, right. My generation or a generation younger, they tend to speak Telugu only to uncles and aunties and the older generation. If it's anyone their age, or like similar age and lower, then it is English, first thing that comes out is English and they're more comfortable talking in English."

Sky also shared a similar view:

"Definitely with the kids that I know that were born here or the kids that we're pretty much born here like me. Don't use the language as much"

All the participants believe that the value and effort being placed to maintain the language are reducing with generations to come. They believe that they would be the last speakers of the language if conscious measures are not taken by the community in general and parents in the home domain in particular.

4.9 Language and religious environment

Since the Telugu community in New Zealand is smaller compared to other Indian diaspora communities, there are not many places of worship that solely use the Telugu language. The participants of this study are Hindus and Christians who frequent their religious places along with their families. The participants who visit churches have reported that the predominant language used at churches is English, which is used for prayer as well. Only one participant, Jade, visits a Telugu church during Christmas with her family. The Hindu participants also report that there is no particular temple that uses Telugu. The most widely spoken language in the temples is English and Hindi, followed by Tamil and sometimes Telugu. Some participants like Pete and Tia mention that they worship in Telugu as home, as the traditional scriptures have not been translated to English.

4.10 Summary

This chapter has given an overview of the main findings of the interviews with my participants. It has discussed the patterns of language use in the family and school domains. Further, it demonstrated the domination of the English language in every domain except for family. It proves that while the value placed in the heritage language is high and participants had a positive attitude towards bilingualism, there is a clear shift from the heritage language. The next chapter will discuss these findings in greater detail and in the light of the literature, to see if they are in alignment with or in contrast with the results of previous studies.

CHAPTER 5: Discussion and Conclusion

5.1. Introduction

This study set out to explore the value and use of the Telugu language among second-generation adult immigrants in New Zealand. The significance of the study lies in the insight into the language patterns and cultural identity of the participants as members of the multicultural society of New Zealand. The researcher interviewed ten Telugu speaking participants who all lived in Auckland. The previous chapter presented detailed findings gathered from the semi-structured interviews conducted by the researcher. This chapter will first look at the key findings from the chapter before and discuss them in relation to the results of previous studies. The next section will discuss the contribution that the study has made to the existing literature. The following sections revisit the methodology and how using semi-structured interviews supported the researcher in data collection. The last part of the chapter will touch on some of the limitations of the present study and outline some suggestions for future research on the Telugu community.

5.2 Revisiting the literature/ Discussing the findings

5.2.1 Minority Language Maintenance in the home domain

The influence of family on the language spoken by the next generation has been studied widely (Wilson, 2017; Szilagyi and Szecsi, 2020; Sahafi & Barkhuizen, 2006). The findings of this study reinforce how the home domain is crucial for heritage language maintenance (Spolsky, 2012). Most of the participants still live with their parents, and this continues to have an impact on the language used at home. Seven out of the ten participants reported that they mostly use Telugu at home for communication. The parents of these participants have made efforts to ensure that Telugu is maintained within the family. This resulted in the participants placing a high value on their heritage language and endorsed the belief that Telugu needs to be learnt by future generations. A qualitative study on seven families conducted by Sook Kang (2012) found that the dialogical practice of Korean immigrant parents to maintain the language has a clear impact on the language use of their young children. Other studies have also shown that parents speaking the ethnic language shape the language choice of their children and their heritage language vocabulary (Dixon et al., 2012; Mohamed Salleh et al., 2019). Overall, my findings aligned with these previous studies.

In this study, three out of the ten participants cannot speak Telugu or have extremely limited vocabulary because English is the dominant language at home. This aligns with other studies where a parental switch to English will almost always make the children more proficient in English (Kasuya, 1998; Crezee, 2008). Another major factor that impacts their language choice is that two participants did not live with their families, which further limited their exposure to Telugu.

Despite parental efforts to only use Telugu at home, all the participants use a mix of Telugu and English. They said that while they try their best to only speak in Telugu at home, they use a lot of English words and phrases. Similarly, Kaur (2019) found that the most common language pattern is a mix of Punjabi and Hindi at home. Kaur's (2019) findings also showed that that the participants had grandparents who only spoke Punjabi and were also encouraged by the parents to speak their heritage language. Fifty per cent of the participants in this study, who were constantly in touch with their grandparents, or who lived with their grandparents for a period of time, mentioned that understanding and/or speaking Telugu helps them have a closer connection to them. Measuring language transfer on Fishman's (1991) GIDS scale provides an opportunity to devise strategies for language revitalization. Stage one to five on Fishman's (1991) GIDS scale, including stage 6, mention the importance of the family domain and community support in order for intergenerational language transmission to be successful. Most minority languages are considered to fall into the category of Stage 6, which is the intergenerational transfer of the language. The participants of this study could also be potentially associated with stage 6 in Fishman's (1991) GID's scale. In this stage, children learned their ethnic language as their first language at home. This study also explored the domains where the ethnic language has a stronghold and also about the community efforts for language and cultural maintenance.

Only one out of the ten participants in this study were able to read, write and speak Telugu. All other participants reported having varying levels of oral competency. A study was undertaken on the Telugu diaspora in London (Yadla, 2016) showed similar findings where the second-generation of immigrants only displayed oracy skills. The findings of Prabhakaran (1995) showed that Telugu is used by very few families as the home language which led to the loss of many lexical items in the language. In a study conducted by Kuncha (2001), there were clear steps taken by the parents to preserve the Telugu language at home. However, their study also found that 79 per cent of the parents found it sufficient that their children could only understand

Telugu. This is in contrast with the findings of my study where participants' parents reinstated the language time and again in the home domain.

5.2.2 Identity in bilingual immigrants

Norton (2010) described language as a tool with which individuals negotiate their identity and form social connections and group identity. Edwards (2009) argued that the purpose of language does not end with communication and that it plays a larger role in the formation of identity. The findings of this study reinforced Norton's (2010) and Edwards' (2009) statement, while also being aligned with Fishman's (1991) observation that the loss of language leads to a loss of identity.

Participants who could not speak Telugu expressed a sense of loss and longing to speak the language. Similar studies (including Hsieh et al., 2020, Lanier, 2014) have shown that heritage language loss impacts the identity of immigrants. A self-reflective study of language loss in second-generation immigrant parents and their children revealed the participants had a feeling of inadequacy and loss because of not knowing their ethnic language (Hsieh et al., 2020). Similarly, second-generation Spanish speakers in Miami expressed discomfort as a result of the lack of knowledge of their heritage language. They sought out ways to increase their proficiency, as did the participants in this study (Lanier, 2014). A study by Varghese (2017) about the 1.5 and second-generation Malayalam immigrants in the United States have findings that align with this study. The study provides an interesting insight into Malayalam, which is another Dravidian language spoken in South India, and Varghese (2017) observed that immigrants experienced a clear decline of L1. Varghese (2017) also found that those who did not speak their ethnic language experienced loss and shame because of not being able to communicate, especially with their extended family in India. Some of the participants also considered the loss of the Telugu language to be a complete dissociation from their identity. Something similar was observed in another study where second-generation immigrants, some of them Tamil speakers, felt that heritage language is the core to self-identity (Bloch & Hirsch, 2017). Other empirical and theoretical research has also revealed similar findings of a strong connection between the heritage language and identity (Jaspal & Coyle, 2010; Chun Yu, 2015; Oh & Fuligni, 2010; Song, 2020). Overall, the findings of my study were aligned with those of previous studies in this respect.

There has been adequate previous literature about the Telugu identity in the Indian Diaspora around the world. A study about the newer Telugu diaspora (Bhat & Bhaskar, 2007) in

Mauritius shows that the Telugu speakers hold very high regard for their heritage language and culture which influences their identity. This could be because of the positive multicultural attitude shown by the Mauritius government. The Telugu immigrant identity in the US also shows that language gives them a sense of "home away from home" as they become a part of the minority community. This gives them a sense of comfort and support. The findings of Yadla (2016) differ from those of my study, as he observed that although the children of the second wave of Telugu immigrants took part in cultural events and festivals, their identity was associated with the cultural activities. However, despite their linguistic prowess in the L1, there was an observable shift in the language. The variation in the findings between Yadla's (2016) study and my study could be a result of the demographic of the participants, as Yadla's participants included children. However, the definition of self-identity changes with age and experience, as some participants of my 2021 New Zealand study expressed that they are making a more conscious effort to maintain the language as adults.

5.2.3 The need for better representation of the Telugu community

The Telugu community is a minority within the Indian diaspora in New Zealand. The findings of this study suggest that the participants believed that Telugu is not known by others who are part of the Indian diaspora in New Zealand. Other Indian languages dominate the linguistic landscape in New Zealand since most Indian immigrants are speakers of Hindi, Punjabi, Gujarati or other more dominant languages. Thus, it becomes a challenge to maintain and represent other Indian minority languages such as Telugu. Fase and colleagues (1992) pointed out that when a minority language group encounters a dominant local language group after immigration, a language shift occurs within the minority group for the sake of group integration

An example of the loss of minority languages because of a dominant local language can be seen in the study of Ghanbari and Rahimian (2020) which sheds light on the loss of Arabic and Turkish in Iran because of the constant reinforcement of the Persian language. A study by Hussain (2014) shows how the minority language of Pahari is overshadowed by Punjabi in Britain. Hussain's (2014) study further shows that the under-representation of the Pahari community causes an identity crisis within the younger generation, as their heritage language is often mislabeled as just another South Asian language. The same situation applies to the Indian diaspora in Cleveland, where the study by Devadoss (2016) shows Tamil is dominated by other North Indian languages and therefore loses its regional identity.

The dominance of other Indian languages over that of the Telugu minority is also seen in the studies of Prabhakaran (1995,1998) which talk about the influence of the Tamil language over the Telugu community, causing language attrition and heavily influencing the phonology in the speech of South African Telugu speakers. The paper talks about the dominant "out-group" language of English and also an "in-group" language that the minorities feel inclined to learn for the sake of assimilation into the society. The participants of the study also felt that Hindi, Punjabi and other Indian languages tend to overpower the Telugu community and South Indian languages in general. This gave the participants a sense that there is no one to voice the opinions of the community within the Indian diaspora and convinced them of the importance of maintaining the Telugu language in the home and friendship domains.

5.2.4 Anti language and cultural factors in the school domain

Studies have looked into how schools around the world are trying to cater to the needs of immigrant children and the benefits of encouraging bilingualism in the school domain (Duff, 2007; Okano, 2013; Agirdag 2013; Tsokalidou, 2005; Kenner et al., 2008). However, substantial evidence from previous studies suggests that minority immigrant students face bullying and marginalization, which impacts their self-esteem and their perception of their L1 and ethnic culture.

One finding of this study is the emphasis on English in early education, and one participant shared that the teacher insisted that he speaks English both at home and school until the student had attained proficiency in English. Crezee (2012) discussed host society attitudes, including those of monolingual schools and teachers towards Dutch-speaking children, where monolingual teachers advised Dutch-speaking parents to switch to the use of their L2 English at home. It was disappointing to find that monolingual English-speaking teachers in New Zealand are apparently still discouraging the maintenance of the heritage language in the home domain. Crezee (2012) described this attitude in the 1950s and 1960s towards Dutch-speaking families, and it is disappointing that the misconception of the need to stop using the heritage language at home continues in 2021.

The language policy in schools that only encourage the use of English is seen to be linked with a loss in the immigrant's primary language, as can be seen in the study about the Education policy in the United States and its impact on the L1 loss in immigrant students (Fillmore, 1991). A study on the community after school program found teachers resorting to an "English-only" approach while instructing the students, which made them feel isolated and marginalised (Gast

et al., 2016). Another study demonstrated the devaluing of bilingualism or multilingualism by promoting an English dominant ideology by teachers. Students were also reprimanded for using their ethnic language which resulted in the immigrant pupils assuming a language hierarchy, with English on the top (Fredricks & S. Warriner, 2016). Government and educational policy should be directed at encouraging, not discouraging the use of heritage languages in the home domain. One of the aims of the Auckland Languages Strategy Group is to see changes in educational policy to encourage heritage language maintenance, and the learning of other languages at school (Warren, 2018)

Another finding of my study is the need for the participants to reassure their teachers and peers that they are proficient in English, to become part of their classroom cohort. The study by Kaveh & Sandoval (2020) showed that children did not place more value on English than their heritage language but understood the importance of learning the dominant language. This led them to adopt the dominant language across all domains of language use as they were influenced by the monolingual ideologies of schools, peers and society at large.

The findings of this study found that most participants have either experienced or witnessed bullying because of their ethnic background, the food they ate and the colour of their skin. Other studies have found similar. That is, those students who come from immigrant backgrounds are more likely to be bullied than their native peers (Alivernini et al., 2017; Jansen et al., 2016). A study by Nair (2017) on the South Asian immigrant high school students in the U.S shows that they are subject to ethnic victimisation and there is a need for schools to address the issue to promote a multicultural environment. The experiences of immigrant students in an English language learning class showed that the students had a difficult time understanding English and had a feeling of not belonging to a classroom and were hesitant to not completely open up about their culture (Gagné & Gordon, 2009). There are other studies that show similar findings of immigrants being bullied for eating their ethnic food, wearing certain types of clothing and due to cultural stereotypes (Pacifico, 2017; Mendez et al., 2012). However, there is a huge gap in the literature pertaining to the Telugu community in the NZ school domain and the factors that influence the language ideologies and cultural practices of children. The findings of my small study went some way towards closing that gap, but more extensive studies may be needed.

5.2.5 Language shift towards English

Fishman (1966) and Veltman (1983) described the linguistic shift and the need to accommodate a universal language such as English and a native language in immigrants as a three-generation process. Although the second-generation immigrants retain their mother language for a home setting and shift to an unaccented English for the workplace, English becomes the home language for the third-generation immigrants, slowly paving way for a decline in the use of the mother-language until it eventually ceases to exist in speakers' everyday lives. My participants account for the loss of parental language to the pressure exerted by native speakers on the non-native speakers to use only English, resulting in a subsequent depreciation of the native language, and loss of fluent bilingualism for the second and third-generation immigrants.

Language loss can be clearly seen in a study that tried to analyse parental efforts in transmitting the native language to their children in the United States and their adjustments to their children's diminishing heritage language skills (Nesteruk et al., 2009). The study states that the concept of heritage language maintenance and the loss of bilingualism in the second-generation can be attributed to decreased parental attention to speaking in the native language in families with more children, lack of encouragement to use the native language at a young age in a race to level up with the English-speaking skills of the natives of the region, and the presence of an English-speaking environment providing children with limited opportunities to verbalize their experiences in a vocabulary built in a different language.

Studies conducted by Ro & Cheatham (2009) and Shen and Jiang (2021) also emphasised the role of consistency in language use in multiple settings, parental efforts in teaching and facilitating the use of the native language to maintain the heritage language. It documented how social and cultural factors influenced the loss of the mother tongue in second and third-generation immigrants.

The attitudinal preference of English to the heritage language of Telugu is also pronounced in the Telugu speaking community of New Zealand, and this is made evident by the work of Kuncha and Bathula (2004). My study revealed mixed attitudes of parents in teaching the heritage language to their children as they question the utility factor of the native language in a foreign land.

5.2.6 Positive bilingualism

A report by May, Hill, and Tiakiwai (2004) to the Ministry of Education has emphasised the numerous cognitive, social and educational benefits of bilingualism, describing it as an

invaluable asset both at an individual and community level. The study also has important implications for the bilingual education system of New Zealand as it revealed that non-bilingual programs are less effective for bilingual students, curbing the use and promotion of the native Maori language.

Pearson (2008) in her book "Raising a Bilingual Child" stressed the cultural benefits of bilingualism among immigrants across the globe. The book sheds light on the need for belongingness in immigrant communities and how language is the tool to achieve it. By retaining the first language, immigrant parents and children feel connected to their roots, traditions, and cultural practices and do not feel alienated. The ability to speak it authoritatively without the fear of making grammatical errors, combined with the comfort of the mother tongue reinforces the need to converse and communicate in one's native language. Children of first-generation immigrants who have a knowledge of their heritage language often feel welcomed into their extended family, which broadens their exposure and can help them find their identity.

Rekha and Hanoku (2004) examined the attitudes of the Telugu community in New Zealand, and their study concluded that although the first-generation immigrants value their language heritage and identity highly, language acquisition in second-generation individuals is often limited to oral communication. The loss of written language in the second generation is a by-product of a lack of utility for the language, low usage, and a growing negative attitude towards bilingualism in young mothers. Yadla (2016) points out that in the Telugu community of London the overall trend of language shift is more predominant than language maintenance. While mass communication, the media and the plethora of entertainment platforms have contributed to language as a cultural identity, they do not advance the language skills of its speakers. The Telugu identity is maintained in the communities regardless of being out of touch with the nuances of the spoken language, and in turn with the cultural significance of the language.

5.3 Contribution to the research

The previous studies on the Telugu diaspora assist greatly when trying to understand the language shift, maintenance and/or loss of this community and language around the world. They fall short, however, when considering the changing environment and attitudes of the younger generation of Telugu-speaking immigrants. There have been studies done of the language patterns in the Telugu community and although these provide insight into the attitudes of people, some of these studies are not very recent (Prabhakaran 1992, 1995). Others focus on

children and their parents (Prabhakaran 1998; Kuncha & Bathula, 2004) rather than on young adults. A common finding among all these studies has been that there is an evident language shift to English within the community (Yadla 2016; Babu 2016).

However, there is a dearth of studies on Telugu-speaking communities, considering the ever-increasing size of the Telugu diaspora worldwide. This thesis is a further step towards understanding the Telugu diaspora. It takes a different approach by shifting the focus to the young adults of the community, as they will be the ones who can maintain and preserve the language for future generations. There is only one other study by Kuncha and Bathula (2004) about the Telugu immigrants in New Zealand. Although that study focuses on the parents and their young children, the findings align with those of the present thesis as their study also shows a clear shift in language usage from Telugu to English.

This study contributes to research done on the Telugu community in particular and minority languages in general, by trying to understand the language attitudes and usage by young adults who have grown up in an English dominant society. The study gives an overview of how these participants have navigated through life being bilingual and how their experiences impact their views of the Telugu language and culture. The findings help in gauging the condition of the language in the present generation and the impact this may have on future generations. Despite this, there is still a dire need for more research on the Telugu community, as this study is only the second of its kind conducted in New Zealand.

5.4 The future of Telugu in New Zealand

Most participants of this study expressed their concerns for the future of the Telugu language in New Zealand. From the observations that they have made of the younger people in their family or the community, they believe that there will be a complete loss of the language by the next generation. The study participants unanimously agree that the only way to revive the language would be in the home domain and if the parents make a conscious effort to maintain the language at home. One participant disclosed that even though there are young adults who want to learn Telugu, there is "no way to learn unless from home"

Below are recommendations made by the participants, that may help sustain the Telugu language and culture in New Zealand:

- Cultural events and activities that cater to the interests of the younger generations and create a positive attitude towards their language and culture.

- Community efforts to start a language school where Telugu is taught to the children to nurture oracy and written skills along with receptive skills.
- Schools that promote a multicultural environment by conducting workshops and cultural events which will encourage children to associate positively with their language from a young age
- Efforts by the government to formulate an inclusive language policy and support minority communities and their languages.

The initiative has been taken by the New Zealand Telugu association to start a community school, which would greatly benefit the future of the Telugu language and culture in New Zealand. While there are community efforts to organize cultural events and bring people together, there needs to be a conscious effort from all members of society for the Telugu language and culture to flourish.

5.5 Limitations of the study

This study has provided an insight into the Telugu language and the Telugu-speaking community in New Zealand, with a special focus on second-generation immigrants. There are limitations to this study, which provide areas for additional research by those who are interested in exploring the Telugu community further.

As this is a thesis submitted to fulfil the requirement for a master's degree, the study is limited in scope. The sample size of the study only has ten participants who were either born in New Zealand or moved here before the age of 13. Most of the participants also belong to the New Zealand Telugu Association. This might have caused some participants to have similar ideologies, as their parents are active members of the community. A larger sample would have been able to get a broader perspective.

Another limitation of the study is that it does not investigate the dialectical differences present in the language. Telugu is spoken in both the states of Andhra Pradesh and Telangana in India, which greatly vary in terms of cultural practices, and which include different dialects. Although there are different associations that recognise these differences in New Zealand, this research has not explored this area as the Telugu community is quite small and close-knit.

The Telugu community is rapidly growing in New Zealand and studies regarding this minority community could benefit future generations of not only Telugu-speakers but also speakers of other minority community languages. This study will act as a basis to identify the challenges

faced by second-generation immigrants and identify areas for improving and encouraging the maintenance of the Telugu language by members of the Telugu community in New Zealand.

5.6. Conclusion

This study provides an insight into language use among second-generation immigrants of the growing Telugu community in New Zealand. The significance of this study lies in the reported experiences of the participants and how these shaped the way they value and use the Telugu language across various domains. The findings of this study show that the participants place great value on their language and culture and want to preserve them for the future generation.

Another finding is the anti-language factors in the school domain. Participants have shared that they experienced subtle bullying and racism while in school. Even though it might not have been directed at them, they felt that their ethnic identity marginalised them from the rest. Participants felt the need to disassociate from their language or culture to be able to assimilate with their classmates. The respondents felt they were different from their peers at school because of their family belief systems, because of the food they ate or other cultural practices. This caused embarrassment about their culture and language for some of them.

Overall, the respondents in this small study have a positive attitude towards their mother tongue, and their identity is seen to be closely tied with their proficiency in Telugu. This is because participants appeared to believe that their heritage language makes them a part of the Telugu community and gives them a sense of belonging. Participants also viewed bilingualism as an asset for communicating with members of the family that cannot speak English. They shared that being from another culture gives them a fresh perspective on society in a multicultural world and enabled them to understand cultural nuances.

The Telugu language continues to have a stronghold in the home domain. All participants believe that the parental language approach plays a huge role in the language attitudes of the children. The second-generation immigrants of this study very rarely use Telugu outside of the home domain. Most of them also claimed that while they used to participate and attend cultural events as children, they either do not have the time for it as adults or are not interested. Interviewees were asked about their language of worship, with a majority responding that they attend English-speaking places of worship, while one said she would visit a Telugu church at Christmas. This means that the religious domain did not contribute to the maintenance of the Telugu language in my small sample of participants.

All the participants have self-reported code-switching. While Telugu remains the main language that they use with parents, participants who have siblings have mentioned that they mostly use English with them. They describe English as the "comfort" language and prefer using that in social gatherings and events, especially while communicating with people their age, despite sharing the same Heritage language. Only one out of the ten participants in this study knows how to read and write in Telugu. Three out of the ten participants can only understand Telugu and have minimal oracy skills. All participants actively chose English for the interview and responded in the same language except when they used a few words that were specific to the Telugu culture. Despite the value that the participants place on their heritage language there is a clear shift towards the use of their L2 English. Almost all the participants express their concern for the survival of Telugu in future generations. Based on their personal observations of their social circles, they believe that the next generation will not use the language, even in the home domain. They believe that the Telugu language is fading and will not survive unless collective measures are taken by the community at large and by parents in the home domain. CLANZ, which stands for the Community Languages Association of New Zealand, is advocating for the maintenance of heritage language in both the family and community school domain. A key point made by Sunita Narayan on behalf of the Community Language Association of New Zealand and Wellington Hindi School when she commented on the Ministry of Pacific Peoples draft language policy in Aotearoa New Zealand[1]) was "the education for families and whanau on the importance of heritage language in overall development. With the learner at the centre of the learning, whanau's role is crucial in maintenance and development" (Sunita Narayan, pers. comm., 15 November 2021).

I would like to finish this thesis with the words of one of my participants:

"I think my generation is probably the only one that can actually speak Telugu. Whereas like, the younger people, they're not completely like, associated with Telugu. They only know bits and pieces. So, I can see it fading away a little bit.... I still want to have my future generation to learn because I want it to be preserved. I don't want it to be completely gone, and diminished. But I want that language to still be there"

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[1] https://www.mpp.govt.nz/programmes/pacific-languages-strategy/

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Overview of Appendices

Appendix A: Ethics Approval letter

Appendix B: Participant Information Sheet

Appendix C: Consent Forms

Appendix D: Indicative interview questions

APPENDIX A: Ethics Approval Letter

19 February 2021

Ineke Crezee
Faculty of Culture and Society

Dear Ineke

Re Ethics Application: **21/11 The value and use of the Telugu language in second-generation New Zealand adult immigrant speakers**

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTEC).

Your ethics application has been approved for three years until 19 February 2024.

Non-Standard Conditions of Approval

1. Please include in the 'how do I agree' section of the Information Sheet the paragraph on withdrawal which can be found in the template on the Research Ethics website at http://aut.ac.nz/researchethics

Non-standard conditions must be completed before commencing your study. Non-standard conditions do not need to be submitted to or reviewed by AUTEC before commencing your study.

Standard Conditions of Approval

1. The research is to be undertaken in accordance with the Auckland University of Technology Code of Conduct for Research and as approved by AUTEC in this application.
2. A progress report is due annually on the anniversary of the approval date, using the EA2 form.
3. A final report is due at the expiration of the approval period, or, upon completion of project, using the EA3 form.
4. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form.
5. Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
6. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.
7. It is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard and that all the dates on the documents are updated.

AUTEC grants ethical approval only. You are responsible for obtaining management approval for access for your research from any institution or organisation at which your research is being conducted and you need to meet all ethical, legal, public health, and locality obligations or requirements for the jurisdictions in which the research is being undertaken.

Please quote the application number and title on all future correspondence related to this project.

For any enquiries please contact ethics@aut.ac.nz. The forms mentioned above are available online through http://www.aut.ac.nz/research/researchethics

(This is a computer-generated letter for which no signature is required)

The AUTEC Secretariat
Auckland University of Technology Ethics Committee

Cc: ymv1134@autuni.ac.nz

APPENDIX B: Participant Information Sheet

Data Information Sheet Produced:

November 2020

Project Title

The value ad use of the Telugu language in second-generation New Zealand adult immigrant speakers

An Invitation

> I am Lahari Kasarla, studying at AUT University to complete my Masters in Language and Culture. My supervisor is Prof. Ineke Crezee. The current study is being done for the completion of my Masters study. This research is about the value and use of Telugu language in second-generation adult immigrant speakers who live in New Zealand. I would like to invite you to be a part of this study.

What is the purpose of this research?

> The Telugu community is one of the minority Indian communities that live in New Zealand. There exists a significant gap in studying this community and their language. The aim of this study is to understand the value that the community places in the Telugu language and to explore the domains it is being used in. The study will help bring awareness to the condition of the Telugu language in adult second-generation immigrants, shedding light on the value placed on Telugu as a heritage language in New Zealand.

How was I identified and why am I being invited to participate in this research?

> You were identified after you have shown interest in the study through a community organisation that you are a part of. Your details have been provided by you through the organisation.

How do I agree to participate in this research?

> You have agreed to participate in the research by showing interest through your community. I will explain the purpose, aim and methodology of the study, after which you will need to complete a consent form. Your participation in this research is voluntary. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

What will happen in this research?

> For this research I will be interviewing up to 15 second-generation immigrants above the age of 18. The interviews will be semi-structured and conducted in a place most convenient for you. The interview will be face-to-face and the conversation will be recorded. You may choose to not answer any question that you are not comfortable with. You can also withdraw from the study at any given time before the data collection starts.

> The interviews will be in English or Telugu or a combination of both the languages. The interviews are being recorded to retain the accuracy and to capture nuances of the conversation. I will transcribe and translate each recording. They will form the data and be used in the thesis.

What are the discomforts and risks?

There are no discomforts or risks, your participation will be treated with utmost respect.

How will these discomforts and risks be alleviated?

All interviews will be carried out at a location most convenient for you. All personal information and details provided will be kept confidential. The transcripts can be accessed only by me and my supervisor. All interview transcripts, data and observational notes will be destroyed six years after the approval of the final research. A summary of the findings from the study will be provided to you at the end of the study. The findings may also be published in academic journals and conferences

What are the benefits?

Your participation in the study will help give voice to the Telugu community in New Zealand. There is a huge gap about the study of Telugu as a language and a community and you will be helping to fill that gap. Your contribution will be important to being awareness to the value of the Telugu language and its future in New Zealand. Your work will also directly contribute to my Master's degree and may be presented in seminars or journal articles.

How will my privacy be protected?

I will be transcribing and translating the information myself and I will not reveal the identity of any of the participants in the thesis, during a seminar or in a journal article. Pseudonyms will be given to all participants of the study to keep their identity confidential. All interviews will be taken in a private setting where there is no chance of being overheard.

What are the costs of participating in this research?

There are no financial costs associated with your participation. However, your participation using your valuable time is highly appreciated.

What opportunity do I have to consider this invitation?

A suitable time will be arranged where I will explain the study to you. If you decide to participate in the study before the agreed time, you may contact me via mobile phone or email. Once you have read and understood this form, you will have a week to decide whether you would like to be a part of this study.

Will I receive feedback on the results of this research?

A summary of the findings will be provided to you after the completion of the study.

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows:

Researcher Contact Details:

Lahari Kasarla

School of Language and Culture

Ymv1134@autuni.ac.nz

+64 273524706

Project Supervisor Contact Details:

Professor Ineke H M Crezee

School of Language and Culture, Faculty of Culture and Society

Ineke.crezee@aut.ac.nz

099219999-7851

APPENDIX C: Consent Form

Project title: The value and use of Telugu Language in second-generation New Zealand adult Immigrant speakers

Project Supervisor: Professor Ineke Crezee

Researcher: Lahari Kasarla

○   I have read and understood the information provided about this research project in the Information Sheet dated November 2020

○   I have had an opportunity to ask questions and to have them answered.

○   I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.

○   I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.

○   I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.

○   I agree to take part in this research.

○   I wish to receive a summary of the research findings (please tick one): Yes○   No○

Participant's signature: ....…..………………………………………………

Participant's name: ....…..………………………………………………

Participant's Contact Details:

…………………………………………………………………………

Date:

Approved by the Auckland University of Technology Ethics Committee on type the date on which the final approval was granted AUTEC Reference number type the AUTEC reference number

Note: The Participant should retain a copy of this form.

APPENDIX D: Indicative Interview Questions

    1. Basic questions
1) What is your age?
2) Were you born in New Zealand? If not, at what age did you move here?
3) Who are the members of your family? Do your parents or grandparents live with you?

    2. Family domain
1) What language do you and your family use while communicating at home?
2) What role do you think your family played in your relationship with your language and culture?
3) Do you think it is important for future generations to be proficient in Telugu? If so why and if not, why not
4) Are you in touch with your extended family from India? What language do you use while communicating with them?

    3. **Community domain**
1) What language do you use to interact with people outside your home? (in the friendship domain/at meetings?)
2) Do you have friends from the same community? What language do you use while interacting with them?
3) Do you participate in community-based activities/programs? What language is usually used there?
4) How often do you visit your place of worship? What language is usually used there?
5) How often do you engage in listening to music or watching movies in Telugu? Do you like them? Why/why not?