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THE ROLE OF ATTITUDES IN LANGUAGE SHIFT AND LANGUAGE MAINTENANCE IN A NEW MIGRANT COMMUNITY IN NEW ZEALAND

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ABSTRACT

New Zealand has become a home to several linguistic groups over the years. Telugu language speakers are the recent migrants to New Zealand. Telugu is the fourth most spoken language in India with over 8 million having Telugu as their mother tongue. It is considered one of the fifteen most spoken languages in the world. Telugu speakers are a recent immigrant community to New Zealand, and their current number is estimated to be over 5000 and growing. The study examines the language loss and maintenance issues of the Telugu language speakers based in New Zealand. It investigates the language attitudes of mothers and children in the Telugu community and how they relate to the loss of the language in an English-speaking environment. The findings reveal that although most of the Telugu people speak their own community language at home, the children are rapidly losing their language. These results point out, being a new migrant community in New Zealand that places more emphasis on jobs and settlement, the community does not make any deliberate attempt to protect language skills. On the other hand, some mothers emphasise the English language on the hope that it would give their children an advantage in New Zealand, which is a predominantly English-speaking country. As a result, children are losing language skills rapidly, particularly their reading and writing skills. The findings call for urgent explicit steps for language maintenance if New Zealand were to thrive as a truly multicultural hub in the South Pacific region. Such an approach requires concerted efforts by families, community and government agencies.

Keywords: Telugu language, migrant community, language shift, language maintenance, New Zealand.

INTRODUCTION

Over the past few decades, New Zealand has been transformed from being predominantly bilingual (Maori and English) to a dynamic potpourri of multilingual society. According to the Census 2018 (New Zealand Statistics, 2018), there are 181 different languages spoken in New Zealand, but 104 languages were spoken by less than 1000 speakers. One such community with its own well-developed language is Telugu, whose immigration levels have increased quite significantly in the recent past. As per the last census held in 2018, there are 5754 Telugu speakers in New Zealand, which quadrupled from 1419 recorded in 2001 Census. To get a comparative picture, the current number of Telugu speakers in New Zealand is higher than Serbo-Croatian and Swedish language speakers. About one-third of the Telugu community is under 20 years of age. Therefore, maintaining the language among the younger generation in a new environment underscores the importance of the study. Currently, the number of Telugu speakers in New Zealand is estimated to be around 7000 (Telugu Association of New Zealand, 2019).

WHO ARE TELUGU PEOPLE?

The word 'Telugus' refers to people who speak 'Telugu' language. Telugu is also known as 'Andhran' and is the official language of the Indian states of Andhra Pradesh and Telangana, where the majority of the people speak Telugu as their mother tongue. According to the Census conducted in 2011, over 81 million people speak Telugu in the states of Andhra Pradesh, Telangana and other areas of India. It is also the fourth largest spoken language in India after Hindi, Bengali and Marathi (Census of India, 2011). Table 1 shows the top 7 languages in India.

TABLE 1. Native Language Speakers Top Seven Languages in India

S. No.	Language	Number of native language speakers	Percentage of total population
1	Hindi	528,347,193	43.63
2	Bengali	97,237,669	8.30
3	Marathi	83,026,680	7.09
4	Telugu	81,127,740	6.93
5	Tamil	69,026,881	5.89
6	Gujarati	55,492,554	4.74
7	Urdu	50,772,631	4.34
9	Others	245,823,629	19.08
10	Total	1,210,854,977	100.00

Source: Census of India (2011)

In addition, there are many Telugu migrant communities in different parts of the world, such as the US, the UK, South Africa, Australia, Mauritius, Malaysia, Singapore and Fiji. In the past, many Telugu people were taken as indentured labourers by the British colonial masters to different countries. However, in the last few decades, Telugu people have focused on education and some are globally recognised in various fields. Some examples are Satya Nadella (Microsoft CEO), Shantanu Narayen (Abode Systems CEO), G.S. Maddala (Mathematical Economics academic) and Nina Davuluri (Miss America 2014) in the USA. A recent report by the World Economic Forum shows that the number of US residents speaking Telugu rose by 86% between 2010 and 2017 to nearly 400,000 (BBC News, 2018). New Zealand too witnessed a similar trend of increase in Telugu immigrants.

THE OBJECTIVE OF THE STUDY

In a new environment, migrants face many challenges relating to social adjustment, healthcare, and cultural immersion. A related problem is maintaining their community language where family plays an important role (Pauwels, 2005). The Telugu community in New Zealand is not immune to the language loss phenomenon. Previous studies in New Zealand addressed the language maintenance challenges of language communities of Gujarati, Dutch and Samoan (Roberts, 1999) and Fiji-Indians (Shameem, 1995). However, no study has covered the Telugu linguistic community so far and this study seeks to fill that gap. Hence, the main objective of this study is to investigate whether there is any language shift among Telugu immigrants in Auckland and to identify the role of the family attitude in the shift and maintenance of their language.

LITERATURE REVIEW

According to Hoffman (1991:186), "when a community does not maintain its language, but gradually adopts another one, we talk about *language shift* [while] *language maintenance* refers to a situation where members of a community try to keep the language(s) they have always used". Hoffman also observed that under certain cultural, social and political conditions, a community might opt to change one set of linguistic tools for another. This phenomenon is acute in the case of migrant communities. One of the important factors that impact on shift and maintenance of language is attitude (Gardner, 1985; Holmes and Harlow, 1991). Attitude refers to "a hypothetical construct used to explain the direction and persistence of human behaviour" (Baker, 1992:10).

So, it represents internal thoughts, feelings and tendencies in behaviour across a variety of contexts. So, the attitude towards language maintenance can influence the behaviour of language speakers and their families. Previous studies established the loss of language and / or shift in various migrant communities such as Dutch (Kroef, 1977; Folmer, 1992), Tongan (Aipolo, 1989), Greek (Verivaki, 1990), Polish (Neazor, 1991), Italian (Plimmer, 1994), Fiji-Hindi (Shameem, 1995), Cook Island Maori (Davis 1998), Gujarati and Samoan (Roberts, 1999), Japanese (Nakanishi, 2000) and Afrikaans (Barkhuizen and Knoch, 2005). All these studies indicated a gradual loss of the language of varying degrees. Pauwels (2005) underscored the critical role that families can play in maintaining the community language of the migrant community in Australia. Family is identified as a crucial site of language maintenance. Verdon, McLeod and Winsler (2014) undertook a longitudinal study of the young children in the first five years of life. Their sample consisted of children of Arabic, Vietnamese, Italian, Spanish and Greek. The findings show that Arab children were able to maintain their language better than the other groups. Where the environmental factors and parental language use did not support the language scaffolding, the loss is significant. In a recent study, Jany (2018) posited that new technology and social media can help in reversing language loss. The advancements in the new technology can provide more tools in maintaining and preventing language loss among the migrant communities globally.

Other studies have established that change in language attitudes is one of the major factors affecting language shift among the linguistic communities in New Zealand. For instance, Roberts (1999) has done work on language shift and maintenance in three communities: Gujarati (the largest Indian language group), Dutch (the largest European language group) and Samoan (the largest Pacific Island language group). Similarly, Shameem (1995) has done work on the Hindi language of Fiji Indians, which also has a great number of speakers in New Zealand. On the other hand, Holmes and Harlow (1991) have tried to illustrate some of the common characteristics of the communities in New Zealand, which have resisted language shift and have managed to maintain their ethnic language attitudes. Hence, understanding how a relatively small but rapidly growing Telugu community in New Zealand can face the challenges of language loss and maintenance will guide in designing appropriate strategies.

METHODOLOGY AND SAMPLING

Most of the Telugu language speakers are settled in the city of Auckland, like other migrant communities. They are scattered in all the suburbs of Auckland, and so it is quite difficult to choose an appropriate sample. However, while searching for a suitable sample, an 'Indian Church', which predominantly consisted of Telugu speakers, was discovered. This church not only served as a place of worship but also as a forum for socialising and supporting each other in an alien environment. The sample chosen for this study was limited to the families attending this church. Some of the church attendees were visitors or new migrants of less than one year. Hence, only those with permanent resident visas and have lived in New Zealand for at least one year were selected. The average time that the sample respondents had lived in New Zealand was about four years. It must be conceded that the sample is relatively small but it provided preliminary insight into the challenges of maintaining the community language. The limitations of the study will be discussed later in the paper.

The sample consists of two categories: i) Telugu speaking mothers of school-going children and ii) school-going children of 11 years and above. In all, 14 mothers and 20 children were chosen for this study. The details of the sample are shown in table 2.

TABLE 2. Profile of the respondents

S.NoS	Mother's Age	Children's Age		No. of years in New Zealand
		Male	Female	
1	42	18,17,15		2 years, 4 months
2	42	12	16	5 years
3	40		13	2 years
4	40		14	1 year, 2 months
5	39		15	4 years
6	39		12	5 years

7	39	15	12	3 years
8	37	16,12		2 years, 4 months
9	36	15	11	4 years
10	35		12	4 years
11	35	11		1 year, 9 months
12	35	11		5 years
13	35	16		2 years
14	35	11		2 years

Out of 20 children, 14 were first-born children and 6 were second-born children. The reason why mothers were chosen is that they were considered as repositories of culture and responsible for the maintenance of culture (Ortner, 1974). For practical purpose, they represented their respective families. Children aged 11 and above were chosen as they use language with ease and they know how to differentiate the use of language according to the situation while children below 11 years of age are still in their formative stage. Another reason for categorising the sample into two groups is to compare the changing attitudes of these two groups towards language shift in the community.

Collection of data was through structured interviews from all the respondents. Interviews were conducted individually to minimise any external influence or bias in their responses. The structured interviews covered five major areas: a) language proficiency, b) attitude towards English, c) attitude towards Telugu, d) attitude towards bilingualism and e) language maintenance. The data collected was analysed by discourse analysis and calculating percentages for attitude towards languages: Telugu and English.

FINDINGS AND DISCUSSION

The study sought to examine the language issues relating to the new migrant Telugu community in New Zealand. The major findings are presented and discussed in this section in the form of a summary table and also highlighting the comments received during the interviews.

LANGUAGE PROFICIENCY

The respondents – both children and mothers – were asked to report on the use of Telugu and English languages at home. At this point, the respondents lived in New Zealand for a period of four years on average.

TABLE 3: Languages used for everyday conversation

Languages	Mother	Child 1	Child 2 or 3
Telugu	100%	85%	83%
English	100%	100%	100%

Even though Telugu is the mother tongue and used by all children while in India, the study reveals that its overall use has declined significantly to 85% compared to 100% use of English in case of the first-born children. On the other hand, all the mothers (100%) reported the use of Telugu and English for themselves and their first child. The use of Telugu by second-born children is lower at 83%, who were also found to be increasingly comfortable using the English language. This loss of language seems to be higher in the case of second-born children. This loss is corroborated by a mother's observation, "... both my sons understand our mother tongue - Telugu and also the English language; we use them at home regularly but I slowly noticed that my second child is more comfortable in English than in Telugu".

Further, it is evident that the loss of Telugu is much greater in reading and writing skills than in speaking and listening skills, where hardly any of the children used Telugu. Clearly the loss of Telugu is significant and rapid, as the respondents have lived in New Zealand for only an average of a four-year period, at this point of time.

ATTITUDE TOWARDS ENGLISH

As regards to attitudes towards English, a set of questions were asked about what the respondents feel on the use and their attitude towards English. The results are shown in Figure 4.

TABLE 4. Attitudes of mothers and their children towards English

Attitudes about	Attitude Statements	Mothers' Response	Children's Response
		YES %	YES %
1. English in General:	1. English is the most important language.	93	85
	2. <i>My parents (I) encourage me (my children) by talking with me (them) in English.</i>	43	55
2. English in NZ:	1. <i>English is all that is needed in NZ.</i>	64	45
	2. <i>All immigrants should always use English in public places.</i>	64	45
	3. <i>I would always use English when there are both the people of my community and English speakers.</i>	79	65
	4. I prefer that all immigrants should always use NZ English.	21	25
	5. <i>I feel proud (when my children use) to use NZ English.</i>	71	85
3. Indian English in NZ:	1. <i>I prefer NZ English to Indian English.</i>	36	65
	2. English in NZ is different from English in India.	93	95
	3. <i>Indian English is looked down upon in NZ.</i>	64	80
	4. <i>I feel embarrassed when (my child corrects my English) my parents speak Indian English.</i>	36	15
<i>Note: Items are shown in italics if mothers and children differ by more than 10%.</i>			

The above results show that both mothers and children reported a high degree of positive attitude towards English. When asked whether they felt 'proud' to use the English language, 71% of mothers and 85% of children reported affirmatively. In fact, 55% of the children reported that they are encouraged by their parents to 'use English always'. In this context, a mother observed:

when in India, we had to spend a lot [of money] to learn English through private tuitions or pay very high fees to study in a school that uses only English language at school ... [on the other hand] in New Zealand, we don't have to spend extra money to learn English; so why not use the opportunity to learn English quickly so that our children are not disadvantaged at school?

Another interesting finding was that mothers who were quite fluent in English were more inclined towards English than those mothers who were less fluent in English. Such a positive attitude towards English is perhaps due to the need for a new immigrant community to succeed in an English-speaking environment. It implies that proficiency in English of mothers influences the use of English by their children.

ATTITUDE TOWARDS TELUGU

Respondents were also asked a set of questions relating to use and their attitude towards Telugu in New Zealand, and the results may be seen in Table 5.

Table 5. Attitudes of mothers and their children towards Telugu

Attitudes about	Attitude statements	Mothers' Response	Children's Response
		Yes %	Yes %
1. Telugu in General.	Telugu is a language worth learning.	93	95
	2. We need to preserve Telugu.	93	95
	I (My children are) am interested to learn Telugu.	43	40
	4. I make efforts to learn (teach) Telugu.	50	45
	5. <i>My parents (I) force me (my children) to learn Telugu.</i>	36	20
	<i>I feel sad if - I am unable to reply in Telugu / I speak in Telugu and my child does not reply in Telugu.</i>	43	15
	There are other more useful languages to learn other than Telugu.	64	70
	<i>It is a waste of time to learn Telugu.</i>	50	30
	I do not mind even if - I cannot / my child does not - reply in Telugu.	57	60
	<i>I think it is enough for - me / my child - to understand Telugu.</i>	79	60
2. Telugu in NZ.	<i>Telugu is essential to take part fully in the people of my community in NZ.</i>	71	60
	2. <i>I would always prefer to use Telugu with the people of my community in NZ.</i>	100	70
	3. <i>I would always prefer to talk with my parents (children) in Telugu at home in NZ.</i>	86	65
	4. <i>I would prefer to use Telugu in public places in NZ.</i>	71	30
	5. I would prefer to use Telugu in public places when I do not want others to know the subject matter.	71	70
	7. <i>Telugu is looked down upon in New Zealand.</i>	29	55
3. Telugu in India.	I would prefer - to talk / that my child should talk - in Telugu when I (we) go to India.	71	75
	<i>I do not feel at ease with my relatives in India when I do not speak in Telugu. / I notice that the lack of knowledge of Telugu is making my child lose the family bond when they go to India.</i>	50	40
4. Telugu in future	<i>I am sure that once - I go to India I / my child goes to India he/she - will be able to cope well to speak in Telugu.</i>	86	70
	I think I (my child) will be using Telugu as I (he/she) grow into an adult.	86	80
	*I would prefer my children to marry a person who also knows Telugu.	71	-
	*I would prefer to have my grandchildren also to speak in Telugu.	79	-
* the last two statements are for mother only			
<i>Note: Items are shown in italics if mothers and children differ by more than 10%.</i>			

The responses of mothers and their children to the questions reveal a set of mixed results. An overwhelming majority of both mothers and children (95%) reported a positive attitude towards Telugu; however, this did not translate into a need to learn Telugu - a majority of mothers (57%) and children (60%) 'do not feel it is necessary'. In fact, 50% of mothers feel that it is 'a waste of time' to learn Telugu in New Zealand.

Similarly, a couple of comments by two different mothers explain this issue further as shown below:

(i) *Learning Telugu is not going to give us anything in New Zealand; we are here for a better life, better education and better jobs. On the contrary, not learning English is dangerous; we cannot survive in this country*

(ii) *Telugu is useful for us to know we are Telugus; but what is the use in this country? We need English to integrate in this society and become New Zealanders.*

The views of mothers are echoed among the children too. An adolescent child stated, “*learning and speaking Telugu is useful to keep in touch with our relatives at in the home country [i.e., India], but it has no value in New Zealand; if we do not learn English and also speak like them [native speakers of English language], we cannot be friendly with other children at school.*”

Similarly, as regards to speaking the Telugu language at home, an overwhelming majority of mothers (86%) want to speak the language at home. However, this is relatively lower compared to the percentage of mothers (95%) who showed a positive attitude towards Telugu. On the contrary, a lower percentage of children (65%) were willing to speak in Telugu at home as they did not feel it was necessary for their day-to-day life and interaction in New Zealand.

Such a mismatched set of views towards the mother tongue, of having a positive attitude towards the Telugu language but not using it fully, indicates an ongoing conflict between their linguistic identity and functional utility of the Telugu language. It appears that the critical factor is whether the language is considered to be useful in settling in their new country.

ATTITUDE TOWARDS BILINGUALISM

As regards to the attitude towards bilingualism, the study shows evidence of an inter-generational gap between the two sets of respondents, namely mothers and children. Table 6 presents the details.

TABLE 6. Attitudes of the mothers and their children towards bilingualism (English/Telugu)

Attitudes about	Attitude Statements	Mothers' Responses	Children's Responses
		YES %	YES %
1. The advantages	1. It is important to be able to speak both English and Telugu.	100	85
	2. Knowing both Telugu and English will help to make more friends.	79	85
	3. I feel proud to know both Telugu and English.	57	55
2. The disadvantages	1. It is confusing to learn both English and Telugu.	0	10
	2. Speaking two languages is difficult.	0	80
	3. Telugu in NZ will disappear as everyone in NZ can speak in English.	43	55

While 100% of mothers feel that it is important to speak in both English and Telugu, only 85% of children felt it necessary to speak both languages. This may be due to the level of perceived difficulty by the respondents to be bilingual speakers - while 100% mothers felt it was not difficult to be a bilingual speaker, 80% of the children felt it was difficult. There appears to be a close relationship between the perceived difficulties and the need to be a bilingual speaker. In general, the attitudes reported towards bilingualism are consistent with the attitude towards Telugu, where mothers report being more favourably inclined than children.

All mothers commented that their children mixed English words with Telugu when talking at home. However, when asked whether they felt 'proud' of their bilingual ability, the respondents were not enthusiastic – only 57% of mothers and 55% of children felt so. Such declining emphasis on bilingualism indicates that there is a perceptible shift from Telugu to English. This is also supported by the response by both mothers (43%) and children (55%) about a prediction that ‘*Telugu will disappear in New Zealand, as everyone can speak in English*’. The above findings are consistent with the attitudes found above towards English and Telugu which suggested a shift from Telugu to English. What is interesting is that such a shift is occurring within a short period of four years and less. However, it is too early to say whether it is related to the initial adjustment into the new environment or an enduring trend indicating a clear loss of language.

LANGUAGE MAINTENANCE

Language maintenance is crucial for its survival in a migrant community. Even though the loss of Telugu was clearly evident, the study also reveals many interesting steps taken for its maintenance.

Over 86% of mothers reported that they spoke Telugu at home and corrected their children's language. It was also reported that 64% of mothers enjoyed listening to Telugu songs while only 25% of children did so. However, most of the religious songs, cultural aspects at home are undertaken in the Telugu language. In addition, parents and children watched videos and listened to Telugu music. Therefore, Telugu language maintenance was mainly through the use of religious and entertainment resources such as songs, watching videos and listening to music. It is important to note that these activities are undertaken mainly as 'home activities' over the weekend and stay separated to the mainstream activities during the week.

TABLE 7 Attitudes of Mothers and their Children towards Language Maintenance

Steps taken to preserve the language	Statements about Language Maintenance	Mothers' Response	Children's Response
		YES %	YES %
1. At home	1. I try to speak in Telugu as much as possible.	86	60
	2. I make efforts to get my language corrected by my parents / correct their Telugu language.	86	65
	3. I like to hear Telugu spoken by my parents even though I cannot reply in Telugu / I give replies in Telugu even though they ask in English.	86	90
	4. I like to learn Telugu when it is not forced / I try to teach my children Telugu language without forcing them.	71	75
2. In the form of songs – Icon of Indian Culture	1. I still remember/sing and teach some of the rhymes in Telugu.	64	25
	2. I try to learn / teach some songs in Telugu.	43	45
	3. I enjoy listening to/make them acquainted with the new Telugu film songs.	43	65
	4. I make an attempt to/them sing Telugu songs in the Sunday School.	36	35
	5. I make them sing Telugu songs with my community people in the church or temple.	50	25
3. By other sources	1. I give them an opportunity to watch Telugu movies (videos) in NZ.	79	85
	2. I make an attempt to learn/teach Telugu alphabets during vacations.	36	10
	3. I make an attempt to read the headlines in a Newspaper (Internet) for my children.	14	35
	4. My parents / I read Telugu books for me / my children.	7	15
	5. I prefer to have a Sunday School in Telugu.	43	20
<i>Note: Items are shown in italics if mothers and children differ by more than 10%.</i>			

It was noted earlier that the language loss is more in reading and writing compared to speaking and listening. Obviously, in order to maintain the language, those areas need attention. However, the majority of the children (90%) and mothers (74%) do not attempt to learn/teach Telugu script. Such a negative attitude towards Telugu script is definitely detrimental to the language maintenance efforts and leads to a quick erosion of language ability and the consequent shift in such a small migrant community.

The overall findings show that both the children and their mothers are losing their language competence in New Zealand. This trend is consistent with other studies on different migrants' languages (e.g., Kroef, 1977; Aipolo, 1989; Shameem, 1995; Davis 1998; Roberts, 1999; Barkhuizen and Knoch, 2005). Language loss is relatively more in written and reading skills than listening and speaking skills. Further, this loss is found to be more in the second-born than the first-born child.

Taking a functional or instrumental view of language, the mothers and children feel that the Telugu would not be of much help in this country. However, over 90 per cent of both mothers and children provide support to the notion that the Telugu need to be preserved. This appears to be an expression of their ethnic and linguistic identity, as only half of them are willing to put in 'efforts to learn (teach) Telugu'. A similar percentage of respondents also believe that Telugu will disappear in New Zealand. This view also is consistent with studies relating to other languages such as Samoan (Pilkington, 1990) and Fiji-Hindi (Shameem, 1995) conducted in New Zealand, which found a significant first language loss. Not surprisingly, there is less enthusiasm for bilingualism among the Telugu speakers.

Simultaneously, along with the first language loss, there is enormous emphasis on the English by both mothers and children, more so in the case of the latter. An overwhelming percentage of respondents believe that the English language is most important and they also feel proud to speak in 'New Zealand English', which they consider as being different from 'Indian English'. Overall, this finding is consistent with earlier studies (Pilkington, 1990; Shameem, 1995), which suggests that the migrant communities have consciously placed more importance on English in order to enable them to integrate and settle in an English-speaking country. Given the concentration of various language groups in the Auckland city, a long-term strategy for languages in education in New Zealand (2019 – 2033) was proposed by Johnstone, Patterson and Warren (2018). This report identified four interlinking areas of languages maintenance strategy: valuing, maintenance, learning and use. It may be useful if the Telugu language speakers can come together and interact with relevant stakeholders in both the government and education sectors to enhance language scaffolding efforts.

CONCLUDING REMARKS

In this study, the twin phenomenon of loss of Telugu language and emphasis on English is found among the new Telugu speaking migrant community. While language loss is not unexpected, it is important to point out that this loss occurred in a short period of four years. Both mothers and children have a less positive attitude towards Telugu than English, which adversely affects Telugu language maintenance. The use of the English language is perceived to help the new migrants to settle in the new country smoothly. Language maintenance efforts will receive a boost only when the Telugu language is linked to the community identity. The study points to the need for the Telugu community to come together and take explicit steps urgently to prevent further loss of language and language maintenance. Telugus community could contact other Telugus around the world (for example, www.teluguone.com) to network and maintain their language and culture. Also, most of the Telugu Television channels from its native land of India are now available through the Internet for the Telugu diaspora. Further, cooperation with other minority language speakers for language maintenance can also be of mutual advantage as the problems faced are similar in the new country of settlement.

At present, the Telugu community faces a dilemma regarding two seemingly conflicting goals – whether to preserve linguistic identity or improve children's English language skills that are essential for an academic and professional career. However, these two goals need not be mutually exclusive as, with a little bit of planning and commitment, both the goals are achievable simultaneously. In the current globalised world, preventing loss of language and maintaining it has become a big challenge for a minority migrant Telugu community in New Zealand. However, an active and committed role by families, community and government agencies would help the community to safeguard its cultural and linguistic identity and contribute richly to the composite culture of New Zealand. Before concluding the paper, we are conscious of the main limitation of the study in selecting the sample by convenient sampling and also the smallness of the sample size. Our preliminary findings are consistent with other studies in this area. Future studies with a larger sample and selecting those with varying years of residence in New Zealand will help gain better insights.

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