

Sociolinguistic Functions of L1 in Philippine English: A Corpus Analysis

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Abstract

In the wake of an exponential increase in English speakers around the globe, code-switching stands as a multidisciplinary field of investigation that elucidates the global spectrum of English varieties. Code-switching is an irrevocable and integral element of everyday communication in the Philippines. A comprehensive sociolinguistic discourse analysis of code-switching in Philippine English contributes to the understanding of language development in the Philippines, how language mixing manifests in the discursive practices of post-colonial English environments, and how new Englishes are born from the necessity to communicate in ethnographically diverse contexts.

This study endeavors to explore this phenomenon by analyzing instances of code-switching within the Philippine English section of the International Corpus of Englishes (ICE-PHI). By applying discourse analysis research approaches, this dissertation examines the prevalence of first language (L1) lexical borrowing in various contexts, identifies emergent semantic categories inherent within the lexical items, and describes the sociolinguistic functions of these items through a systematic interpretive research model grounded in social constructivism (Vygotsky, 1978).

The results of this study are discussed within the context of previous literature and exemplify how the data recovered help address the paucity of research on sociolinguistic functions of code-switching. By analyzing the ICE-PHI for emergent semantic codes, this study provides evidence that further substantiates assertions regarding the utility of code-switching as it pertains to facilitating sociolinguistic functions and communicative efficiency. This essay concludes with future potential research directions, limitations of the study, and pedagogical implications derived from the research findings.

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List of Abbreviations

BPO: Business Processing Outsourcing

CS: code-switching

ELT: English language teaching

GloWbE: Corpus of Global Web-Based English

IDG: indigenous

ICE: International Corpus of English

L1: first language

PCEs: post-colonial Englishes

PhilE: Philippine English

Pri-DC: Private-Direct Conversations (section of the International Corpus of English)

Pri-TC: Private-Telephone Calls (section of the International Corpus of English)

SAE: Standard American English

STL: settler/colonizer population

TCOPE: Twitter Corpus of Philippine English

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Chapter 1 – Introduction

1.1 A Research Narrative

The singular road of the island was bustling with locals and tourists. Talk of surfing and the *barangay* (local government/village) lockdown restrictions filled the air, lightly flavoured with the local dialect. My friends and I are outside a local *karinderya* (restaurant) as I begin to become aware of this global language exchange, and how the development of English is occurring in this small tropical place, just as it is all over the world. It was from my experience residing on the island of Siargao, locked down due to CoVid restrictions that had suddenly swept across the archipelago, where I truly became attuned to the proliferation of globally informed varieties of English. I watched the seamless flow of English with its mixing of indigenous pronunciation, lexicon, and grammar, and enjoyed following its nuances and the colourful use of first language (L1) lexis to communicate ideas, noting the cultural specificity of words that made embodied experiences seemingly more comprehensible.

This experience is not incredibly unique and has in fact been heavily researched in the field of Global Englishes, an umbrella term defined by Galloway and Rose (2015), which includes the "identification and codification of national varieties of English…which also examines the use of English between and across such borders as well as focusing on the global consequences of English's use as a world language" (p. xii). Research of Global Englishes is of immense use to understanding English's role in global society, observing the effects of linguistic imperialism, and determining how the shifting pluricentric landscape of the English language effects education, and language policy; and nowhere is this truer than in the island country of the Philippines.

Distinctively, the post-colonial English came to the shores of the Philippines from the United States. Most colonial Englishes were a result of British imperialism, and so the situation in the Philippines is uniquely set apart from other linguistic situations (Schneider, 2003). It was introduced in the form of a formal US education during the annexation of the Philippines to the US (Borlongan, 2022). While the American newcomers were not received peacefully during the annexation (substantiated by the Philippine-American War of 1898-1901), the colonizers came bearing the promise of equitable access to education and industry, indoctrinated by an American way of life, and uniform prosperity; a promise in stark contrast to the previous Spanish colonizers' hierarchical educational paradigm reserved for the elite (Lumdang, 2021). This unique integration of cultures from Spain and then the US has had a profound and lasting impact on the national identity and culture of the Philippines and the development of English in the region. However, as the English language was, "transplanted and grown on local soil" (Gonzalez, 2004, p. 9), it remains very much in the hands of the local people of the Philippines. From its arrival, the English language has remained distinctly Filipino; incredibly nuanced and cadenced to the unique beat of the Philippines and reflective of the unique Filipino experience.

As Osborne (2021) writes, "language functions as a polyvalent semiotic system in the construction of national identity and in the linguistic ideologies of speakers". Osborne (2021) wrote this specifically in reference to the Philippine archipelago. While it is important to note the influence that English has had on the Filipino people, it is also significant to see how the unique culture of the Philippines continues to thrive through the English language in the form of a Philippine variety of English, henceforth referred to as Philippine English (PhilE).

According to Borlongan (2022), 'Philippine English' refers to the postcolonial English occurring in the Philippines as a result of American annexation and education which coheres with the local

Filipino language. This English language variety contains formal registers, educated dialects, informal registers, and sociolects, influenced by factors such as educational attainment, socioeconomic status, ethnolinguistic association, communication mode, and traditional factors such as age, gender, genre, and context. The linguistic registers are relative to the socioeconomic community of practice and permeates many executive/functional domains such as professional government, education, science and technology, commerce, and everyday life.

1.2 Rational for the Study

Despite the ubiquity of multilingualism in the Philippines, relatively few studies have examined the functionality and sociocultural applications of code-switching (CS) within the Philippines (Lising et al, 2020). Additionally, the paucity of research examining the sociolinguistic functions of code-switching in the Philippines, the few studies conducted have illustrated that CS has the potential to fulfill a multitude of linguistic functions. Lising et al (2020) identified that CS within an academic forum allowed Filipino students in Manila to draw attention to a particular topic (topicalization), expand on existing linguistic resources, manage dynamics in a conversation, communicate nuanced colloquialisms specific to the L2 culture, and highlight overall cultural identity/affiliation.

While previous studies have explored the proliferation of lexical borrowing in PhilE, there remains a need to better understand the sociolinguistic functions of L1 lexical borrowing in PhilE. By exploring this aspect, researchers and educators can gain a better understanding of the dynamics between language, culture, and identity construction in the context of PhilE. Additionally, despite the prevalence of PhilE in Filipino society, there remains considerable debate around whether PhilE should be included in education. Policarpio (2021) conducted a survey on the bases of

integration of PhilE into the English curriculum, which concluded with the assertion that while there remain some challenges for incorporating PhilE into the mainstream curriculum, this could promote linguistic diversity and national identity, enhance communication skills, and prepare students for global communication.

By providing further insight into the specific sociolinguistic functions that Filipino lexical-borrowing serves, we may see how this practice could enrich students' education and Filipino culture. Therefore, it is the ambitions of this dissertation to fill the research gap pertaining what distinct sociolinguistic functions of L1 lexical borrowing exist and by investigating the extent to which Filipino languages contribute to English discourse in the Philippines.

To achieve this initiative, the following research questions will be examined:

Research Questions:

1. In which dialogic contexts (within the ICE-PHI) is CS in PhilE most prevalent?
2. What are the lexicosemantic categories expressed via L1 lexical borrowings in PhilE?
3. What are some prevalent sociolinguistic functions of L1 lexical borrowing in PhilE (as suggested by the ICE-PHI)?

Chapter 2 – Literature Review

2.1 Introduction

This chapter presents an overview of literature related to the topic of language varieties in the Philippines, how the languages have developed, and the underlying constructs responsible for the continuation of PhilE development.

2.2 A Brief History of English in the Philippines

The foreign languages brought to the Philippines have had a profound impact on the trajectory of this island nation and are significant to understanding the sociocultural and political nuances of English in the Philippines. While it was Spain that first came to colonize the Philippines and promote the Spanish language throughout the private education system and the government, it was the English language that would ultimately become adopted and raised to the status of a national language of the Philippines.

Despite 333 years of Spanish rule, there was no significant adoption of the Spanish language during this time; only 2.6% of the population were considered to have gained notable proficiency of Spanish (Gonzales, 1998). Unlike the US, Spain did not freely provide education to the people of the Philippines, but instead reserved the right to an education for populations affiliated with the Spanish government, namely the *mestizos* (Filipinos with Spanish ancestry) who later became known as the *ilustrados* (elites), having the privilege of higher education, leaving the rest of the unprivileged masses or *indios* largely uneducated (Martin, 2020; Lumdang, 2021). This disparate hierarchy was further heightened by the Catholic religion, resulting in civil unrest and a movement towards independence from Spain. It was the result of a combination of factors, including internal

rebellions brought about by the Propaganda Movement (Donoso, 2015), external pressures brought about by the Spanish-American War (Kramer, 2006), and geopolitical changes that would eventually lead to the sovereignty of the Philippines passing to the US via the Treaty of Paris in 1898.

The struggle for independence from Spain, which had been ardently pursued by the Filipinos, took a different turn as they found themselves under the control of another nation. This development resulted in ongoing civil unrest and eventually the Philippine-American War, lasting from 1899 to 1902 (Tupas, 2008). The results of this brutal conflict of nations would ultimately lead to a project of American assimilation in the Philippines. At the core of this project was the American education system, a construct leveraged to pacify the people of the Philippines. The American's emancipation project mostly endeavored to cast the Philippines in their image, proving the concept of American structuration, government, and education (Karnow, 1989). The foundation for pacifying the Philippine resistance would therefore be in the form of an American education in the English language (Constantino, 2000). This relationship, which began as a violent conflict, paved the way for the English language that would ultimately result in the adoption of a new language propagated by teachers from the United States.

In 1901, a more formalized plan to educate the residents of the Philippines was developed, and arrangements were made to enlist an army of American teachers to travel to the Philippines to help with the re-education effort. These 523 teachers, known collectively as the *Thomasites*[1], named after a US Army Transport ship called the *Thomas* (Gonzales, 2008), would be both the teachers

[1] Despite the importance of this first wave of teachers, it should be noted that this population of educators accounted for the majority of English teachers for just the first few months. By 1921, 91 percent of English teachers in the Philippines would be Filipino (Gonzales, 1997), relying almost entirely on localized interpretations of the original teachings.

and teacher trainers for the first generation of English-speakers in the Philippines. In contrast to the Spanish, education was offered freely to all residents of the Philippines during the American Period of the Insular Government (Lumdang, 2021). Rather than limiting education to the elite, education in the English language was marketed as a means of social mobility and globalization (Borlangan, 2022). Many researchers agree that this was one of the key factors that led to the widespread adoption of the English language in the Philippines.

From the point of US occupation (1898) to 1918, the English language would spread in a way unprecedented in colonial history. The 1918 census data collected in the Philippines reported that over 87% of the residents of the Philippines were proficient English speakers[2]. This generation of speakers would see the first attempt of an English publication at the University of the Philippines in 1910 and the first generation of English writers that would spread the perspectives and experiences of Philippine culture to the rest of the world (Gonzales, 2008).

A study performed by Gonzalez et al (2003) investigated the linguistic differences of each of the five distinct generations of English-speaking Filipinos through analyzing excerpts from the writings of Filipino authors. The results of the study revealed that the English spoken in the Philippines became increasingly distinct in its form, deviating from Standard American English (SAE), which was more prevalent in the first two generations. The first (1898-1920) and second (1920-1941) generation of English-speakers in the Philippines that was surveyed revealed a greater proficiency in SAE grammar than all other generations, further demonstrating this deviation from norm-dependency (Schneider, 2007) from an early stage. This was undoubtably due to the fact that

[2] It may well be noted that English proficiency was and still is largely attributed to the educated elite (Gonzales, 2008), and so this census data did not necessarily reflect the proficiency of an average Filipino at the time.

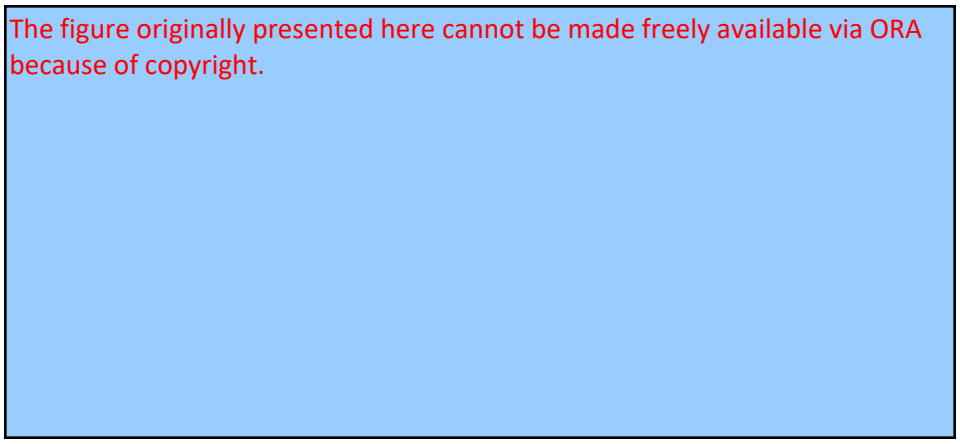
American English teachers only accounted for the majority of language instructors during the first two months of the Thomasites (Gonzalez, 2008). As the majority of Filipinos would ultimately learn English from Filipino language teachers (Policarpio, 2021), a nativized local variety began to consolidate through the education system, as a distinct English variety began to take shape almost immediately (Bautista, 2004a).

With the advent of a nativized local variety of English, Filipinos entered the realm of academia. A scholarship program under the *Pensionados Act* was designed in 1901 to send Filipinos from the mostly elite and wealthy families to the United States to study. This was done to both satisfy promises of an "education for all" proclamation following the Philippine-American War (Osborne, 2021) and provide an opportunity to further indoctrinate Filipinos with the American creed (Constantino, 2000). While the scholarship clearly advanced the implantation of English and its associated American values, as indicated by the numerous Americanisms embedded within modern Filipino culture (Lumdang, 2021), the *pensionados* were fervently outspoken regarding the colonialization of the Philippines and this contention is also considered one of the factors that may have contributed to further dissociation with American English.

While the strategy to educate Filipinos may have been one of the many factors that led to the facilitation of English language proficiency across the country, the Philippines still demonstrates noteworthy distinction in its culture, values, and language variety; due in no small part to its incredible linguistic diversity (see Figure 1 for a map of major indigenous language distribution). The colonial history associated with the English language in the Philippines manifested a contentious and less than favorable relationship of Filipinos towards the English language. Contrastively, the differences between the Spanish occupation and that of the American occupation led to one of the most successful linguistic imperialist events in history, and ideal conditions for

an English variety to develop rapidly. As Gonzales (2008) eloquently puts it, “While the climate for the transplantation has been favorable and the soil for the new English coming from the United States has been rich and nourishing, the symbiosis between climate, soil, and plant never results in a perfect clone of the transplanted language” (p. 18). Nonetheless, with the deprivation of a common language for education and collective education of the masses by the Spaniards, it was natural that English should flourish as a lingua franca in the Philippines. However, the language was far from a direct copy from the United States and was determined from an early stage in its introduction that the language was likely to admonish qualities that were uniquely Filipino (Bautista, 2004a). The Americans described this unique transformation informally in their diaries as they interacted with the indigenous people of the Philippines; described that they would likely require an education that would accommodate the cultural traditions of the students (Bautista, 1998). While the intention of the United States has always been to effectively assimilate the people of the Philippines, the English language would manifest into a protested version of its original, developing quite rapidly into the latter stages of linguistic maturation.

Figure 1. Map of the Philippines and the major languages for each region (CartoGIS, College of Asia and the Pacific, and The Australian National University 2016)



2.3 Philippine English

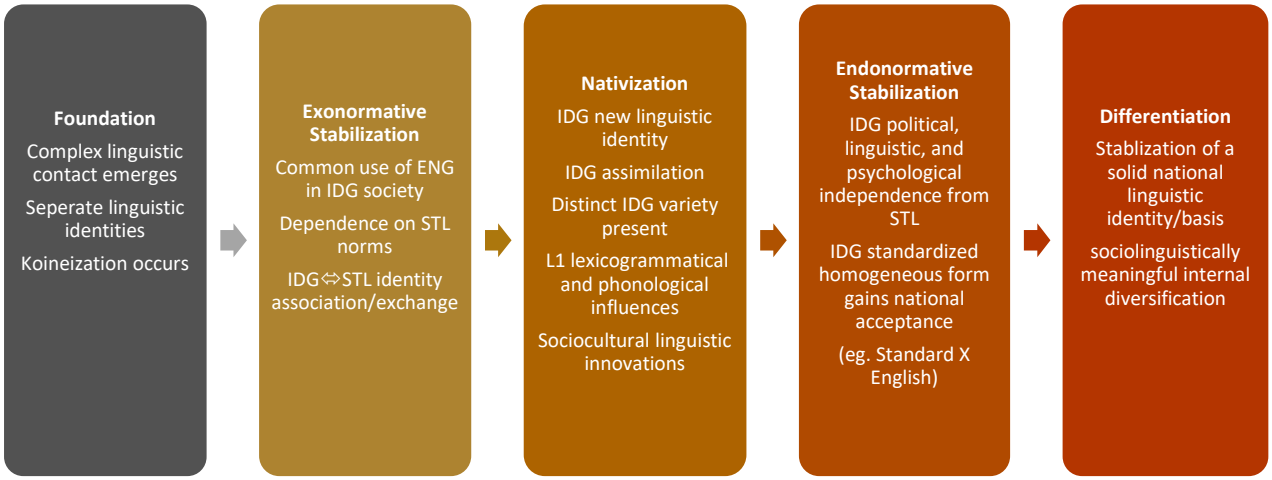
2.3.1 Schneider's Dynamic Model

Schneider's Dynamic Model for New Englishes posits that there exists an "underlying uniform process which has driven the individual historical instantiations of post-colonial Englishes (PCEs) growing in different localities" (Schneider, 2007, p. 21) (see Figure 1). This model, therefore, attempts to examine and characterize the development of PCEs from their initial colonial establishment until their inception as an independent language variety (Schneider, 2003). This process often begins with a linguistic convergence until a certain level of homogeneity is reached between English and the native language of the country, followed by divergence as a separate *New English* variety. Schneider (2003) defines a "New English" as a form of English exhibiting unique linguistic features, as well as cultural and social identities. Schneider relies on Jenkin's (1996) definition of identity, as "the systematic establishment and signification, between individuals, between collectives, and between individuals and collectives, relationships of similarity and difference" (Jenkins, 1996, p. 4).

Under this definition, this model follows the modification and evolution of colonial English through its contact with indigenous languages and normalizes the English variety in terms of where it falls on the five stages of sociolinguistic development: foundation, exonormative stabilization, nativization, endonormative stabilization, and differentiation, respectively (Schneider, 2003). Each progression through these stages signifies sociolinguistic reconstructions of group identities of all participating communities, including both the indigenous population (IDG strand) and the settler/colonizer population (STL strand). While other models can be used to identify linguistic development of Englishes (Kachru, 1985) Schneider's model effectively captures the unique

interrelationship between the US and the Philippines in terms of the linguistic development and sociocultural identity construction of English in the Philippines and has been exceptionally prominent throughout recent literature examining the development of PhilE (Bautista & Bolton, 2008; Borlongan, 2022; Dimaculangan & Gustilo, 2018; Lising et al, 2020, among others).

Figure 2. Schneider's Dynamic Stages of Post-colonial Englishes



Borlongan (2022) recently examined how English in the Philippines has developed from the beginning of colonial introduction (foundation stage) to its present allocation as a PHilE variety in the nativization stage, showing signs of transitioning to endonormative stabilization following Schneider's model (see Table 1). As previously mentioned, English introduction began in 1898-1901 when the United States annexed the island nation from Spain, thus setting Schneider's dynamic model into motion with the initial foundation stage of development. The second stage begins as English started being used primarily by the elite (pensionados). The English language following this stage is short-lived with the "education for all" directive under the Philippine Autonomy Act of 1916 (Osborne, 2021) making an English education accessible to all students in the Philippines. Nativization occurs when local (in this case, Filipino) grammatical structures, vocabulary, and pronunciation patterns begin to find their way into English. At this stage,

interlocutors of the language community (both foreign and local populations) experience alterations in their linguistic realities, showing signs of an emerging language identity associated with the new variety of English (Buschfeld & Kautzsch, 2017).

The first and second stage of development for PhilE occurred so rapidly, that it is difficult to determine where one stage ends and the other begins (Schnieder, 2007). While it was clear that the education system was incredibly successful in the proliferation of the English language in the Philippines, it was a proliferation of an indigenized variety with distinguishable phonemic and grammatical characteristics (Borlangan, 2022). Despite this deviation, it was accepted as a commonplace linguistic reality occurring throughout the entire English-speaking world, with the Board of Education Survey of 1925 describing Philippine English as being, "not more different from that spoken in wide regions of America than the latter is from the English typical of vast districts of England, Scotland, Ireland, America, Canada, Australia, and the United States" (The Board of Education Survey, 1925, p. 168).

By acknowledging this variety and creating the conditions for external stabilization, the US promoted the development of PhilE to its nativization stage. PhilE began reflecting a distinct local identity that contained its own grammar, phonetics, and lexical items that has been constantly expanding (Schneider, 2003). However, it is not the abundance of innovations that solidifies an English variety in accordance with Schnieder's (2003) model, but the homogenization and acceptance of a codified variety that inexorably determines the extent to which the psycholinguistic identity of the indigenous population will align, and the maturation of the cultural identity embedded within the new variety will flourish.

Efforts to systemically codify the language can be seen in several dictionaries including most notably *A Dictionary of Philippine English* (Cruz & Bautista, 1997) and the *Anvil-Macquarie Dictionary of Philippine English for High School* (Bautista & Butler, 2000; 2010). The presence of an effort to codify the language and push to include this variety in educational settings suggests endonormative stabilization, or the fourth stage of Schnieder's Dynamic Model (Borlongan, 2022). This fourth stage requires an acceptance of the codified variety of English and while it can occur gradually, is often preceded by a quasi-catastrophic political event that highlights a clear distinction between the indigenized identity and that of the settlers (Schneider, 2003).

While there exists an ongoing debate regarding whether PhilE has reached endonormative stabilization (Borlongan, 2016; Schneider, 2007), it is clear that PhlE has made significant gains in its sociolinguistic independence. The force in favor of American English norms in education, especially its use in the private sector (Lockwood et al, 2008) opposes the development of PhilE in its nativization. Notwithstanding, PhilE has a growing presence in society, and has become increasingly included in educational settings as can be seen in the development of PhilE educational texts (Hernandez, 2020) and recent advocacy for the inclusion of PhilE in English curriculum development in the Philippines (Policarpio, 2021).

Table 1. Borlongan's (2022) History of Philippine English following Schneider's (2003) Dynamic Model of the Evolution of Postcolonial Englishes

Stage	Period	Sociopolitical Background	Identity Constructions	Sociolinguistic Conditions	Linguistic Effects
Stage 1	1898-1901	American Colonial Expansion	Americans establish military government in the Philippines	Limited exposure to English and local languages	Small-scale koinéization, use of General American English, toponymic borrowing
Stage 2	1901-1935	Stable Colonial Status, English as an Important Language	Emergence of 'American-plus-Filipino' and 'Filipino-plus-American' identities	Competition with Spanish, expanding contact, American English as target	Heavy lexical borrowing, later morphological and syntactic restructuring
Stage 3	1935-1946?	Establishment of the Commonwealth of the Philippines	Separation and semi-autonomy	English as the most widely used language, development of a national language	'Standard Filipino English'
Stage 4	1946?-Present?	Post-independence, self-dependence	Birth of Filipino nationalism	Increasing acceptance of a local norm and literary creativity	Linguistic independence and standardization
Stage 5	1986?-Present?	Intense nationalism, internal political fragmentation	Social and cultural diversity	'Circles of Philippine English' with varying proficiency levels and accessibility	Stylistic, social, and regional variation

2.3.2 Schneider's Model: A Focus on Lexis

With only a quarter of the Filipino population speaking a single language (McFarland, 2008), English has come to serve as the lingua franca in the country; rapidly influenced by indigenous phonology, syntax, and lexis (Bautista, 2004a). Lamzon's (1997) 'lectal approach' marking phonological deviations from SAE, identifies three distinct sociolinguistic varieties of PhilE. These phonological varieties are demarcated acrolectal, mesolectal, and basilectal, with acrolectal being most intelligible to SAE speakers and basilectal more closely related to the phonology of Filipino. The distinctions between these varieties are significant to issues in the rapidly expanding Business Processing Outsourcing (BPO) industry in the Philippines (Lockwood et al, 2008) and overall intelligibility of PhilE varieties in international settings. But even more significant to the sociolinguistic functions of PhilE are its unique and vastly codified lexical items.

PhilE lexis has shown to be some of the most diverse and creative among the many other English varieties. Using the International Corpus of English (ICE) and the Corpus of Global Web-Based English (GloWbE), Biermeier (2022) conducted a systematic comparison of PhilE lexical production alongside the corpora of Great Britain, Canada, Singapore, Hong Kong, and India. The results of this comparison demonstrated that PhilE has had significant lexical productivity in terms of its compounding, suffixation, and borrowing. Compounding refers to the unique combination of pre-existing lexis for sociolinguistic effect, such as in emphasizing a positive relationship expressed by adding the formative *-mate* to the end of a noun (eg. *batchmate*, *province-mate, growmate*) (Biermeier, 2022). Suffixes such as *-ship* and *-hood*, often occur during the development of English varieties (Leiber, 2004), and can been seen in PhilE neologisms *selfhood* or *hero-ship*. Lastly, indigenous vocabulary use (or borrowing) occurs when lexical items are derived from the speaker's L1 during English language production. Some examples of lexical borrowing include: *jeepney* (a public jeep-like bus), *carabao* (water buffalo), and *kilig* (a feeling of exhilaration or elation caused by an exciting or romantic experience). It is this form of linguistic innovation, L1 lexical borrowing, upon which this study will primarily focus.

2.4 Code-Switching: Sociolinguistic Functions

2.4.1 Definition and Overview of Code-Switching

A "code" refers to a linguistic system encrypted with the sociolinguistic elements of a named language. Code-switching (CS), therefore, refers to the alternation of linguistic codes, generally in a plurilingual society, but is defined slightly differently across the research literature. Milroy and Muysken (1995) use CS to refer to both the switching from one language to another between sentences and within sentences, while others use CS to refer to extrasentential language switching and *code-mixing* for intrasentential language switching (Kachru, 1978; Singh, 1985, Sridhar &

Sridhar, 1980). As this paper focuses primarily on lexical meaning and not syntax, CS will refer to any language switching occurring both within and between sentences.

CS is a common method for multilingual populations to communicate more effectively within plurilingual societies. The presence of CS generally characterizes a need to further elaborate on or contextualize information differently from the previous discourse (Hinrichs, 2018). It is important to note that while CS may appear to be a low L2 proficiency compensatory strategy, several studies have shown that highly proficient bilinguals can engage in code-switching without experiencing asymmetrical switching costs or difficulties in language control (Costa et al., 2006; Calabria et al., 2012; Macizo et al., 2012) and that higher proficiency individuals engage more readily in CS as a compensatory strategy (Bultena, et al., 2014). Additionally, recent research suggests that while CS is sometimes compensatory, it often facilitates a variety of sociolinguistic functions within multilingual groups (Khan et al., 2023; Lising et al., 2020). Within the context of the Philippines, this is especially evident.

One of the earliest investigations into the sociolinguistic functions of CS was done by Gumpers (1977), identifying the following conversational functions: situational changes, emphasis, quotation, addressee specification, interjection, reiteration, message qualification, and personification/objectification. These functions arise from what Gumperz refers to as the "we-they" dichotomy; two separate codes that help multilingual speakers negotiate separate community identities within various linguistic groups through the act of CS. Following the development of Gumperz (1977) conversational functions was Myers-Scotton's (2006) framework for sociolinguistic functions of CS.

According to Myers-Scotton's (2006) framework, code-switching is used in referential, expressive, and metalinguistic functions. The referential function uses appropriate codes to refer to specific objects or concepts. The expressive function relates to conveying emotions, attitudes, or personal identity. The metalinguistic function involves using CS as a reflective practice, to consider linguistic meaning, usage, policies, and variation.

2.4.2 Sociolinguistic Functions of L1 Lexical Borrowing in Philippine English

The sociolinguistic functions of L1 lexical borrowing in Philippine English can be understood by examining the influence of language contact and cultural integration on the language. The borrowing of lexical items from indigenous Filipino languages into PhilE provides several functions nuanced to the unique experiences of the Filipino-English speaker's embodied experience. Lising's (2021) study on the lexical evidence of cultural influences on Philippine English found that borrowed words from Tagalog or Spanish reflect material elements of the Philippine environment, as well as the culture, social relationships, and traditions. These borrowed words contribute to the development of a distinct variety of English that is influenced by the local culture and context.

Additionally, some Filipino expressions, concepts, and ideas may not have direct equivalents in English. As mentioned previously, Myers-Scotton (2006) categorizes lexical borrowings into "cultural" and "core" borrowings, where cultural borrowings are those for which there are no English equivalents, while core borrowings provide indigenous alternatives with connotations in the Philippine speech community that English equivalents lack. This demonstrates how lexical borrowing enriches the vocabulary of PhilE and permits the expression of unique cultural concepts.

Lexical borrowing in Philippine English can also establish identity and solidarity within a Filipino community (Lising, 2021). A study performed by Hatoss (2016) examined the sociolinguistic functions of CS in Hungarian Australians and observed how Hungarian immigrants drew upon their growing linguistic repertoire in English to utilize terminology that met the demands of their multilingual environment reflective of an emerging multilingual identity. This study followed 22 first-generation Hungarian-English bilinguals and examined the lexical borrowings in terms of their morphological integration, word class membership, and semantic shifts. The process of lexical contact as described in this study is similar to that in the development of PhilE, as the lexical items borrowed from English were an instance of semantic shifting in an attempt to adjust to a new community of practice. The borrowing of words from local languages into PhilE is similar to that demonstrated in the linguistic creativity and integration of first-generation Hungarian Australians living in Sydney (Hatoss, 2016). Just as in the case of the Hungarian-Australian immigrants, lexical borrowing in PhilE reflects the nativization of English in the Philippines and the interlanguage of the speakers, highlighting the unique characteristics of PhilE influenced by local languages such as Cebuano-Visayan (Momongan et al., 2023).

In addition to identity construction, CS can also be applied as a communicative tool to facilitate social distance and intercommunity associations. A study performed by Uyheng and Montiel (2021) on populist polarization in the Philippines under President Duterte, found sociolinguistic rifts across vernacular discourses of community security uttered in Filipino versus cosmopolitan discourses of democratic integrity expressed in English. This study highlights how language choice and lexical borrowing can be influenced by political ideologies and power dynamics within a language community and be used to express political associations and in-group identities.

It is evident that sociolinguistic functions of L1 lexical borrowing in PhilE help sustain the lived experiences of the Filipinos, reflecting cultural influences, allowing for the expression of locally encrypted concepts, establishing identity and solidarity, and influenced by sociopolitical factors (Lising, 2021; Momongan et al., 2023; Uyheng & Montiel, 2021). Lexical borrowing enriches the vocabulary of PhilE and contributes to the development of a distinct variety of English subscribed to the local culture and context. While research has demonstrated the presence of these functions, further study is needed to corroborate the sociocultural role of indigenous borrowing in PhilE and determine whether the borrowings of Filipino lexemes into PhilE contributes to the development of PhilE as a post-colonial English establishing itself as a distinct variety of English within the framework of Schneider's (2003) Dynamic Model of New Englishes. Such an exploration not only has implications for better understanding the linguistic complexities of PhilE, but also informs our theoretical understandings of how New Englishes have evolved and are continually evolving.

While there have been numerous studies investigating the functions of CS in PhilE discourse (Bautista, 1998; 2004b; Gonzales, 2023; Lising, 2021, Lising et al., 2020), a paucity of research exists applying quantitative methods highlighting the prevalence of lexical borrowing in PhilE, and there has yet to be an investigation into the sociolinguistic functions of PHI L1 lexis in CS. Additionally, there have been a number of studies that have explored innovations in PhilE (Bautista, 1997; Bolton and Butler 2004; Borlongan, 2007; Fuchs, 2017; Gonzales, 2017; Peters 2020), but only recently have researchers begun to investigate how lexicosemantic elements originating from Filipino lexis permeate PhilE, potentially impacting cultural identity construction via L1 language contact (Gonzales, 2023; Lising, 2021).

Chapter 3 – Methodology

3.1 Introduction

This chapter provides an overview of the research methodology and examines the methodological considerations for the study. The chapter begins with a discussion of the epistemological approach and methodological framework underlying the research design. This is followed by a summary of the research design including setting, data collection, data sources, research procedure, and data analysis. Finally, the chapter concludes with a discussion of ethical considerations.

3.2 Methodological and epistemological approach

As the phenomena under investigation relates to the nature of language and the socially constructed realities of those involved, the epistemological approach aligns best with social constructivism. Vygotsky's (1978) concept of social constructivism provides a framework for understanding how knowledge is co-constructed rather than a passive exchange of information. In the case of analyzing L1 lexical borrowing, it can be applied as means to analyze identity construction via borrowing to better understand how social interaction, cultural context, and lexical choice contribute to the formation of unique identities among speakers of PhilE. It highlights the dynamic interplay between language and identity and the complex processes of identity negotiation in a plurilingual context where nuanced utilization of L1 lexis represents an attempt to co-construct understanding and facilitate communication (Bautista, 2004a).

3.2.1 Corpus linguistic analysis

A corpus linguistic analysis underlies the determined research approach for this study as it provides a vast amount of systematically coded text that can be analyzed to form generalizations regarding the nature and development of language (Baker et al., 2008). While there is always the limitation of the observer effect as a factor for influencing language production, the collection method for corpora generally occurs over an extended period of time which acclimates participants to the collection procedure, thus diminishing the sense of being observed (Duff, 2008; Paltridge & Phakiti, 2015). Additionally, corpora are generally anonymized and therefore, unlike data gathered directly from participants, reduces a number of ethical considerations, and thus are more conducive for an objective and systematic discourse analysis.

3.3 Data Sources

3.3.1 Corpora

Four major corpora relevant to the study of PhilE were identified as viable options for this study: The Philippine counterpart of the Brown Corpus and Lancaster-Oslo-Bergen Corpus (PhilBrown), the Philippine section of the Corpus of Global Web-based English (GloWbE-PH), the Philippine component of the International Corpus of English (ICE PHI), and the very recent Twitter Corpus of Philippine English (TCOPE) (Gonzales, 2023). Each of these are discussed on turm.

PhilBrown: One of the first and most influential World Englishes corpus, this is a lexical corpus comprising 674,000 words from three written PhilE genres: press, fiction, and non-fiction, mainly from the 1960s (Collins et al., 2014). However, it is considered relatively limited as it lacks social

and geographic metadata. It also does not account for the communicative context from which the text was gathered, limiting sociolinguistic analytical potential (Gonzales, 2023).

GloWbe-PH: This is a corpus consisting of 43,250,093 words from informal blogs and web-based materials (). While it offers a large size and comparability with GloWbE corpora from other countries, it lacks systematic representation and does not control for geographical or contextual factors. This corpus may be useful in diachronic studies to determine language change over time (Colllins et al., 2014), but may not be as effective with more nuanced sociolinguistic analyses such the study at hand, that could benefit from genre and geographic region tags.

ICE-PHI: This corpus is a compilation of texts from a variety of informal and formal communicative contexts. The corpus contains about one million words in both spoken and written data from the 1990s and early 2000s. The data is collected exclusively from Filipinos speaking PhilE. However, it is biased towards Manila and educated speakers, and its size may not be sufficient for studying fewer common forms in PhilE. The corpus does, however, include genre and geographical information. Additionally, this corpus tags indigenous lexis occurrences and includes demographic data and the context for the interactions recorded.

TCOPE: This is the most recent corpus compiled for analysis of PhilE. It consists of PhilE computer-mediated communication (CMC) data from 29 major cities in the Philippines, covering a broader time window from 1960 to 2021, with a focus on the 2010s. It offers naturalistic production of English, addressing the observer effect present in other corpora, where data might be acquired artificially. Moreover, TCOPE links each utterance to public user information, allowing for the estimation of demographic information using computational methods. However, TCOPE is limited to the virtual context, and mediated by realties of a global audience. Therefore,

the corpora collected in this way were inappropriate for the current study, as the affective factors associated with interacting with a global audience were too far removed from personal interactive discourse.

Of these four options, the corpus chosen for this study was the Philippine section of the International Corpus of Englishes (ICE-PHI), as it meets the demands of the study's intention to analyze the sociolinguistic functions of L1 lexical borrowing during unscripted/spontaneous speech acts between Filipino speakers. The ICE-PHI is also conveniently tagged with markers that indicate the presence of indigenous language occurrence (marked as "<indig>"), the key component of this study. The sections of the ICE-PHI were chosen based on suitability and indigenous language occurrence (frequency).

3.3.2 Sampling

After receiving an academic license for the ICE-PHI from the University of Zurich, the researcher was able to perform a preliminary analysis to determine the most appropriate sample from the corpus. As previous studies suggest that code-switching occurs more readily in spoken texts (Galloway & Rose, 2015), only the spoken transcriptions included in the ICE-PHI were used for analysis. Therefore, I began the analysis of the corpus by applying AntConc's concordance facility to identify the number of indigenous entries marked with <indig> in each of the spontaneous dialogic spoken text, such as private phone calls and classrooms conversations. Then I conducted a separate concordance search within each text type (e.g., S1A-001 to S1A-100 to S1B-001 to S1B-080 for spontaneous speaking) to find which texts contained the most indigenous entries (Table 3).

The conclusion of this preliminary analysis showed that the section with the most instances of indigenous language were those in the section labeled “Private: Direct Conversations”. This section, due to its relative richness of indigenous entries, was chosen for analysis.

3.4 Data collection and procedure

Once I had determined the section I planned to work with, I followed corpus linguistic methods to analyze the speech texts using the AntConc Corpus Linguistic software (Anthony, 2017). Sentences containing code-switching within a Filipino grammatical matrix were excluded for the study. The <indig> collocates for this section were then carefully analyzed to identify the most Filipino nouns present within the corpus. This was done by taking a list of <indig> collocates and inputting them into the Google Translate software to identify Filipino nouns. To focus on culturally significant lexical artifacts that could be codified as an instance of “cultural borrowing”, as outlined in Myers-Scotton’s (2006: 212) framework, only Filipino nouns were included in the analysis. All other parts of speech were excluded as previous studies have suggested that nouns most clearly illustrate sociocultural identity by means of categorizing and preserving cultural artifacts, specific concepts, traditional knowledge, and regional and local values significant within that community (Bautista 2004a; Lising et al. 2020; Mercer, 2004). Consequently, incorporating other parts of speech would require further analysis, yielding data unrelated to the research questions of this study.

After using Google translation software to provide English translations, the items, and examples of their use in context were presented to a Native Speaker of Filipino (NS-F) for review. The NS-F provided their comments and corrections on the translation/definitions of the Filipino lexical items to ensure the accuracy of the translations, resulting lexicosemantic categorization, and

interpretation of their sociolinguistic function within PhilE discourse (e.g., Blake, 2020; Peters, 2020). Finally, all the identified lexical tokens were thoroughly examined to categorize them based on their semantic categories. The categories followed an emergent categorization process that qualitatively describes the sociolinguistic functions of the words based on their inherent semantic affiliations via a sociocultural discourse analysis.

3.4.2 Sociocultural discourse analysis: Functions of L1 lexical borrowing

Sociocultural discourse analysis explores how interlocutors construct knowledge interdependently (Mercer, 2004). Following the foundational principles of social constructivism outlined by Vygotsky (1986), it involves the process of naturalistically investigating how language is used to co-construct knowledge. Normally, the first step is to use theory-driven codes to quantitatively analyze the allocation of communicative functions. The second step of this process is generally a qualitative micro-analysis of illustrative segments in the data (Duarte, 2019; Mercer, 2004). Blommaert (2010) provides some useful frameworks for analyzing lexical borrowings; those that may be considered relevant to this study include:

Contextual analysis: Analyzing the context in which each instance of L1 lexical borrowing appears by looking at the text's genre, the participants involved, the intended audience, and the communicative purpose.

Power relations and ideologies analysis: Examining the power relations embedded in the act of borrowing and the language choices by considering the motivations behind using L1 lexical borrowings and how these choices reflect ideologies related to identity, assimilation, resistance, or cultural preservation.

Social and cultural analysis: Exploring the social and cultural implications of L1 lexical borrowing in the corpus by investigating how such borrowing practices may contribute to language maintenance or shift, the negotiation of identity, the construction of group boundaries, or the reproduction of power structures.

Following the paradigm of sociolinguistic discourse analysis, several studies have investigated the functions of code-switching in PhilE, leading to some assertions regarding the reasons for Filipino code-switching (See Table 2).

Table 2. Why Filipinos Code-switch: A Brief Overview of Related Studies

Year	Study	Findings/Key Points	Reasons for Code-switching
1971	Goulet	Initial use of the interference framework for code-switching, but later found that mixing languages is the norm among educated Tagalogs.	precision, transition, comic effect, atmosphere, social distance, snob appeal, and secrecy.
1975	Pan	Peers code-switched randomly during friendly discussions on informal topics.	ease of understanding, brevity, lack of indigenous terms, and precision.
1978	Pascasio	Explored code-switching in business offices. Identified various reasons, such as making direct quotations, addressing specific addressees, interjections, etc.	making direct quotations, addressing specific addressees, interjections, repeating messages, qualifying statements, distinguishing between opinion and fact, making inquiries, and expressing politeness
1979	Raquel	Analyzed Ilocano-English code-switching in magazines, pamphlets, and radio programs. Identified factors influencing code-switching.	educational background, level of understanding, topic, translatability, specificity of meaning, and medium of interaction.
1982	Gumperz	Proposed a framework based on the "we-they" dichotomy for code-switching but noted that it doesn't always predict actual usage.	based on the "we-they" dichotomy, where the minority language is associated with ingroup and informal activities
1999	Bautista	Studied code-switching in 90 e-mails written by highly educated siblings. Adopted Gumperz's framework and identified specific instances of code-switching.	Facilitate communication efficiency seen in function words, content words, idioms, and linguistic play

In addition to the reasons for CS, several studies have explored the presence of L1 lexical borrowings in the ICE-PHI, and these researchers have classified them into the following categories: flora and fauna, food, politics, life and expressions (Bautista, 1997; Bolton and Butler, 2004; Borlongan; 2007; Fuchs, 2017; Peters, 2020). Taken together, we may conjecture that the lexicosemantic tokens used in the process of CS satisfy some sociolinguistic function(s) similar to those mentioned in previous studies (Table 2). However, there have been no studies that have attempted to synthesize these studies to determine this concretely (Lising, 2021). One way to reach a conclusion that could provide some insight into this gap, could be a sociolinguistic discourse analysis paradigm informed by previous functions of CS (Table 2) and categorized in terms of those semantic categories mentioned in previous studies.

It is from this triangulation of previous work that the sociolinguistic discourse analysis was designed and executed for this study. Via qualitative descriptive analysis, the lexicosemantic tokens extracted from the ICE-PHI were classified into their relevant semantic categories, and then qualitatively described to construct a narrative explaining their sociolinguistic function(s) in accordance with the functions of CS from previous studies (Table 2). This methodological framework was carefully designed in an attempt to address the following research questions:

1. In which dialogic contexts (within the ICE-PHI) is CS in PhilE most prevalent?
2. What are the lexicosemantic categories expressed via L1 lexical borrowings in PhilE?
3. What are some prevalent sociolinguistic functions of L1 lexical borrowing in PhilE (as suggested by the ICE-PHI)?

3.5 Ethical considerations

As this research study uses data that is compiled from the ICE, the data used has been already thoroughly anonymized (Bautista et al, 2004). There is no conflict of interest for the researcher and no concerns that the researcher may, whether by intention or poor research design, cause harm to the participants from which the data was recovered. However, as the topic of this research concerns interpreting cultural values and identity construction through language, a level of cultural sensitivity was exercised to demonstrate respect for participants' language and cultural practices.

The researcher took care to avoid perpetuating harmful stereotypes or asserting unfounded judgements during the interpretation of the findings. Due to the incredible nuance of the dissertation topic (and as with any qualitative study) a degree of preconceptual bias is to be expected. Therefore, admittedly, potential biases and preconceptions could influence the qualitative descriptions recovered during analysis of the data. In following the interpretivist perspective of epistemological evaluation, the recorded interpretations are limited to the researcher's best attempts to observe and describe naturalistic data as objectively as possible, mediated by the incredible number of external factors that may have played a part during data collection.

Lastly, the researcher acknowledges that the data was sourced from ICE-PHI, and therefore all credit for data collection and maintenance must go to the International Corpus of English and its affiliates (specifically Ariane Macalinga Borlongan for the ICE-PHI section) which is maintained by the University of Zurich.

Chapter 4 – Results

4.1 Introduction

This chapter will discuss the findings of this research study, observing the degree to which code-switching occurs in the dialogic sections of the ICE-PHI, and qualitatively report on the lexicosemantic functions of the indigenous lexical tokens within the context of conversation to determine the sociolinguistic functions of the code-switched lexemes. Each section of this chapter attempts to address one of the research questions outlined in the introduction and methodology sections.

4.2 Research Question 1: Most Prevalent Code-switching Context for PhilE

As mentioned in the methodology chapter, the first step was to determine which ICE-PHI context contained the most instances of code-switching. The sections of the ICE-PHI that were dialogic include the following contexts: Private-Direct Conversations (Pri-DC), Private-Telephone Calls (Pri-TC), Public-Class Lessons, (Pub-CL) Public-Broadcast Discussions (Pub-BD), Public-Broadcast Interviews (Pub-BI), Public-Parliamentary Debates (Pub-PD), Public-Legal Cross-examinations (Pub-LC), and Public-Business Transactions (Pub-BT). Table 3 reports on the dialogic corpora sections from the ICE-PHI including information regarding the name of the section (Corpora Data Context), location of the section in the corpus (Section of ICE-PHI), how many words that section contained (Tokens), how often the 'indig' tag occurred in the section (Instances of CS), and the concentration of code-switching that occurred in the section (percentage of <indig> occurrences).

The context that contained the most corpus data was by far the Pri-DC context, as indicated by the number of lexical tokens (346,277). Following this, Pub-BD contained 80,702 tokens, and then

Pub-CL at 67,517 tokens. When considering the occurrence of <indig> token occurrence however, we find that while the most instances of the <indig> tags exist in the largest corpus section, Pri-DC, the section that contains the greatest concentration of CS occurrence is the Pri-TC section, accounting for 1.91% of the tokens in the corpus, followed by Pub-BT which contains the <indig> tag 1.74%.

Table 3: Occurrences of Code-switching in ICE-PHI Dialogic Sections

	Corpora Data Context	Section of ICE-PHI	Tokens	Inst. of CS	Range	Percent
Private	Direct Conversations	S1A-001 to S1A-090	346277	3101	87	0.90%
	Telephone Calls	S1A-091 to S1A-100	44131	845	8	1.91%
Public	Class Lessons	S1B-001 *to* S1B-020	67517	816	18	1.21%
	Broadcast Discussions	S1B-021 *to* S1B-040	80702	844	20	1.05%
	Broadcast Interviews	S1B-041 *to* S1B-050	32513	345	10	1.06%
	Parliamentary Debates	S1B-051 *to* S1B-060	29561	72	7	0.24%
	Legal Cross-examinations	S1B-061 *to* S1B-070	33563	88	6	0.26%
	Business Transactions	S1B-071 *to* S1B-080	34527	600	10	1.74%

The data analysis proceeded with analyzing the Pri-DC section of the ICE-PHI, a corpus section containing 339,510 words and 3,101 instances of CS (in which "instances of CS" is defined by the occurrence of the <indig> tag in the ICE section). Of the 3,101 instances of CS that occurred, there were a total of 233 distinct tokens collocated with the <indig> tag. After removing the lexical items that occurred within a Filipino grammatical matrix, proper nouns, and English and Spanish cognates, there remained 53 usable Filipino lexical items for analysis. Those Filipino terms, with their corresponding definitions, and contextual citation from the ICE-PHI are included in Appendix 1.

The presence of increased occurrences of the "indig" tag is noteworthy as it demonstrates that there are differential conditions that are conducive for CS. Other more formalized communicative situations such as in parliamentary debates and legal cross-examinations would likely deter the practice of CS, as this may be viewed as less professional (Shi & Lei, 2021).

4.3 Research Question 2: Lexicosemantic Functions of Code-switching in PhilE

Following the conversations with the NS-F and after reviewing the collected ICE-PHI excerpts, four distinct semantic categories emerged from the data: food and cuisine, family and relationships, sociocultural concepts, and sociocultural expressions. The table below (Table 4) illustrates the four emergent lexicosemantic categories found in the ICE-PHI Pri-DC (S1A-001-S1A-080) section. Each of the four emergent categories were holistically gathered from an emergent discourse analysis process, confirmed by the NS-F, and described respective of previous semantic categories mentioned in the methodology section of this paper.

Table 4. Emergent Lexicosemantic Categories in ICE-PHI

1	**Food and Cuisine**	**Lexical items:** "bagoong," "dinuguan," "adobo," "kare-kare," "pomelo," "bagnet," "danggit," "pinakbet," "dinengdeng," "pinikpikan", “merienda”
		Description: This code includes Filipino dishes, ingredients, and food-related terms.
2	**Family and Relationships**	**Lexical items:** "lola," (grandmother) "ate" (older sister), "lolo” (grandfather), "ninang" (godmother), "pare" (male friend)
		Description: These words refer to family members and relationships, such as grandmother, older sister, grandfather, godmother, and friend (pare is a colloquial term for a male friend).
3	**Sociocultural Concepts**	**Lexical items:** "barkada(s)," "trapo," "tsinito," "tambayan", “kuya/ate” (older brother/sister)
		Description: This code covers cultural concepts and social elements, such as the notion of a close group of friends (barkada), politicians (derogatory) (trapos), individuals with Chinese features (tsinito), and hangout spots (tambayan).
	Sociocultural Expressions	**Lexical items:** “pasa” (pass over), “tsu-tsu (blah, blah, blah)”, “teka muna” (wait a moment), “bomba” (something exaggerated).
		Description: This code includes names of places, cities, provinces, and terms related to travel and locations.

Food and Cuisine: This categorization lists culturally significant food items linked to the unique lived experience of Filipinos and the desire to exhibit specific cuisine-related concepts to others. As has been the case in other Englishes, there are numerous instances of indigenous food -related words preserved to facilitate communication in English. Of the lexical items surveyed, those which fell into this category accounted for the majority, or roughly 19% of the nouns surveyed for this study. Such as in the case of the word “sushi” or “tempura” in Japanese, these items often denote unique cooking processes, ingredients, and culture related to the cuisine. Lexical items listed in this category include, "bagoong," "dinuguan," "adobo," and "kare-kare," many of which are related to domestic seafoods found in the Philippines.

1. <ICE-PHI:S1A-023#172:1:A>
   And <,> have you tried <indig> pomelo>indig> with <indig> bagoong </indig>

   <ICE-PHI:S1A-023#173:1:B>
   <indig> Pomelo </indig> 's <indig> suha </indig> right

   <ICE-PHI:S1A-023#174:1:B>
   No, I don't like <indig> pomelo </indig>

   <ICE-PHI:S1A-023#175:1:A>
   Uh I love it

The above corpus sample exemplifies an exchange containing food/cuisine lexical items. It is important to note at this point that some words, such as “pomelo”, is a Spanish word that refers to a large citrus fruit. As mentioned in the literature review section, the Philippines were under Spanish rule for over 300 years and some of the Spanish language and especially the food of Spain found its way into Filipino culture. While “Pomelo” is of Spanish origin, the Filipino equivalent is “suha”, which is likely why interlocutor B says/asks for clarification “Pomelo's suha right (?)”.

Family and Relationships: The semantic category of family and relationships emerged from the presence of Filipino lexical items such as “lola” (grandmother), “lolo” (grandfather), and “ninang”

(godmother). From the limited sample analyzed for the study, these items accounted for roughly These items reinforce the familial connections between interlocutors, as well as establish positionality within a family's hierarchy. However, a closer look at the semantics of these words also shows how these familial terms can be used to illustrate sociocultural concepts unique to the Filipino experience.

In conversation with the NS-F, it was found that words that are used within family settings are also used to communicate respect. For example, the terms "ate" (older sister) and "kuya" (older brother) are commonly used when referring to people that are unrelated to the speaker as a sign of respect and affection. An example of this can be found in the following excerpt:

2. <ICE-PHI:S1A-054#1:1:A>

   Since we are all practitioners of meditation in our community <,> maybe it will be of interest to to discuss how we started or why we started the practice of meditation

   <ICE-PHI:S1A-054#3:1:A>

   <indig> Kuya <indig> Adam

   <ICE-PHI:S1A-054#4:1:B>

   Uh okay uh well I think uh basically uh <,> I wanted I was uh in the charismatic uh renewal and I uh wanted to search for something deeper as far as my prayer life is concerned

From this excerpt we can see that these two men are exchanging experiences about meditation, likely at a religious gathering given the mentioning of speaker B's "prayer life". From the participant data gather in ICE, we know that participant A is a male 36-40 years old, and that participant B is a 46–50-year-old male. They are also listed as having differing family names in the demographic data sheet. This implies that the lexical term "kuya" is likely being applied as an honorific title for a male that is at least a few years older than the speaker, and not referring to a direct relation to the speaker.

Sociocultural Constructs: In the previous example, a lexical item is being borrowed from the L1 to describe a construct specific to Filipino culture, experience, or identity. This lexicosemantic utility falls into the emergent semantic category of sociocultural concepts. Other lexical items within this semantic category include terms such as: “barkada" (group of friends), "trapo" (derogatory term for a traditional politician), "tsinito" (slang: Filipino with Chinese heritage/features), and "tambayan" (hangout place). Below is an example of such a term within context:

3. <ICE-PHI:S1A-027#149:1:B>
I like <,> uhm <,> <indig> ano tsinito </indig> guy
<ICE-PHI:S1A-027#150:1:A>
<indig> Tsinito </indig>

<ICE-PHI:S1A-027#151:1:B>
Not all <indig> tsinito </indig> guys but I like

<ICE-PHI:S1A-027#152:1:A>
<indig> Ano </indig>

<ICE-PHI:S1A-027#153:1:B>
<indig> <.> Tsini </.> </indig> you know there are certain guys <&> speaker A laughs </&> who are who has these <indig> tsinito </indig> eyes but it’s not <indig> bagay </indig>

There is a good deal of code-switching happening in this exchange. The lexical borrowing that occurs in this exchange all appear to exemplify the desire to communicate a sociocultural concept particular to the lived experience of Filipino life. Take the case of the term “tsinito”, which comes from “tsinoy”, a term coined in 1987 (Chu, 2023). “Tsino” is the Tagalog word for “Chinese” and Pinoy a colloquial expression that refers to “Filipino”. “Tsinito”, therefore, refers to Filipinos with Chinese descent and is used to place Chinese Filipinos on a similar ontological ground as with other Filipinos, since the term implies Chinese physical characteristics existing on a native Filipino in a form of embeddedness difficult to extricate (Chu, 2023).

This term therefore reflects a sociocultural concept unique to the Filipino experience and fall within the lexical category of sociocultural concepts.

Sociocultural Expressions: While the ambitions of this study were to isolate ouns and determine the semantic values of the terms anayzed within the Pri-DC corpus section of the ICE-PHI, some terms led into the presence of unique cultural expressions that do not translate directly into English. These expressions, such as “pasa” (pass over) or “bomba” (literally: an explosive, figuratively: something exaggerated). There are numerous expressions in Filipino that do not exist in English. Below is an example of the use of the Filipino expression “pasa” in conversation.

4. <ICE-PHI:S1A-004#342:1:A>
   Yeah the reasoning was really bad <indig> kasi </indig> imagine he 'd she 'd tell me like that <indig> na nalugi na nga ako para bang pasalamat ka tinulungan kita </indig>
   [Tagalog: I already suffered losses, as if you should be grateful that I helped you.]

   <ICE-PHI:S1A-004#343:1:A>
   So she will make <indig> pasa <indig> to me the problems of the tuition of her kids and all that

   <ICE-PHI:S1A-004#344:1:A>
   <indig> Kasi </indig> she she she uh expected me that I 've so much <,> dough
   [Tagalog: Because…]

   <$B>
   <ICE-PHI:S1A-004#345:1:B>
   But still

   <$A>
   <ICE-PHI:S1A-004#346:1:A>
   If I had so even <indig> di ba </indig>
   [Tagalog: …right?]

   <$B>
   <ICE-PHI:S1A-004#347:1:B>
   Yeah even

While it was not within the scope of this study to review complete Tagalog expressions such the above translated phrase, the word “pasa” by itself literally translates to the word “pass” or “transfer”, and so was flagged as a potential lexically borrowed Filipino noun. The word “pasa” however, has a cultural denotation, referring to the acting of passing or transferring something, generally the responsibility or burden of a task or problem to someone else. In the above excerpt, we can see that it is the burden of paying tuition that is passed onto speaker A and speaker B is agreeing/consoling speaker A. And so, it is with the presence of unique Filipino figurative language that the fourth semantic category of lexical borrowing emerges.

Using the AntConc’s (Anthony, 2017) “frequency (scaled)” metric within the Keyword in Context (KWIC) function, we can see a scaled count of individual words in a corpus collection. This scaled metric provides an idea of how frequently each word occurs relative to the others, helping to identify the most “popular” and relevant terms within the collection. In observing the limited collection of CS lexical borrowings, we can see the distribution of each of these items within the entire Pri-DC corpus section.

Then through categorization via the emergent semantic categorical codes, can see the collective frequency (scaled) for each of the four categories (total frequency scaled); thus, communicating the relative “popularity” for each of the four semantic categories to be used in CS. Table 5 indicates the collective frequency (scaled) for each of the four semantic codes within the ICE-PHI Pri-DC section to reflect the extent to which each of the codes was applied during CS. The “presence” column indicates the degree of which each of the categories accounted for in the corpus analyzed for this study.

The results of Table 5 shows that the food and cuisine semantic category accounted for the majority of CS events in this corpus section (Pri-DC) at 45%, followed by family and relationships (24%), sociocultural expressions (19%), and sociocultural concepts (13%). These categories that emerged were similar to other similar studies that examined lexicosemantic categories of PhilE CS events (Lising, 2021). Differing from other studies however, the findings suggest that the terminology selected for transfer from L1 to the Englis language matrix have a tendency to reflect cultural identity, affiliation, and social constructions less prevalent in the writing section of ICE-PHI (Lising, 2021). Taking the newly emerged lexicosemantic categories forward with the discourse analysis methodology, we turn to how the categories may inform the sociolinguistic functions of lexical borrowing of nouns during CS events found in PhilE.

Table 5. Presence of Individual Semantic Categories in CS Events

Semantic Category	Total Freq Scaled	Presence (%)
Food and Cuisine	1230	45%
Family and Relationships	650	24%
Sociocultural Concepts	350	13%
Sociocultural Expressions	530	19%

4.4 Research Question 3: Sociolinguistic Functions of Code-switching in PhilE

Given the descriptions provided from previous studies that have highlighted the sociolinguistic functions of CS in PhilE (Table 2), the terms under analysis could be suitable to fulfil a number of these functions. While it is possible to interpret the application of these terms into several categories at once, for this study it is important to note the presence of L1 lexical borrowing as it exists as a means of fulfilling sociolinguistic functions within informal English discourse. The following four functions identified from the selective discourse analysis fall under Bautista's (2004a) "communicative efficiency" umbrella term, the latter three fulfilling functions related to cultural identity negotiations.

4.4.1 Communicative Efficiency

Precision: From the previously discussed excerpts, L1 lexical borrowing is used to convey specific meanings or nuances that may not be easily expressed using English words alone. For example, terms like "bagoong," "dinuguan," and "adobo" in the food and cuisine category provide precise references to traditional Filipino dishes with distinct flavors and cooking methods that facilitate effective communication.

Ease of Understanding: Some L1 words helped facilitate communication and understanding, especially when discussing culturally specific concepts or experiences that may not have direct English equivalents. Using terms like "lola" and "lolo" for grandmother and grandfather, respectively, in the family and relationships category allows for clearer and easier communication of familial relationships.

Brevity: Excerpts under analysis for this study revealed that lexical borrowing could be used to shorten or simplify expressions, contributing to brevity in conversation. For instance, using the

term "kuya" to refer to an older male (even when unrelated) within the family and relationships category shortens the description and conveys respect.

Lack of Indigenous Terms: Lexical borrowing may occur due to the absence of English equivalents for certain culturally specific concepts, leading speakers to use L1 terms to fill the lexical gap. For example, the term "tsinito" within the sociocultural concepts category refers to Filipinos with Chinese heritage and features, which may not have a direct English translation and is reflective of distinctive Filipino heritage.

4.4.2 Cultural Identity Negotiation

Social Distance: To signal social identity and maintain a sense of belonging among speakers who share the same cultural background, some words were used to denote social distance and levels of intimacy with the interlocutor. Terms like "barkada" (group of friends) in the sociocultural concepts category serve this function by establishing in-group affiliations, and words such as “kuya” (older brother) or “ate” (older sister) reflect an age-based hierarchy denoting a level of respect for one’s elders.

Atmosphere: As with the use of terms such as “kuya” and “ate”, borrowing was used to create a specific atmosphere or cultural context within a conversation. Terms like "tambayan" (hangout place) in the sociocultural concepts category evoke a sense of familiarity and informality, contributing to the conversational atmosphere.

Secrecy: L1 lexical borrowing can be used to create an element of secrecy or exclusivity among speakers who understand the borrowed terms. Some expressions like "pasa" (pass over) within the sociocultural expressions category may be known and understood only by those familiar with Filipino cultural practices.

These are just some of the functions prevalent in the corpus analyzed in this study. In accordance with the CS functions outlined from previous research (Table 2), it is clear that L1 lexical borrowing fulfills a range of sociolinguistic functions in the production of PhilE in spoken discourse.

This results section attempts to identify which of the spoken discoursal sections of the ICE-PHI contains the most instances of CS, classifies four emergent lexicosemantic categories of PhilE lexical borrowing, and discusses how CS fulfills sociolinguistic functions in PhilE discourse. It was found that the spoken discoursal section of ICE-PHI with the most instances of CS was the Pri-DC section of ICE-PHI. The L1 nouns under analysis were classified within the emergent semantic categories of food/cuisine, friends and relationships, sociocultural constructs, and sociocultural expressions. In addition to the semantic categories, the study shed light on the various sociolinguistic functions fulfilled by CS, such as precision, ease of understanding, brevity, lack of indigenous terms, social distance, atmosphere, and secrecy. These results highlight the prevalence of CS in PhilE, the sociolinguistic utility of lexical borrowing, and the application of CS practices in informal PhilE spoken discourse.

Chapter 5 – Discussion

5.1 Introduction

This chapter situates the findings presented in chapter 4 within the current research literature described in chapter 2. This discussion includes a recapitulation of the research findings, describing at length the prevalence of lexical borrowing in PhilE, emergent semantic codes, and sociolinguistic functions that surfaced from the research design. Each of the questions addressed in the results section will be compared with findings from similar research to demonstrate the significance of the results and how they might inform Global Englishes pedagogy and provide insight into the functionality of CS in multilingual settings. The discussion concludes with limitations and potential research directions for corpus linguistics research of a similar nature.

The results of this study identified emergent semantic codes which described the nature of Filipino nouns found in CS events. These semantic categories helped to identify a pattern of L1 lexical borrowings, to help determine the utility of lexical borrowing in PhilE. These semantic categories were then used as the foundation for examining the presence of sociolinguistic functions of lexical borrowing and how L1 borrowing might facilitate communication, especially within private social contexts, such as those transcribed and compiled in the ICE-PHI Pri-DC section. It is clear from previous research that CS facilitates conversations and to an extent helps to maintain cultural and social identity construction and values (Myers-Scotton, 2006). Therefore, a discussion of these findings will help contribute to understanding the sociolinguistic functions fulfilled through the process of lexical borrowing, and to what extent CS in PhilE contributes to the richness of communication in the Philippines.

5.2 Prevalence of Lexical Borrowing and CS in PhilE

The analysis conducted in this study revealed that the Pri-DC section of the ICE-PHI contained the greatest instances of CS. This finding aligns with previous research that suggests informal conversational settings often provide more opportunities for CS due to the relaxed linguistic nature of the context and often intimate familiarity among interlocutors (Gumperz, 1982; Myers-Scotton, 2006). The substantial lexical tokens within the Pri-DC section, along with the presence of CS occurrences, suggests that this may be a rich context for investigating the dynamics of PhilE and its interaction with local languages.

Interestingly, while the Pri-DC section had the most instances of CS, the Private-Telephone Calls (Pri-TC) section exhibited the highest concentration (1.97%) of CS. This suggests that although Pri-DC had more instances overall, Pri-TC contained a higher proportion of code-switching instances relative to its total tokens. This finding might be attributed to the nature of private telephone conversations, which often involve a higher degree of familiarity and intimacy, allowing for a more natural interplay between languages (Myers-Scotton, 2006). The presence of CS in these contexts allows for a more detailed investigation into the semantic patterns of lexical borrowing, and the fulfillment of sociocultural functions of CS throughout these exchanges.

5.3 Emergent Lexicosemantic Categories in CS

As this study has demonstrated and has been suggested in previous research regarding the development of language varieties, sociolinguistic patterns emerge during diachronic linguistic exchanges (cn). One method for investigating these patterns is by categorizing the semantic associations of borrowed terms into lexicosemantic categories expressed through the process of lexical borrowing and CS. As this paper highlights, the prevalence of categories such as food and

cuisine, friends and relationships, sociocultural constructs, and sociocultural expressions can be found in the borrowed lexemes of the L1 in PhilE discourse. These categories reflect the ways in which PhilE speakers draw on their linguistic repertoire to effectively communicate culturally specific concepts, social identities, and interpersonal relationships.

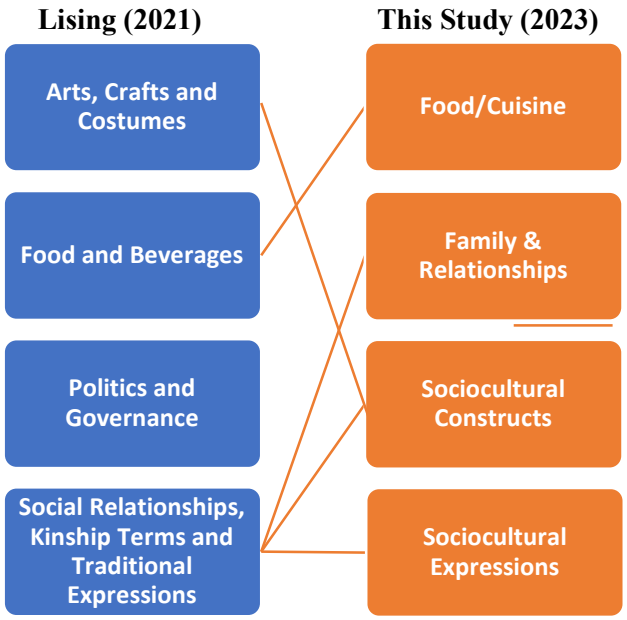
Semantic categories have been known to emerge in the development of post-colonial varieties of English (Schneider, 2004) and this has been further suggested by research into the PhilE variety (Bautista et al, 2004; Lising, 2021). A recent study by Lising (2021) investigated lexicosemantic categories of lexical borrowing via CS in the written ICE-PHI sections. Lising (2021) identifies six semantic categories in her research: Arts, Crafts and Costumes, Flora and Fauna, Food and Beverages, Music and Entertainment, Politics and Governance, and Social Relationships, Kinship Terms and Traditional Expressions (pp. 73-76). The categories found from Lising (2021) are comparable to those emerging from the corpus analyzed in this study.

Figure 2 illustrates a comparison between Lising's (2021) semantic categories and those identified in this study (This study, 2023). From the corpus analyzed in this study, terms related to flora, fauna, music, and entertainment did not emerge. The notable similarities were with the categories of food/cuisine and food and beverages which were the same in their codification, and the final category of Lising (2021) Social Relationships, Kinship Terms and Traditional Expressions and several of the categories that emerged from the analysis in this study (Figure 2). The distinction between these two analyses of the final category in Lising's (2021) study groups several culturally significant categories together, while this paper suggests a segmentation of these into distinct categories.

It is likely that the differences in these categorizations may have manifested due to this study's relative focus on sociocultural identity construction. These differences are also expected, given

that spoken discourse is generally more intimate and tends to gravitate more towards construction and maintenance of social relationships. (McCarthy et al, 2019).

Figure 3. Lising's (2021) and This study's (2023) semantic categories compared.



The semantic categories observed here may also reflect the relatively low lexical density of the spoken section of ICE-PHI as well as the tendency for spoken discourse to be less formal. Spoken discourse tends to rely heavily on context and would therefore not require as many content words. Additionally, the language used is less formal and therefore contains more slang terms and culturally relevant colloquial expressions. The findings of this research therefore confirm previous assertions that spoken discourse is relatively more informal and lacking in content words than written discourse, but which contains more colloquial expressions that denote the richness of culturally specific lexes.

5.4 Sociolinguistic Functions of L1 Lexical Borrowing in Code-Switching

Following the categorization of semantic associations within the ICE-PHI Pri-DC section, the pragmatic, sociolinguistic, and cultural reasons outlined in previous research of PhilE (Table 2) are used to determine how PhilE speakers in ICE-PHI are using CS to fulfill sociocultural functions and navigate their multicultural environment.

The study performed by Lising et al (2020) identified that CS within an academic forum allowed Filipino students in Manila to draw attention to a particular topic (topicalization), expand on existing linguistic resources, manage dynamics in a conversation, communicate nuanced colloquialisms specific to the L2 culture, and highlight overall cultural identity/affiliation. These functions, while similar to those found in this study, were somewhat different. Table 6 describes the relationship that exists between the sociolinguistic codes used to interpret findings in this research, those that emerged in the study performed by Lising et al (2020). Both this study and Lising et al. (2020) contribute valuable insights into the intricate dynamics of code-switching in the context of Philippine English (PhilE), offering distinct perspectives on how this linguistic practice operates within various sociocultural categories.

Starting with the dimension of communicative efficiency, in line with the description provided by Bautista (2004a), this study elucidates how L1 lexical borrowing facilitates precise communication by incorporating indigenous terms into English conversations. This practice, as exemplified by terms such as "bagoong," "dinuguan," and "adobo," captures nuances that may remain unexpressed using English words alone. Lising et al. (2020), in a parallel vein, highlight the significance CS in promoting ease of understanding, especially concerning culturally specific concepts. For instance, the terms "lola" (grandmother) and "lolo" (grandfather) are seamlessly employed to succinctly

convey intricate familial relationships. This function of using CS to promote familial relationships and control for group affiliations in discourse is elaborated on in Gumperz (1982) “we-they" dichotomy.

In terms of brevity, This study (2023) highlights code-switching's role in compactly expressing ideas. The use of "kuya" (older brother) effectively exemplifies this, conveying respect and familial relations concisely. On the other hand, Lising et al. (2020) demonstrate that code-switching acts as a bridge to overcome the lack of indigenous terms in English. This phenomenon, represented by the term "tsinito," accentuates the role of code-switching in upholding cultural identity within PhilE.

Moving to the domain of cultural identity negotiation, both studies converge on the idea that CS plays a pivotal role. This study (2023) emphasizes how borrowed terms signal social identity and belonging, while Lising et al. (2020) elaborate on its role in managing conversation dynamics among Filipino students in an academic setting. The term "barkada" (group of friends), for example, signifies in-group affiliations, while "kuya" and "ate" establish respect through age-based hierarchies.

The atmospheric impact of code-switching is further dissected by both researchers. This study (2023) posits that this practice contributes to a cultural context, evoking familiarity and informality. The term "tambayan" (hangout place) aptly encapsulates this idea. Similarly, Lising et al. (2020) illustrate how code-switching aids in creating a particular atmosphere within an academic forum, highlighting specific topics and fostering a sense of cultural identity among Filipino students. While Lising et al. (2020) does not delve into the aspect of secrecy, this study (2023) acknowledges that borrowed terms within the realm of sociocultural expressions can create an element of

exclusivity among those familiar with Filipino cultural practices, and this is suggested by the context under analysis as well as the functions discussed in previous research (Goulet, 1971; Gumperz, 1982).

Table 6. Lising et al's (2020) and This study's (2023) sociolinguistic functions compared.

	Sociocultural Categories	This study (2023)	Example Filipino Expressions	Lising et al. (2020)
Communicative Efficiency	**Precision**	L1 lexical borrowing conveys specific meanings or nuances that English words alone can't express.	"bagoong," "dinuguan," "adobo"	CS in an academic forum in Manila highlights topicalization, colloquialisms, and cultural identity.
	Ease of Understanding	L1 words help convey culturally specific concepts without direct English equivalents.	"lola" (grandmother), "lolo" (grandfather)	CS enables nuanced conversation and dynamics management among Filipino students.
	Brevity	Lexical borrowing shortens expressions for brevity.	"kuya" (older brother)	CS allows for expanding linguistic resources in a conversation.
	Lack of Indigenous Terms	Borrowing due to absence of English equivalents for culturally specific concepts.	"tsinito" (Filipinos with Chinese heritage)	CS used to highlight cultural identity and affiliation.
Identity	**Social Distance**	Borrowed terms signal social identity and belonging among speakers with shared culture.	"barkada" (group of friends), "kuya" (older brother), "ate" (older sister)	CS draws attention to specific topics and manages conversation dynamics.
Cultural Negotiation	**Atmosphere**	Borrowing contributes to cultural context and atmosphere.	"tambayan" (hangout place)	CS helps communicate nuanced cultural aspects.
	Secrecy	Borrowed terms create exclusivity among those who understand them.	"pasa" (pass over)	N/A

5.5 Comparative Analysis with Other Post-Colonial Englishes

Collectively there is considerable research examining the development of PCEs in contexts other than the Philippines such as in India (Thomas, 2021) and Singapore (Botha, 2021). In comparing the findings of similar studies with other PCEs, we observe a level of correspondence that exists between the sociocultural functions of CS in Indian and Singapore, and that of the Philippines (*see*

Table 7). In the context of various PCE communities, the intricate interplay of cultural, historical, and sociopolitical factors significantly shapes the utilization and significance of lexical borrowings, just as has been seen in this study when investigating PhilE.

The colonial introduction of both Spanish and English into the culture of the Philippines has had a significant impact on how the three languages coexist and how they materialize in discourse throughout the country. This is also the case in India and Singapore, where the linguistic contact between the multiple languages have likewise manifested as transparent multilingual functions similar to those discussed in the results section of this paper and outlined in Table 7.

Just as in the Philippines, the multifaceted phenomenon of language contact and CS has occurred in other countries such as India and Singapore (both former British colonies), and stems from the coexistence of diverse cultures, languages, and traditions within these regions (Galloway & Rose, 2015). Cultural factors emerge as a central driver, as borrowed words become vehicles for expressing concepts, values, and practices unique to each community (Gumperz, 1982). These borrowed terms fill the lexical gaps in English, allowing for a more accurate portrayal of culturally specific ideas.

5.5.1 Indian English

A study performed by Thomas (2021) examined the use of CS in sociopolitical contexts found in Indian English television shows. The study followed a conversation analysis (Sacks, Schegloff, & Jefferson, 1974) and world Englishes (Kachru, 1985) framework to investigate the forms, functions, and motivations for CS within an Indian English context. The results of this study demonstrated that CS was used to fulfill several functions, such as reformulation, repetition, quotation, connection with or divergence from other interlocutors, and generating emphasis in

discourse (Thomas, 2021). Functions of lexical borrowings described in Thomas's (2021) study are similar to those described in this dissertation in that they were often used to improve communicative efficiency by providing culturally specific terms and negotiating sociolinguistic relationships as in the evocation of pathos in the viewer and audience.

5.5.2 Singaporean English

Singapore, in comparison with India and the Philippines, differs in that it acknowledges several official languages (English, Malay, Singaporean Chinese, and Tamil). The Singaporean government acknowledges these languages to the extent that there is even an official English +1 policy in place that requires the learning of English in addition to a students' mother tongue (Galloway & Rose, 2015). A recent study by Botha (2021) examines the interplay of these languages in six social contexts. The study included 56 Singaporean participants: 63.2% Chinese, 22.8% Malay, 10.5% Indian, and 3.5% other ethnicities. The research results showed that CS for purposes like clarification, elaboration, and confirmation are the most common social functions of CS. Other aspects identified in the study were the "EMI effect," (using English for studies), the "interlocutor effect" (switching the language to accommodate others), markers of social identity.

Table 7. PhilE-Hinglish-Singlish Sociolinguistic Function Comparison

	Philippine English (this study)	Singapore English (Botha, 2021)	Indian English (Thomas, 2021)
Communication Clarity	Used for precision, brevity, and lack of indigenous terms.	Employed for clarification, elaboration, and confirmation.	CS used for reformulation, repetition, and quotation in discourse.
Social Identity	Can indicate social distance and markers of identity.	Reflects markers of social identity and accommodates interlocutors.	CS functions to connect with or diverge from interlocutors.
Atmosphere and Effect	Utilized for comic effect and creating a certain atmosphere.	Also serves to create humor and specific communicative atmospheres.	generates emphasis, shows sympathy and alignment in discourse.
Relationship Maintenance	Used for addressing specific addressees, sustaining age-based hierarchy	Switching language to accommodate conversational partners.	Utilized for connection with or divergence from others.
Language Influence	Language choice determined by translatability and specificity of meaning.	Language choice influenced by medium of interaction and "interlocutor effect".	Insertions of L1 lexis as needed to facilitate communicative efficiency.

In accordance with the findings of this study and those which have investigated the functions of CS in the Philippines (Tabel 2), the act of lexical borrowing demonstrates a conduit for asserting cultural identity and heritage preservation, fostering a sense of belonging and shared history. In essence, the usage and significance of lexical borrowing are not merely linguistic choices but rather reflections of the complex symbiotic manifestation of culture, history, and societal dynamics within diverse English-speaking communities.

5.6 Challenges and Limitations

There were several limitations and challenges presented in this research study. As mentioned previously, written and spoken discourse are fundamentally different in terms of their structure and the dimensions of social interaction they inhabit. Where written discourse has a more predictable structure and richness of meaningful lexical items, spoken discourse has the added richness of spontaneous production that may provide greater insight into the naturalistic

experiences and personal values of the interlocutors. On the other hand, written discourse has also been known to contain greater *lexical density* (McCarthy et al, 2019). Lexical density refers to the volume of meaningful lexical items or 'content words' such as 'fun', 'harmony', or 'cute'. As this study's intention was to analyze nouns and categorize them based on their relative semantic associations, a written discourse may have been more suitable for this endeavor. Additionally, the data analyzed may not have been as robust as if the data set had the items for inclusion of the analysis been operationalized under a broader linguistic umbrella term, such as all 'content words' as described by Read (2000).

In addition to benefiting from a more stringent operationalization of the lexical items included for analysis, the study was also inherently biased due to sample selection. The ICE-PHI has a distribution bias that largely gravitates towards Manila and educated speakers, which may not fully represent the linguistic diversity and dynamics present in other regions of the Philippines (Bautista, 2004b). This limitation could restrict the study's generalizability to the broader PhilE-speaking population.

Finally, the research design of this study includes a vast amount of data which can result in enhanced generalizability (at least within the Tagalog-speaking academic elite) when analyzing the lexical content of ICE-PHI. However, what this research design gains in range it may lose in depth. The research design of this study was intended to investigate the sociolinguistic functions of language in context to illuminate the nature of lexical borrowing from L1 into the matrix of English. However, between a multitude of topics, and sub-contexts within the context of private conversations, a deep analysis of how concepts are being exchanged may get lost in identifying patterns across a range of conversational extracts. While the design of this study allowed for greater

range of conversational contexts, it may provide less empirical evidence to substantiate claims regarding the sociolinguistic functional codes described in the results section.

5.7 Future Research Directions

This area of research has incredible potential to better understand the development of PCEs and the overall sociolinguistic assertions drawn from corpus linguistic analysis. As mentioned previously, using a corpus that demonstrates substantial lexical density will likely yield richer results when performing a sociolinguistic analysis of a similar nature. Additionally, future research might also consider including lexical items operationalized under a broader spectrum of semantic description. For example, applying operationalized terms such as lexical diversity, lexical density, or lexical sophistication (Read, 2000) may help facilitate a more systematic approach to vetting potential corpus resources. A term encompassing the three terms, "lexical richness", might also be a viable metric for determining quality sources for sociocultural discourse analysis of lexical items. Though lexical richness has largely been reserved for analyzing the depth of academic writing (Lei & Yang, 2020) and spoken discourse (Shi & Lei, 2021).

Gonzales (2023) acknowledges the limitation of geographical bias inherent within the ICE-PHI, choosing instead to utilize the newly compiled TCOPE for his analysis; a corpus consisting of 135 million words collected from the Twitter social media platform, and which represents 29 cities across the Philippines. Unlike the ICE-PHI, the TCOPE can isolate specific regions, and can therefore be used to produce corpus linguistic results more representative of the Philippines as a collection of diverse multilinguals and isolate the individual varieties of PhilE in other regions. As linguists have identified more than 180 distinct indigenous languages in the Philippines (Bolton, Botha, & Kirkpatrick, 2020), it may be pertinent to perform future corpus analyses while controlling for geographical distribution to get greater depth rather than breadth from the results.

Analyzing corpora that contain greater depth and detail in future studies may also yield greater depth in the analysis when endeavoring to determine the sociolinguistic functions of lexical borrowing. Utilizing the research methodology employed for the first and second research question will provide rationale for identifying a lexically rich context to explore and determine the semantic codes of the items that exist within that corpus. However, when considering how CS functions as a means to facilitate communication and maintain sociocultural identity constructions, detail and depth are likely to be invaluable to reach viable assertions. Some research that has attempted greater depth sometimes relies on transcriptions from films, such as in the explosion of 'bollywood' films that contain numerous instances of Hindi-English CS within dialogic exchanges (Thomas, 2021). While the depth and nuance are present in such corpora, they may lack the naturalistic element of transcription recovered from authentic spontaneous discourse. Collecting one's own data relevant to the problem the researcher plans to address, such as in an academic, professional, or informal setting, may provide data more serviceable to substantiate claims regarding the sociolinguistic functions of CS. This may also describe how, within a particular context, L1 lexical borrowing is moving conversations forward and assisting with the co-construction of knowledge, experience, and relationships.

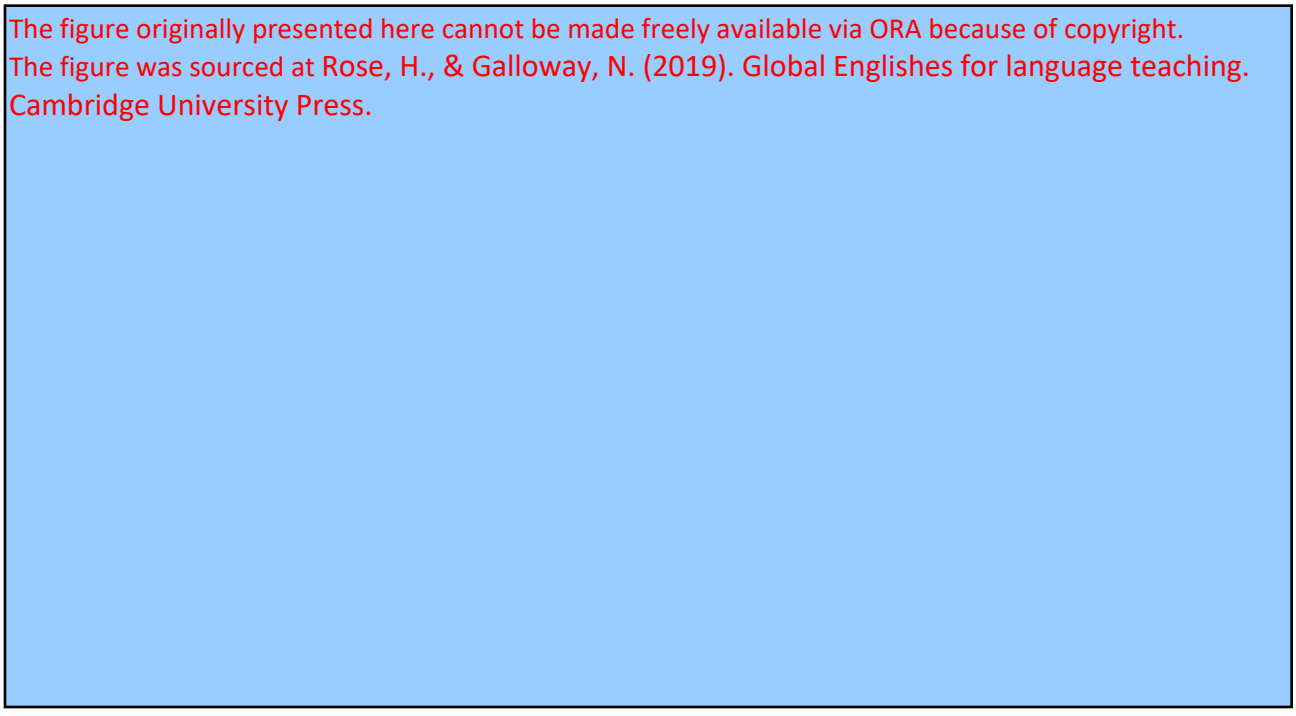
5.8 Implications for Global English Language Teaching

Global English Language Teaching (GELT) has been at the forefront of an emerging paradigmatic shift in English language pedagogy (Rose, McKinley, & Galloway, 2020). As this study and the numerous studies mentioned in this thesis have demonstrated, the English language is in a constant state of flux; expressive of the unique cadences of the culture in which it inhabits. Therefore, it is reasonable to consider how corpus linguistic analyses of English varieties act as a kind of metric or needs analysis for English curriculum change. Research that illustrates the proliferation of CS

in authentic speaking conditions, also substantiates the need to adjust language learning conditions that reflect these naturalistic linguistic environments.

At the core of GELT curriculum design is the advocation for needs analysis (Rose & Galloway, 2019). One of the tenets of Global Englishes outlined in the GELT framework (Table 8) is the advocation for standards presented by "highly qualified expert users" of English, in lieu of inner-circle native monolingual prescriptions. The findings presented from this dissertation adds to the body of information on the utility of PhilE and how it not only permeates the linguistic realities of PhilE speakers, but how it can help preserve the unique sociocultural identity of Filipinos, facilitating accurate and efficient communication of the region and transferring ownership of the English language to this unique community of speakers.

Table 8. The 2018 Global Englishes Language Teaching framework (adapted from Rose & Galloway, 2019, pp. 21)



Even though PhilE has yet to be fully intellectualized and included in the written curriculum of the Philippines (Policarpio, 2021), studies suggest that PhilE has found its way into textbooks, classrooms, and assessment design (Bernardo, 2013; 2017), and is gradually initiating endonormative stabilization (Borlongan, 2022). Policarpio (2021), in reflection of the increasing stabilization of PhilE, suggests that PhilE vocabulary and expressions, such as those discussed in this essay, to be included in readings to further legitimize the variety while concurrently reflecting the dialectal realities of the students.

Global English pedagogy and exposure to English varieties could be included in pre-service teacher training as well, to ensure that teachers can gain a global perspective of English and be more equipped to prepare students for use of English as a lingua franca. As Rose (2018) states, "[s]ince the early years of mass language education, approaches have adapted according to the needs of the learner" (p. 6). Therefore, it is natural to assume that to meet the needs of the next generation of English-speakers, a generation inextricably linked to the globalized communicative conduits of the modern world, a globalized language teaching paradigm that meets this demand should be adopted.

Chapter 6 – Conclusion

This essay has attempted to demonstrate the significance of corpus linguistic analysis and how such data collection can highlight the richness and utility of L1 lexical borrowing in PhilE, as well as other varieties of English. An analysis of the Pri-DC section of the ICE-PHI suggested semantic patterns of L1 lexical borrowings in the production of PhilE. Extrapolating from these categories were also the reasons or sociolinguistic functions that CS afforded PhilE speakers that may have otherwise been lost in translation. The findings of this study were limited by the lexical richness of the corpus data, the sample selection, and lack of depth involved in the research design. Future studies analyzing the sociolinguistic functions of CS in PhilE could consider incorporating the metric of "lexical density" to determine the viability of a corpus, using the geographically specific TCOPE to investigate PhilE in a specific region of the Philippines, or going into greater depth of a specific dialogic exchange within a corpus for a more robust qualitative analysis.

English in the Philippines, as with other PCE contexts, is rapidly codifying and encapsulating the unique cultures that it inhabits. As the famous Filipino poet Gémino Abad declares: "English is now ours. We have colonized it too" (Abad, 1997, p. 170). As this and numerous other studies have demonstrated, this is most certainly the case. The linguistic nuances and cultural borrowings that fulfill unique sociolinguistic functions described in this study are testament to this claim. The modest contribution of this study has further substantiated the proliferation of a distinct PhilE variety and illustrated how the transformation of SAE, from its arrival in 1901, has enabled communicative efficiency and facilitated culturally embedded language cadenced to the unique beat of life in the Philippines, and under ownership of the prodigious Filipino people.

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Appendices

Appendix 1. L1 Lexical Borrowings List from ICE-PHI – Private: Direct Conversations

	L1 Lexical Item	Translation	Example in Context
1	wala	none, nothing, absent	<ICE-PHI:S1A-025#288:1:B> <indig> Wala </indig> I just got so <indig> tamad </indig> to go so I didn't go anymore
2	yun	that	<ICE-PHI:S1A-071#130:1:C> <indig> Kaya </indig> during the bar exam I was I was also thinking <indig> ganoon </indig> no this question is too easy there must be a catch <indig> ganyan ganyan 'yun pala </indig> <,> it was just it was just <{> <[> simple </[>
3	bagoong	shrimp paste	<ICE-PHI:S1A-023#186:1:A> If I 'm adventurous why wouldn't I eat <indig> bagoong ay </indig> I mean <indig> dinuguan </indig> <,>
4	siya	he/she	<ICE-PHI:S1A-036#283:1:C> <indig> E di sobra yung ano </indig> he was his rank was changed now so he was made <{1> <[1> <,> </[1> Associate <indig> siya 'no </indig> now he was made Assistant Prof
5	lola	grandmother	<ICE-PHI:S1A-012#54:1:A> Uhm <,> I haven't really thought about that clearly but right after I graduate I 'm planning to visit my <indig> lola </indig> in Bacolod
6	pomelo	pomelo, a citrus fruit	<ICE-PHI:S1A-023#172:1:A> And <,> have you tried <indig> pomelo </indig> with <indig> bagoong </indig>
7	ka	you (informal)	<ICE-PHI:S1A-002#39:1:B> Yeah nice we went to Harvard it was so cold and <,> <indig> ka- </indig> cheap <indig> -an namin </indig> we <O> laughter </O> we were trying to find out where Sharon Cuneta was living <O> laughter </O>
8	adobo	a Filipino dish (marinated meat)	<ICE-PHI:S1A-037#66:1:A> Me uh we went I went to my grandmother yesterday and we ate <indig> adobo </indig> and <indig> kare-kare </indig>
9	kare-kare	a traditional Filipino stew known for its rich and savory peanut-based sauce.	<ICE-PHI:S1A-056#54:1:C> Are you serious about the <indig> kare-kare </indig>

10	eto pa	"here's more" or "wait, there's more."	<ICE-PHI:S1A-042#240:1:A> Uhm what else <ICE-PHI:S1A-042#241:1:B> <indig> Eto pa </indig> <@> Lizzie </@> told me a few months a few weeks ago that she can live for a year without a boyfriend
11	merienda	snack, light meal	<ICE-PHI:S1A-053#376:1:A> You can take <indig> merienda </indig> during the test
12	tambayan	hangout place	<ICE-PHI:S1A-075#65:1:A> And also with with what you said about the <indig> tambayan </indig> thing that 's really true because no matter what they say about having equality here in La Salle it 's there 's always a sense of hierarchy
13	dinengdeng	a Filipino dish (vegetable soup)	ICE-PHI:S1A-044#250:1:B> <indig> Pinakbet </indig> uhm <indig> dinengdeng </indig> uh <{> <[> <indig> pinikpikan </indig> </[>
14	pandesal	a Filipino bread roll	<ICE-PHI:S1A-002#140:1:B> So you should have it just like our <indig> pandesal </indig>
15	walang	none, nothing, absent	<ICE-PHI:S1A-036#329:1:B> We don't know <indig> kasi ba't ganoon walang klaro </indig>
16	ate	older sister	<ICE-PHI:S1A-056#65:1:A> <indig> Di ba Ate </indig> is still seventeen <ICE-PHI:S1A-056#66:1:C> <indig> Ate </indig> <ICE-PHI:S1A-056#67:1:A> When does she turn eighteen
17	lolo	grandfather	ICE-PHI:S1A-009#96:1:B> Uh so <indig> ano </indig> he he took he really took it very badly because he viewed my father I would say uhm not so much as a <indig> lolo </indig> I mean both as a <indig> lolo </indig> because he was spoiled rotten really <O> laughter </O>
18	ube	purple yam	ICE-PHI:S1A-023#78:1:B> And then she mixed it in water and then she called it <?> her <indig> ube </indig> </?> juice

19	tsinito	a Filipino term for a person with Chinese ancestry	<ICE-PHI:S1A-027#151:1:B> Not all <indig> tsinito </indig> guys but I like <ICE-PHI:S1A-027#152:1:A> <indig> Ano </indig> <ICE-PHI:S1A-027#153:1:B> <indig> <.> Tsini </.> </indig> you know there are certain guys <&> speaker A laughs </&> who are who has these <indig> tsinito </indig> eyes but it 's not <indig> bagay </indig>
20	kuya	older brother, a term of respect for an older male	<ICE-PHI:S1A-039#205:1:A> I think it 's three thousand <,> <indig> Kuya </indig> <{> <[> Bobby </[> has one
21	dinuguan	a Filipino dish (pork blood stew)	<ICE-PHI:S1A-023#186:1:A> If I 'm adventurous why wouldn't I eat <indig> bagoong ay </indig> I mean <indig> dinuguan </indig> <,>
22	palaman	filling, spread, stuffing	<ICE-PHI:S1A-023#28:1:B> <?> That 's like <indig> Mang </indig> Tomas <.> pas </.> <indig> palaman </indig> for <indig> pandesal </indig>
23	pinakbet	a Filipino dish (mixed vegetables with shrimp paste)	<ICE-PHI:S1A-044#280:1:B> You put that away you mix it with <{> <[> uh </[> <ICE-PHI:S1A-044#281:1:A> <[> Like </[> </{> <indig> pinakbet </indig>
24	barkada/barkadas	group of friends	<ICE-PHI:S1A-067#214:1:B> It was like it was like my fellow brothers in the Philippines my fellow <indig> <.> barkada </.> </indig> my fellow friends in the Philippines
25	ito	this	<ICE-PHI:S1A-056#138:1:A> Pam don't eat all the rice <O> laughter </O> <,,> <indig> buto ito e </indig>
26	ninang	godmother	<ICE-PHI:S1A-002#179:1:B> Alright I was <indig> ninang </indig> I was the godmother to my nephew for his confirmation
27	nila	their, them	ICE-PHI:S1A-004#46:1:A> Oh no they 're gonna sue because I think uh if you notice the video there 's this number thing and I think there 're only some production some production uh people or production houses who has that <indig> parang </indig> I D nila <{1> <[1> <,> </[1> so they 're like they can you know <{2> <[2> fix it </[2>
28	kwento	story, tale	ICE-PHI:S1A-081#40:1:B> But anyway uh she she made <indig> kwento </indig> about Julio

29	bibingka	a Filipino rice cake	<ICE-PHI:S1A-058#115:1:A> Uh the one who brought the <indig> bibingka </indig> was a couple and they sort of just brought the <indig> bibingka </indig> because they said they were listening to our show
30	tita/titas	aunt(s)	<ICE-PHI:S1A-022#86:1:B> I was with my <indig> titas </indig> and <indig> titos </indig> but they 're almost the same age in their in their early twenties during that time so they 're more of the <,> teenager touch but not really
31	titos	uncles	<ICE-PHI:S1A-022#86:1:B> I was with my <indig> titas </indig> and <indig> titos </indig> but they 're almost the same age in their in their early twenties during that time so they 're more of the <,> teenager touch but not really
32	suha	pomelo, a citrus fruit	<ICE-PHI:S1A-023#173:1:B> <indig> Pomelo </indig> 's <indig> suha </indig> right
33	pinikpikan	a Filipino dish (chicken soup)	<ICE-PHI:S1A-044#248:1:B> You have signature recipes <$A> <ICE-PHI:S1A-044#249:1:A> Uh uhm <$B> <ICE-PHI:S1A-044#250:1:B> <indig> Pinakbet </indig> uhm <indig> dinengdeng </indig> uh <{> <[> <indig> pinikpikan </indig> </[>
34	pastillas	a Filipino sweet milk candy	<ICE-PHI:S1A-023#79:1:B> She thought it would taste like <indig> ube </indig> <foreign> pastillas </foreign>
35	pasa	"pass on" or "hand over."	ICE-PHI:S1A-004#343:1:A> So she will make <indig> pasa </indig> to me the problems of the tuition of her kids and all that
36	banca	boat, canoe	<ICE-PHI:S1A-005#63:1:B> Back then <,> and <,> sometimes we would ask the fisherman who owned the boat if we could use the <indig> banca </indig> to take pictures of us <,> inside the <indig> banca </indig> or whatever
37	muna (teka muna)	first, for now (wait a second)	<ICE-PHI:S1A-006#106:1:A> <indig> Teka muna </indig> what do you think of Kris Aquino and her new problem <O> Speaker B laughs </O> with this new married man in her life

38	lakas	strength, power	<ICE-PHI:S1A-007#74:1:B> So and that 's when I felt swaying like really <indig> lakas </indig> really strong
39	trapos	traditional politicians (derogatory term)	<ICE-PHI:S1A-021#21:1:A> Uh uhm uh these are these are the <indig> trapos </indig> <&> traditional politicians </&>
40	toyo	soy sauce	<ICE-PHI:S1A-023#21:1:B> Okay then you 're like my other friend who collected all the <foreign> wasabe </foreign> and the <indig> toyo </indig> from our Japanese food then drank it all down <O> laughs </O>
41	pare	friend (male)	<ICE-PHI:S1A-048#242:1:A> At the end of the school year she has to live in the States <,> <ICE-PHI:S1A-048#243:1:B> Is that what she wants <indig> pare </indig>
42	bagay	thing, item, fit	<ICE-PHI:S1A-027#153:1:B> <indig> <.> Tsini </.> </indig> you know there are certain guys <&> speaker A laughs </&> who are who has these <indig> tsinito </indig> eyes but it 's not <indig> bagay </indig>
43	barong	a traditional Filipino embroidered shirt	<ICE-PHI:S1A-029#280:1:B> And when we got to fourth year we get to stay in an air-conditioned room with the <indig> barong </indig>
44	bagnet	a Filipino dish (crispy pork belly)	<ICE-PHI:S1A-044#253:1:A> <indig> Bagnet </indig> <$B> <ICE-PHI:S1A-044#254:1:B> You have those <ICE-PHI:S1A-044#255:1:B> When you go to Pampanga oh you have a lot of recipes
45	danggit	a type of fish	<ICE-PHI:S1A-044#309:1:A> What 's the what 's the one you usually buy from Cebu <ICE-PHI:S1A-044#310:1:B> <indig> Danggit </indig>
46	suntok-suntok	a punch, a blow; used to describe someone's fast or rapid speech.	ICE-PHI:S1A-055#30:1:C> <[2> Considering how fast </[2> </{2> you talk she 's gonna have a lot of problems <ICE-PHI:S1A-055#31:1:B> <O> laughs </O> Let 's <,> okay let 's talk really slow so she won't have a problem transcribing <indig> suntok suntok

			</indig> our conversation
47	buto	bone	<ICE-PHI:S1A-056#138:1:A> Pam don't eat all the rice <O> laughter </O> <,,> <indig> buto ito e </indig>
48	barangays	neighborhoods or villages in the Philippines	<ICE-PHI:S1A-090#179:1:B> They walk from uh they walk from the parish to the different <indig> barangays </indig>
49	barkadas	groups of friends	<ICE-PHI:S1A-076#242:1:B> <[> Yes </[> </{> I 'm not going to talk 'cause with all his <indig> barkadas </indig> there I don't think I 'll be able to make you know be the usual
50	ikaw	you	<ICE-PHI:S1A-060#12:1:B> Nah I think it 's well there 's that human factor human nature thing but it 's more of the environment they 're in <ICE-PHI:S1A-060#13:1:A> <indig> Ikaw </indig> uhm is it peer pressure or family
51	nilaga	a Filipino dish (boiled meat soup)	<ICE-PHI:S1A-062#77:1:B> Like I can't make the usual <indig> adobo </indig> I 'm not good at that <indig> nilaga </indig> but my Mom makes fabulous there 's <indig> nilaga </indig> waiting for me at home right now
52	ngi	an expression of hesitation or uncertainty	<ICE-PHI:S1A-065#66:1:A> <indig> Ngi </indig> kind of weird boring dull
53	tsu-tsu	Slang: something the speaker is too lazy to put into words “blah blah blah/yada yada yada”;	<ICE-PHI:S1A-068#7:1:A> Like we say in the parlance of the industry this is so much <indig> tsu-tsu </indig>
54	tamad	lazy	<ICE-PHI:S1A-025#288:1:B> <indig> Wala </indig> I just got so <indig> tamad </indig> to go so I didn't go anymore
55	bomba	literally "bomb"; figuratively: something exaggerated	<ICE-PHI:S1A-025#165:1:B> <?> I think you 're making </?> <indig> bomba </indig>