

Nativization of English in Malaysia and the Philippines as Seen in English Dailies

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There is a strong trend of nativization of English in Malaysia and the Philippines. This research examines data from English newspapers in two Asian countries in order to determine the extent of nativization of local varieties of English. The papers examined were *The Star* (Malaysia), *Philippine Daily Inquirer*, and *Manila Bulletin* (Philippines). The borrowing and assimilation of a large number of lexical items in the English dailies in these two countries were analyzed and categorized. These lexical items were found in various categories, such as people, events, cultural activities, places, political movements, religion, arts/films, food, clothes, and quotations. The borrowing and switching to local lexis in English dailies demonstrate the nativization of English in these dailies.

Key words: nativization, Malaysian English, Philippine English, code-switching

1. Introduction

English has become the language of the global village, and it serves as a neutral language to people who come from different linguistic backgrounds. In a rapidly globalizing world, the dominance of English causes not only linguistic and communicative inequality but also the feeling of anxiety and insecurity on the part of those who cannot speak the language (Tsuda, 2005). Today, English has gained dominance over other languages, and plays a crucial role in promoting globalization.

With the massive expansion and popularity of English and the emergence of different varieties of Englishes around the world, each English variety has started to adopt the local lexis to suit the needs of the people in a society. Sik and Anping (2004) explain that English, due to imperialism and globalization has penetrated numerous non-English-speaking communities, resulting in code-switches (p. 28). This has resulted in the nativization of English in various parts of the world. Saghal (1991) explains that

nativization is a process of transferring a local language to a new cultural environment. Such transference takes into account the social penetration and the extended range of functions of English in diverse sociolinguistic contexts where a number of localized registers and genres for articulating local social, cultural and religious identities, exist (Kachru, 1997). Honna (2003) (cited in Patel, 2006) argues that when English migrates to foreign countries, it diffuses and internationalizes, acculturates and indigenizes, and adapts and diversifies, resulting in localized or nativized lexical items. These local lexical items may not have any English equivalents. Such nativization of English results in a specific variety of English with a linguistic identity and culture of its own.

Local nativized varieties of English develop differently, depending on local needs. Many of the lexical items which first started as code-switches and were flagged by italics, quotes and even translations, have over time become established features in English dailies (see

David & McLellan, 2007). Some of these lexical items even appear as headlines (see David, et al., 2006). Such code-switches have become a common feature in English dailies in many countries (see Powell, David & Dumanig, 2008). Over time they have become part of the local variety of English, signifying objects, ceremonies, titles, etc., which cannot be represented by English terminology.

This paper will demonstrate that there is a strong trend of 'nativization' of English in Malaysia, and the Philippines. The Malaysianization and Philippinization of English have undergone an almost similar process. Speakers of English in these countries have borrowed words from the local languages and have coined new words. The coining of new words has given a new color to English which is used in the variety of English not only in Malaysia and the Philippines, but also in Thailand (see Powell, David & Dumanig, 2008), Brunei (David & McLellan, 2007), Singapore and Pakistan (David, Kuang & Qaisera, 2008). The coining of new words seen in English dailies in various countries appears to have enriched the English language with a new brand of lexical items which have helped in the institutionalization of the new varieties of English.

That languages change according to the needs of those who speak it is inevitable. The interaction of languages like English-Malay, English-Chinese, English-Tamil in multilingual Malaysia and English-Tagalog or English-Cebuano and other languages in the Philippines, facilitates bilingual speakers in selecting words which are culturally associated with the local language and culture. A Pakistani writer Hashmi (1990) (cited in David, Kuang, & Qaisera, 2008) who uses English says:

I am not writing a characterless International English but an English that has a recognizable idiom,

imagery and figures of speech that belong to this country. These would not have come into my language or my perception had it not been for my trilingual background. It has given me simultaneity, a way of invoking images and process of recall where I can snatch, select or use words which are culturally associated. (p. 2)

Kachru (1986, p. 11) quotes the Nigerian novelist Chinua Achebe who claims: "If you ask 'can he ever learn to use it (English) like a native speaker?' I should say I hope not: it is neither necessary nor desirable for him to do so. I feel that the English language will be able to carry the weight of my African experience. But it will have to be a new English still in communion with ancestral home but altered to suit the new African surroundings."

Historically, Malaysian English is British in origin, while Philippine English is American in origin, but over time both countries have developed their own variety. The Philippines has developed its own "Philippinized English" and has its own syntactic, lexical, and phonological features. In fact, Philippine English has been widely studied and is considered as the most comprehensively researched of all Southeast Asian varieties of Englishes (Tay, 1991, as cited in Jenkins, 2003). In Malaysia, Bahasa Malaysia is the national language which is widely used in education, government and other domains of communication (see David & Govindasamy, 2005). However, English serves as the language of communication in many other domains. English, apart from Bahasa Malaysia, has become a lingua franca among ethnic groups like the Malays, Chinese, Indians, and other ethnic minorities (see David & Lim 2006). Pillai (2006) argues that Malaysian English is a distinct variety of English for it has its own pronunciation, vocabulary, grammatical, and pragmatic features.

The development of new distinct varieties of Englishes in many Asian countries results in English being considered an Asian language (see Bautista, 1997 and David & Yong, 2003). Local varieties of English provide better understanding of the people in these countries. After all, a language must meet the communication needs of those who use it (see Strevens, 1977).

In a globalized society, one of the major tools of communication worldwide is the print media. The present study reveals a large number of local lexical entries in the newspapers selected for the research. Such local usage is seen as an indicator of the development of localized varieties of English. Kachru (1986) claimed that such varieties of English were spoken in South and Southeast Asia, East and West Africa, the Caribbean, and the Philippines. These varieties of English are disseminated through the media, have become an integral part of local Englishes, and have become institutionalized. Kachru (1982) emphasizes the deterministic influences of cultural forces on language and explains that English, as a link language in these countries, also serves an intranational function.

Direct lexical borrowing is a natural linguistic process in language contact situations. Hybridized mother tongue lexical items are very prevalent in the English dailies in these countries and have become an integral part of the English lexicon. Such direct lexical borrowings initially appear as code-switches. Haugen (1956, p. 26) describes code-switching as the "alternative use of two languages," and others like Marasigan (1983), refer to it as the use of two languages in the same sentence or discourse. David (2001) and Kow (2003) explain that code-switching has multiple functions including the following: to build solidarity, to exclude others, to practise power, and to maintain the authenticity of the original source (especially when quoting someone else).

Code switches perform a number of functions in multilingual societies (see David, 2003; Kow, 2003; and Jariah, 2003).

Code-switches occur not only in spoken discourse but are also emerging in written discourse. Over time, this has resulted in a nativized variety of English with many lexical items from local languages appearing in English texts. Such wide lexical insertion of words from local languages in English newspapers has created a local variety of English which Malaysians and Filipinos can argue is a variety in its own right and which caters to local needs. At present, the mass media in the globalized world is experiencing code-switches. For instance, Hernandez (2004) said that 'Spanglish' (Spanish and English) is becoming more and more prominent among the US-born Hispanic communities in America and that the mass media cater to the codes of their readers.

Code-switching and lexical borrowing have contributed much to nativize local languages. Nativization passes through a long process because speakers need to adapt and introduce innovations in order to de-Anglicize or de-Americanize the English language in a specific speech community (Jenkins, 2003). As a result, a new variety of English emerges. Nativization may include linguistic and non-linguistic features, but the focus of this study is the use of lexical items. Specifically, the objective of this research is to examine the nativization of English in Malaysia and the Philippines, specifically in news articles in English dailies. This study would like to determine the use of local lexical items, particularly in news stories in selected newspapers in these two countries.

2. Methodology

Data for this research were gathered from English newspapers in Malaysia and the Philippines. The selected Malaysian

daily was *The Star* and that of the Philippines was *Philippine Daily Inquirer*. *The Star* was examined over a two-week period stretching from October 2008 to November 2008, while *Philippine Daily Inquirer* was examined from September 2007 to April 2008. Random selection of these newspapers from various dates helped demonstrate that code-switches and mixings are natural phenomena which occur in these widely read English dailies at any given time.

3. Findings and discussion

The findings reveal that nativization of English in these dailies occurs through code-switching from English to local languages. In Malaysia and the Philippines, there are certain commonalities in the occurrence of lexical items. It shows that most local lexical items fall under the following categories: people (titles and honoraries), events, cultural activities and physical items, places, political movements/government, religion, arts/films, food, clothes and quotations.

3.1. People (Titles and honoraries)

All human experiences are, to some extent, mediated by culture and language. Objects and forces in the physical environment become labelled in a language only if they have cultural significance. These labels can be in the form of titles and honoraries or in any other form, and are commonly used to show respect and to name people, things, and objects.

In Malaysian society, titles conferred by state governments and by the king are used before the name of a person. Titles like *Datuk*, *Tan Seri*, *Puan Seri*, etc., are often seen in English dailies. The influence of Islam in Malaysia contributes to the emergence of certain religious terminology. For instance, anyone who has performed the holy Pilgrimage or *Hajj* is called a *Haji/Hajjah*, and is allowed to use this term before his/her name. On the

other hand, in the Philippines, titles like *Barangay Captain*, *Barangay Tanod*, *Datu*, and *Rajah*, are some titles given to government leaders. Other titles like *ate*, *kuya*, *tita*, etc. are also used to indicate respect, especially to elders. Below are some extracts from the data.

People (titles and honoraries) in Malaysian dailies

- Selangor police chief Deputy *Datuk* Khalid Abu Bakar believes that more than two persons were involved in the latest incident. ("Blast heist," *The Star*, 25 October 2008, N3)
- Star Publications (M) Bhd group managing director and chief executive officer *Datin* Linda Ngiam and cast members of Frontpage attended the event. ("Ways to ensure safety of kids," *The Star*, 25 October 2008, N16)

People (titles and honoraries) in Philippine dailies

- Cayang *Barangay Captain* Bienvenido Cañete was shot at close range by two motorcycle-riding men shortly after 4 p.m., said Inspector Arturo. ("Cebu barangay captain shot dead," *Philippine Daily Inquirer*, Sep 5, 2007, A13)
- Talamban *Barangay Captain* Alvin Arcilla, who was initially reported as having the support of the city mayor, said he would accept the majority decision. ("Rerouting, odd-even scheme tried next week," *Philippine Daily Inquirer*, March 20, 2008, A11)

From the above examples, it is clear that in hierarchical societies like Malaysia and the Philippines, the use of nativized titles of respect for heads of organizations, tribal chiefs, and religious scholars, is rampant. These are terms like *Datuk*, *Datuk Seri*, which originate from the Malay language, and in the Philippines,

words like *kuya*, *ate*, *manang*, *manong*, *kagawad*, *alkalde*, and *barangay captain*, indicate respect for people who are older and of higher status. These terms have become entrenched and are no longer flagged by italics or explanations. This implies that such lexical items have become part of the local variety of English. Not only are they unflagged, but grammatical extensions have been institutionalized as we find the use of inflections like *-s* to pluralize these words (*bumiputeras*, *barangays*). Sometimes the meaning is extended with the prefix *non-* to indicate that a person is not a member of a particular group, as in the case of the lexical item “non-bumiputra” in the Malaysian data.

3.2. Events

The relationship between vocabulary and cultural value is very significant. Speakers give names to important entities and events in their physical and social worlds, and once named these events and entities become culturally and individually noticed and experienced. Through this process, unique cultural models are created and reinforced. Words associated with ceremonies and rituals related to birth, marriage and death, are generally used in their native forms. In Malaysia, a word like *nikah* refers to an Islamic wedding. However, events in the Philippines are closely associated with Catholic religious practices, such as the *sinulog*, *mascara festival*, and *Araw ng Kagitingan*.

Events in Malaysian dailies

- *Rangoli Kolam* (colourful Kolam) which is popular in Malaysia during festivities is a daily ritual for Indian nationals. For them, each tradition had a reason. (“Keeping the festive traditions of home alive,” *The Star*, 25 October 2008, M2)
- Sai added that the *Kolam*-making process was actually a ritual to

clean the entrance of the home before one sets foot into the house. (“Deepavali delights come pouring out of kitchens,” *The Star*, 25 October 2008, M2)

- The public is invited to join this *kenduri* (feast) which is expected to be attended by Tengku Mahkota Tengku Abdullah Sultan Ahmad Shah and Deputy Prime Minister Datuk Seri Najid Tun Razak. (“Hari Raya open houses on Saturday,” *The Star*, 23 October 2008, N3)

Events in Philippine dailies

- Employees of Smart Communications Inc. in Cebu and volunteers of the Philippine National Red Cross (PNRC) - Cebu Chapter jointly manned several first aid stations to attend to injured devotees who joined the solemn procession in honor of Sr. Sto. Niño during the *Simulog festival*. (“Telecom firm initiates post-Sinulog cleanup drive,” *Philippine Daily Inquirer*, February 08, 2008, A15)
- During the annual festivals in the Western Visayas region, like Bacolod City’s *Masskara*, Kalibo City’s *Ati-atihan* and Iloilo City’s *Dinagyang*, ordinary folks become unusual as they take on entrepreneurship and cash in on these festivities. (“Festivals make entrepreneurs of ordinary folks,” *Philippine Daily Inquirer*, March 07, 2008, A13)
- Also known as The Fall of Bataan, *Araw ng Kagitingan* (Day of Valor) commemorates the surrender of some 75,000 Filipino and American troops to the invading Japanese forces on April 9, 1942. (“Holiday moved to April 7; three-day weekend up,” *Philippine Daily Inquirer*, April 3, 2008, A12)

In Malaysian English dailies, local events catering to the majority population, e.g., *Hari Raya*, are no longer highlighted or written in italics. This shows that these events are already used as part of the Malaysian English variety. In the Philippines, some local events which are named in Filipino are flagged, and the events are enclosed in quotation marks. The fact that such lexis appear frequently in English dailies suggests that with time these words will be adopted as part of the Philippine English variety.

3.3. Cultural activities and physical items

The Oxford dictionary of sociology (1998) defines culture as “a general term for the symbolic and learned aspects of human society [encompassing] a learned complex of knowledge, belief, art, morals, law and customs” (p. 137). Cultures are context specific and maintained through the sociocultural practices of society (also see Fairclough, 1995). Below are some of the examples of cultural activities which are found in English dailies in Malaysia and the Philippines.

Cultural activities in Malaysian dailies

- ‘*Bhaubhij* is a day when brothers visit their sisters’ homes to get or receive blessings from each other, it signifies the love they have for their siblings,’ Shailaja said. (“Deepavali delights come pouring out of kitchens,” *The Star*, 25 October 2008, M2)
- Meanwhile, we also light the *kuthu vilaku* (oil lamp) outside the house and someone ensures that the flame never goes out till the day is done – unless there are strong winds, of course. Family members and relatives, dressed in their traditional best, start dropping in, offering *angpows* to the young ones. The house is filled with noise and laughter, and everyone enjoys a sumptuous

lunch. Lately, because of deaths in the family, we’ve not been holding open houses although there is still a constant stream of well-wishers. (“Deepavali diversity,” *The Star*, 25 October 2008, WE2)

Cultural activities in Philippine dailies

- *Bayanihan* spirit gives Eastern Visayas schools facelift (“Bayanihan spirit gives Eastern Visayas schools facelift,” *Philippine Daily Inquirer*, May 31, 2007, A12)

The native lexical items used in the English dailies of Malaysia suggest that words used in such code-switches come not only from the national language (Bahasa Malaysia) but also from local languages like Tamil and Hindi. In the Philippines, too, cultural activities like *bayanihan*, are noted in the data. The occurrence of cultural activities in English dailies in both Asian countries is sometimes flagged. These words appear in italics or within quotation marks. With time, such flagging might be removed, and these words will become institutionalized.

3.4. Places

Names of places are referred to by the use of their native terminology as indicated in the following examples:

Places in Malaysian dailies

- The name *Jalan Alor* means existence for 35 years. (“It’s decided – Jalan Alor will keep its name,” *The Star*, 25 October 2008, N1)
- Ab Hakim had said that the decision to rename the road was planned three years ago with other roads in the *Bukit Bintang* area to be renamed after planets to create a new image. (“Signature campaign against name change,” *The Star*, 25 October 2008, N6)

- In *Kedah*, rising flood waters forced the evacuation of 1642 people to relief centres in six districts. ("Rough days ahead as floods and landslides hit northern states," *The Star*, 23 October 2008, N1)

Places in Philippine dailies

- Unofficial figures show that there are approximately 650,000 *sari-sari stores* in the country. ("1st 'sari-sari' store chain targets 'bottom of the pyramid'," *Philippine Daily Inquirer*, September 14, 2007, A7)
- After undergoing his second angioplasty in three months, hostage-taker Armando "Jun" Ducat said on Monday he would ask the court to let him stay at the *Ospital ng Maynila* during his recovery from the procedure. ("Manila Hostage Drama," *Philippine Daily Inquirer*, May 22, 2007, A5).
- This morning, he's scheduled to visit *Pinamungajan public market* as part of his regular *palengke* visits. ("Mr. Palengke in Cebu," *Philippine Daily Inquirer*, March 14, 2008, A9).

In the Malaysian context, lexical items like *Jalan Alor*, *Bukit Bintang*, *kolej matrikulasi*, *Dewan Bahasa dan Pustaka* (all Malay lexical items) commonly appear in English dailies. In most English newspapers names of local places are lexically entrenched. In the Philippines, the use of local names of places is sometimes placed within quotation marks. For instance, *sari-sari store* (convenience store with a wide range of goods) is placed within quotation marks. However, the term often occurs, which suggests that it has been adopted as part of Philippine English.

3.5. Political movements

Most political movements are indigenous in origin. They depend for their success and popularity on their appeal to the masses, and therefore carry names of their political organisations in their respective local languages. Such names are not provided with an English translation. Examples follow.

Political movements in Malaysian dailies

- The Islamic Development Department had said on Wednesday that the *National Fatwa Council* is expected to make a ruling to ban Muslims from practicing yoga. ("Mixed feelings on yoga," *The Star*, 31 October 2008, N37)
- 'I welcome the challenge to make the Government and *Barisan Nasional* appeal to all sections of the community,' he said. ("Najib working towards easing of NEP," *The Star*, 25 October 2008, N4)
- DAP has taken its *Pakatan Rakyat* coalition partner PAS to task, saying its outburst against the abolition of the 30% bumiputra requirement for public listed companies is misguided. ("DAP slams PAS outburst over bumi equity issue," *The Star*, 31 October 2008, N12)

Political movements in Philippine dailies

- Labor leaders estimated that about 200 members from the *Kilusang Mayo Uno (KMU)*, Nestle Philippines, and Yarn Venture Resources, Inc. from Cabuyao town in Laguna participated in the protest action that they said would go all the way to Mendiola in Manila. ("Labor groups stage anti-Arroyo march in Makati," *Philippine Daily Inquirer*, March 5, 2008, A4)

- Speaking at a meeting Monday of the ruling *Lakas-Christian-Muslim Democrats* national directorate at the Manila Hotel, Ms Arroyo endorsed plans to unify *Lakas-CMD* and her own party, *Kabalikat ng Malayang Pilipino (Kampi)*. (“Lakas-Kampi merger seen as colossus of Philippine politics,” *Philippine Daily Inquirer*, March 10, 2008, A6).
- With his action, Brion has shown that the Department of Labor and Employment is ‘one of the notorious government institutions oppressing the Filipino workers,’ according to the *Pagkakaisa ng Manggagawa sa Timog Katagalugan (Pamantik or Cooperation of Workers in Southern Tagalog)*. (“Militant labor groups slam Brion for appeal to ILO,” *Philippine Daily Inquirer*, March 16, 2007, A8)
- The Commission on Elections has disqualified Joselito Pepito Cayetano of the *Kilusang Bagong Lipunan (KBL)* as a senatorial candidate, an official said. (“Cayetano a nuisance – Comelec,” *Philippine Daily Inquirer*, March 27, 2007, A4)

In Malaysia, some political movements like *National Fatwa Council*, *Barisan Nasional*, *Pakatan Rakyat* are used frequently in English newspapers. Similarly, most political movements in the Philippines are also lexically entrenched in the English dailies. Political movements like *Kilusang Mayo Uno*, *Kabalikat ng Malayang Pilipino*, *Pagkakaisa ng Manggagawa sa Timog Katagalugan*, *Kilusang Bagong Lipunan*, were found in the data.

3.6 Religion

A vast majority of words were found in the category of religion. Names of religious places, religious events and

activities are retained in the local languages in the English dailies. Words like *masjid* (place of worship for Muslims) and *fatwa* are part of written English discourse and are common in Malaysia. In the Philippines, the use of local terminology for religious places, events and other celebrations are associated with Christian beliefs and practices. Some examples are *Semana Santa*, *Salubong*, *Pasko*, *Araw ng mga Patay*. Examples from the data follow.

Religion in Malaysian dailies

- ‘With a wide understanding of Islam and free from narrow and obsolete thinking, interaction between Muslims and non-Muslims could be an avenue for promoting the beauty of Islam,’ the 37-year-old *mufti* told reporters at his office. (“Teach interfaith ties in schools, urges Perlis mufti,” *The Star*, 25 October 2008, N3)
- On the night of Deepavali (as celebrated by South Indians), people will perform the *Sharada Pujan* (special prayers). (“Deepavali diversity,” *The Star*, 25 October 2008, WE2)
- On the other hand, it frequently falls on the values of Islam to defend rights, namely over the rights of Hindu Rights Action Front supporters to demonstrate even at the Prime Minister’s *Hari Raya* gathering but at the same time the party rejects the appointment of a Chinese as PKNS general manager. (“Pakatan’s unresolved dilemmas,” *The Star*, 31 October 2008, N36)

Religion in Philippine dailies

- Black Saturday, March 22 – Mary and St. John’s search for Christ’s tomb, featuring local talents, starting at 6 p.m.; Holy Mass at 10

- p.m.; and *Salubong* (at Angel's Hill) at 12 midnight. ("Black Saturday," *Philippine Star*, March 20, 2008, D3.)
- On Dec. 18, *Simbang Gabi* (dawn mass) kicks off the special celebration at the CCP front lawn at 5 a.m. At 2 p.m., Bauan Christmas lanterns will be lit at the Little Theater lobby. ("Paskong Pinoy," *Philippine Daily Inquirer*, November 28, 2007, D5)
 - Today, Maundy Thursday, March 20 – *Senakulo*, 9 a.m. to 12 noon, and Washing of the Feet at 5 p.m. Exposition of the Holy Eucharist at Angel's Hill, with background music and floral arrangement. ("Cuaresma in Quezon," *Philippine Star*, March 20, 2008, D1)

In both countries, after some of lexical items referring to religious events, an English translation placed in parenthesis follows. Examples are *Sharada Pujan* (special prayers) in Malaysia and *Simbang Gabi* (dawn mass) in the Philippines. The use of translation is perhaps needed to avoid confusion and misunderstanding of some religious practices and gatherings.

3.7 Arts and films

More often than not, arts defines the properties of cultures, and this value is presented in the local language in order to 'contextualize' the value. This aspect of culture can be reflected in both Malaysian and Philippine English dailies.

Arts and films in Malaysian dailies

- *Wayang kulit* was our form of entertainment hundreds of years ago, and now it's Astro. ("Looking back at the future," *The Star*, 6 November 2008, N 46)
- I spent some time reading old *pantun* compiled by the venerable Azah Aziz to my niece. ("Looking

back at the future," *The Star*, 6 November 2008, N 46)

Arts and films in Philippine dailies

- At the same time, "*Sopas, Sining at Sorbetes*" (Food to Taste, Art to Appreciate) will be held at the CCP ramp for 1,200 underprivileged children. ("Paskong Pinoy," *Philippine Daily Inquirer*, November 28, 2007, F2).

Most arts and films that are named in local languages are flagged in both Malaysian and Philippine English news articles. In Malaysia, most lexis related to arts and films is common and is written in italics, while in the Philippines most of them are placed in quotation marks.

3.8 Food

Similar to art, food reflects ethnic tastes. Local terms are used to refer to names of local dishes, foods, fruits and vegetables. Examples follow.

Food in Malaysian dailies

- Malaysians are made up of Chinese men and women who, when they visit China or Taiwan, miss their *sambal belacan*. ("We are Malaysians," *The Star*, 26 October 2008, F43)
- This week I offer you a thick mutton curry that goes well with the Indian staples of rice, *puttu mayam*, *thosai*, *idli* and *appam*. ("Stretchin the Ringgit," *The Star*, 26 October 2008, M5)
- 'So the price of *nasi lemak* should go down too,' he said, adding that Carrefour and Mydin would be next to reduce their prices. ("Next: Getting food outlets to reduce prices," *The Star*, 31 October 2008, N19)

Food in Philippine dailies

- The town where instant '*sinigan*' mix begins. ("The town where

instant 'sinigang' mix begins," *Philippine Daily Inquirer*, July 11, 2007, E3).

- The instant *sinigang* base that Teresita "Mama Sita" Reyes, eldest daughter of the Aristocrat founder, asked a scientist son-in-law to develop for her so she could cook the Filipino sour soup wherever she was, was joined by mixes for such Filipino favorites as *kare-kare*, *kaldereta* and *menudo*, among others ("The town where instant 'sinigang' mix begins," *Philippine Daily Inquirer*, July 11, 2007, E3).
- That was something to add to my lists of "same-name-different-dish" and "same-dish-different-name." I had been doing that ever since I was told that the Tagalog *inihaw* was *sinugba* in the Visayas and, to my amazement then, the Visayan *ihaw* meant to slaughter. ("What's in a name?" *Philippine Daily Inquirer*, March 28, 2007, E5).

3.9 Clothes

Items of dress which are native in origin are referred to by their local names. Examples follow.

Clothes in Malaysian dailies

- We may not be as romantic as other couples by sending flowers and having candle light dinners, but then again, he makes for me *baju kurung* or *baju kebaya*. ("Disabled couples discover home is where the heart is," *The Star*, 1 November 2008, N36)
- The exhibition includes a showcase of dolls dressed in *Makyong* costumes, like this one entitled 'Pakyong Mida.' ("Elaborate costume," *The Star*, 1 November 2008, M16)

Clothes in Philippine dailies

- Philippine Olympic Committee first vice president and Olympic Task Force chair Rep. Monico Puentevella is calling on the country's top designers to come up with the cut and pattern for the delegates' *barong tagalong*. ("Philippine Olympic Committee seeking fashion designer," *Philippine Daily Inquirer*, March 08, 2008, D1)
- Much like *patadyong* weaving, the setting up includes unwinding silk threads. ("Western Visayas textile industry, in for a second coming," *Philippine Daily Inquirer*, December 1, 2007, D3)

The choice of localized lexical terms for Malaysian and Philippine clothes is common. There are no translations used in referring to these lexical items.

3.10 Quotations

Quotations are frequently used to maintain the original words used by speakers. Here are some examples.

Quotations in Malaysian dailies

- Other members and supporters who were waiting across the road began clapping and shouted "*Hidup Melayu*" (Long Live the Malays) and "*Allahu Akhbar*" (God is great) as soon as they saw Rizman. ("Suit against road signs," *The Star*, 5 November 2008, N30)

Quotations in Philippine dailies

- '*Ang hindi marunong lumingon sa pinanggalingan ay hindi makakarating sa paroroonan.*' Conceivably, modern-day hero Manny Pacquiao learned so much from this age-old Filipino maxim by our national hero Jose P. Rizal. ("Grateful Pacquiao," *Manila Bulletin*, June 25, 2005, D5)

- “*Ang hindi magmahal sa sariling wika ay higit sa hayop at malansang isda*” (He who does not love his own language is worse than a beast and a rotten fish) – thus our National Hero Dr. Jose P. Rizal emphasized the importance of a national language to the life of a nation. (“The importance of a national language,” *Manila Bulletin*, August 13, 2006, D5)

When the reporter needs to refer to a previously said statement he/she may use quotations so that original meanings are retained. Such use of quotations is common in English dailies in Malaysia and the Philippines. It appears that most quotations are followed with English translations within parenthesis. The translation might be necessary in order to provide the readers an exact and correct interpretation of the quotation. The retention of the local language/s in English dailies is also a way of maintaining the cultural and historical relevance of the quotation.

4. Conclusion

Nativization of English in Malaysia and the Philippines is evident in the data from the English dailies in these two countries. The occurrence of code-switching from English to local languages in news stories reveals that English has truly been Asianized. The findings show that the lexically entrenched local terms have been adopted in the Malaysian and Philippine varieties of English. Although some local lexical items are still flagged it is a matter of time, we think, before they become entrenched. They are in the process of being nativized and eventually will be adopted and assimilated into the local variety of English.

The various ‘reincarnations’ (see Patel, 2006) of English share the medium but use it to express native and local messages. This richness of lexical

intrusions and assimilation into regional varieties of English makes English truly an Asian language. Thus, it is clear that the colonization process has come full circle. Yoneoka (2002) (cited in Patel, 2006), shares a similar view, to wit: “the colonized have subjugated the English language, beaten it on its head and made it theirs, and in adapting it to their use, in hammering it sometimes on its head and sometimes twisting its tail, they have given it a new shape, substance and dimension” (p. 98). Undoubtedly, English is a global language but more importantly from the perspective of learners of English in these countries it has also become their language as many local lexical items have been assimilated and accepted into their respective regional varieties.

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