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Southeast Asian Englishes and their perception

Jihovýchodní Asijské Angličtiny a jejich vnímání

Autor: Maria Bukraba

Vedoucí práce: PhDr. Klára Matuchová, Ph.D.

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DECLARATION

I declare that I have written this Bachelor's thesis on the topic of Southeast Asian Englishes and their perception exclusively by myself under the supervision of Dr. Matuchová and that all the sources used in the process of writing this thesis were properly cited.

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Abstract

The aim of this bachelor thesis is to prove that words from Southeast Asian varieties of English which were included in Oxford English Dictionary bear a unique meaning and thus are indispensable. Theoretical part depicts a classification of Englishes by Braj Kachru and later explores historical and socio-political aspects of English in countries where it is spoken by a large part of population such as Malaysia, Singapore, Philippines and Hong Kong which technically belongs to East Asia, but for the linguistic purposes it is included in the list.

The practical part examines lists of words included in Oxford English dictionary from the mentioned varieties of English with the aid of local context such as magazines, blogs, newspapers and other unofficial sources. On the basis of the results of this research, it can be concluded that words from Southeast Asian varieties of English are irreplaceable due to their distinctive meaning.

Abstrakt

Cílem této práce je dokázat, že slova z Jihovýchodních Asijských odrůd angličtin, které byly zahrnuty do Oxfordského slovníku anglického jazyka mají unikátní význam a tudíž jsou nezaměnitelné. Teoretická část uvádí klasifikaci angličtin podle Braj Kachrua a následně zkoumá historické a sociálně politické prvky anglického jazyka v zemích, kde ho ovládá převážná většina obyvatel jako například v Malajsii, Singapuru, Filipínach a Hong Kongu, který sice patří k Východní Asii, ale z lingvistických důvodů je zařazen do této práce.

Praktická část zkoumá seznamy slov, které byly zahrnuty do Oxfordského slovníku anglického jazyka z výše zmíněných druhů angličtin do svých řad pomocí místního kontextu jako například v časopisech, blogů, novin a jiných neoficiálních zdrojů. Na základě výsledku tohoto výzkumu se může usuzovat, že slova z Jihovýchodních Asijských odrůd angličtin jsou nenahraditelné díky jejich osobitému významu.

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1 Introduction

The English language lexis exists in constant development and expansion of its borders. The latest introduction were the words from Southeast Asian Englishes, which undoubtedly describe regional occurrences and matters. According to Kirkpatrick, they quite rightfully belong within the standard English, carrying a unique meaning and therefore being unsubstitutable.

The same opinion holds Raymond Hickey, who believes that Southeast Asian Englishes have gained a respectable amount of acknowledgment in linguistic field. As a proof of the latter statement, Oxford English Dictionary has expanded its database by incorporating words from Southeast Asian varieties of English.

This thesis focuses on the four regional varieties of English spoken in Singapore, Hong Kong, Malaysia and the Philippines which are used by local population on daily basis and frequently occur in unofficial publishing. The latter includes newspapers, blog articles, various magazines and other printed or online sources.

English in Southeast Asia ceased to function as a forced colonial language and has developed into a lingua franca for this particular Asian region. It is used as means of interethnic communication within the countries as well. In some cases, as for example in Singapore, English is an official language among with Chinese, Tamil and Malay. However, the lack of native speakers and ethnical diversity resulted in language adjustments in all the four mentioned countries.

There are two prevailing opinions on whether such adjustments contribute to language, one of them stating that the local variety of English negatively interferes with the Standard English and thus harms international business and economic relations. However, some scholars such as Kirkpatrick and Salazar believe that by accepting the regional variation Southeast Asian countries would preserve their identity and assist in further acknowledgment of the new varieties of English.

This paper is inclined to the second opinion and the research would provide yet another support to its theory. Therefore, the purpose of the mentioned study is to prove the singleness and requirement of the words lately added to Oxford English Dictionary from the Southeast Asian varieties of English as well as their numerous use in local publishings.

The theoretical part opens with the Braj Kahru's theory on the English language, which is an essential basis for the later research. After that, there is a brief introduction of the historical and socio-political situation of the four countries and also the outline of the role of English in them. The historical context provides explanation for the beginning and spread of English in Southeast Asian countries, which contributes to a full understanding of the current situation later in the thesis.

The practical part is divided into four segments, each analyzing words from the respective variety of English, namely Singaporean, Hong Kong, Malay and Filipino. Each expression is examined within the local context, which is carefully picked from the mass of unreliable articles. After that, the meaning of the word is explained with the aid of Oxford English Dictionary and publishings in which it occurs. Finally, there is a scrutiny whether the phrase could be entirely replaced without causing any changes to the utterance.

2 Theoretical part: Kachru's Three Circles of English

One of the most prevalent ways to classify English language is to divide it into three main categories such as "English as a native language (ENL), English as a second language (ESL) and English as a foreign language (EFL)" (Kirkpatrick).

The first category includes English which is spoken in Australia, Canada, New Zealand, The United Kingdom and the United States. It is also used as Kirkpatrick specifies "the primary language of the great majority of the population" in mentioned countries.

English as a second language is spoken in countries not as a primary, but as it comes from its name – the second language. "These countries are typically ex-colonies of the United Kingdom or the United States" (Kirkpatrick). For example, in Philippines, India, Malaysia and Nigeria English functions as the second official language (Kirkpatrick).

In countries where English is not "used or spoken very much in the normal course of daily life" (Kirkpatrick) is considered as EFL. Speakers of English as a foreign language usually study the subject at school or at language courses, but "have little opportunity to use English outside classroom and therefore little motivation to learn it" (Kirkpatrick).

This classification is often used in teaching and as a general overview of the language. However, as Kirkpatrick mentions, it is not entirely correct – "people then feel that ENL is innately superior to ESL and EFL varieties and that it therefore represents a good model of English for people in ESL and EFL countries to follow". He claims that the whole idea of using ENL "as 'the model'" is entirely inappropriate, because first of all people in ENL countries don't use "the same 'standard model'" (Kirkpatrick) and second, it would be easier and more plausible to use "the local variety" (Kirkpatrick).

Another model was introduced by Braj Kachru, a US-Indian linguist, who introduced the theory of three circles of English. "The three circles model was first published in a 1985 book chapter that came out of a conference held to mark the fiftieth anniversary of the British Council" (Phuong 16). The model is represented by the three circles: the Inner circle including for example USA, UK, Australia etc., the Outer circle – India, Singapore etc., and the Expanding circle eg China, Korea, Russia (Phuong 17).

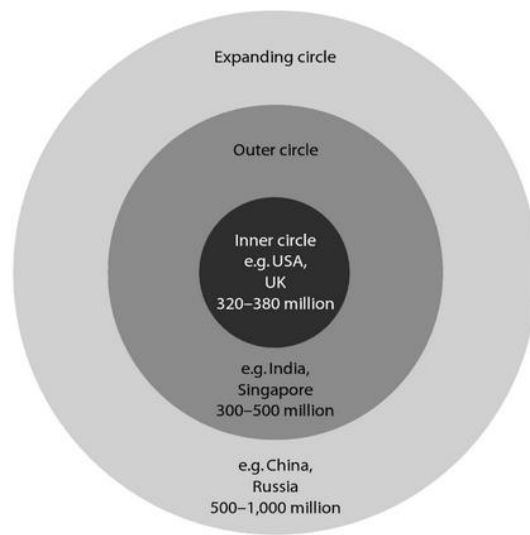


Figure 1: Kachru's Model: three concentric circles of English (Crystal 61).

Kirkpatrick suggests that Kachru's model is more accurate than the ENL/ESL/EFL classification as it doesn't put any circle into a superior position to others. It is also important to note that Kachru introduced the English language as a plural Englishes in order to stress the individual development of different varieties instead of "transplanting of one model to other countries" (Kirkpatrick).

3 Historical and Socio-Political Aspects of English in the Southeast Asian countries

Southeast Asia in geographical terms covers the countries in "southeast corner of the Asian mainland" including the islands surrounding the area. To be more specific, it includes such countries as Malaysia, Philippines, Singapore, Indonesia and Brunei. For linguistic purposes Hong Kong is often treated as a south-east Asian territory (Hickey 559).

The development of English in these countries is different than in for example south Asia, where English has evolved fairly evenly on the whole territory whereas in southeast Asia each country has different colonial background, prevailingly British, but also for example American in regard to Philippines (Hickey 559). The plural Englishes therefore perfectly reflects the current situation in the mentioned area where each country's English "is at different stages of development and hence forms of Englishes are located at different points on a life-cycle" (Hickey 559).

3.1 Singapore

3.1.1 Historical background

The beginning of history of Singapore is considered year 1819, when Sir Thomas Stamford Raffles arrived in the country and a treaty was signed with the local population

(Furlund 4). It stated that the British would provide guardianship and be able to build a trading post in return (Furlund 4). "In 1824 the British acquired full sovereignty over the island" (Furlund 4). This step had high strategical importance since the location of the country enabled trade both with Asia and Europe without further charges at the port (Furlund 4).

In 1959 Singapore gained independence and therefore was able to establish its own government (Furlund 4). The problem became apparent that without any external support the country would not have managed and so it joined the Federation of Malaysia (Furlund 4). However after two years Singapore was forced to quit the Federation and being left completely alone it started its program on rebuilding the whole nation (Furlund, 4). "The rational use of land and the constant focus on industrialization" (Furlund, 4) converted Singapore into one of the Asian Tigers along with Hong Kong, South Korea, Taiwan and Japan. (L. Lim 1).

3.1.2 Local population

Historically, the population of Singapore was formed due to globalization when immigrants from different parts of Asia came in search for work (Abshire 3). The diversity among local people remains until today and consists of several ethnic groups (Abshire 3). From the total of 5.54 mil people in 2016 (Hwee) 74.3 percent are Chinese (Wong Wee), who can be subdivided into three main groups: "Hokkien-speakers descended from immigrants from the Fujian Province" (Abshire 3), "Teochew-speakers from the northeastern part of Guandong Province" (Abshire 3) and those speaking "Yue dialect or Cantonese who are descended from the Guangzhou area of the Guandong Province" (Abshire 3). It is important to note that although these three subgroups belong originally to China, they differ from each other in food, traditions, and of course dialects (Abshire 3).

The second largest ethnic group is Malay, whose share is 13.3 percent in 2015 (Wong Wee). Despite being the original inhabitants of the island, they are obviously outnumbered by the newcomers (Abshire 3).

Another large group with 9.1 percent of the whole population is Indian (Wong Wee). Similarly to Chinese, they are immigrants who also came from different parts of their country (Abshire 3). About 70 percent are "from Tamil areas in southern India and northern Sri Lanka" (Abshire 4). "The next two largest groups, each comprising about 8 percent of the Indian community are Punjabis from Punjab in northern India and Malayalis from Kerala State" (Abshire 4).

3.1.3 The role of English

Singapore being the British colony was introduced to the English language and later several English-language schools were established (Hickey 566). After the independence in 1965 English remained as "the language of law and administration" and later as "the language of instruction at the three universities" (Hickey 566).

Despite the spread usage of English there are three more official languages that reflect the diversity of ethnic groups: Chinese, Malay and Tamil (Abshire 3). It is not uncommon for people to speak at least two languages – English and the one that belongs to their ancestors (Abshire 3).

With so many speakers of English it plays an important role in Singapore, both global and local. It is one of the reasons why Singapore is considered "one of the Asian tigers" (Abshire 1) since it opens new opportunities for trade, business and tourism. On the local level it functions as a medium between such diverse communities and what's more important brings them all together as Singaporeans rather than separated ethnic groups. (Abshire 4) Abshire supports the last statement by mentioning so-called Singlish, a Singaporean Creole language. "It is English-based with the addition of some Malay and Hokkien words and grammar"(Abshire,4). The fact that people created a mixed language for more comfortable interethnic communication shows how willing they are to unite.

3.2 Hong Kong

3.2.1 Historical background

In 19th century Hong Kong was known only as a small fishermen's village however, it was the location that attracted the British – a semi-hidden spot allowing trade with both east and west (Hickey 571). The subject of the trade became opium, which led to the first opium war and signing the Treaty of Nanking in 1848 de facto converting Hong Kong into a British colony (Hickey 571). At the end of the 19th century the British expanded their power into the mainland but this time as an official lease from China (Hickey 571). This step was followed by a massive increase in population which reached about 4.5 million people in 1972 (Hickey 571). In 1997 Hong Kong became part of China according to the Sino-British declaration where the British agreed to hand back the territory when the 99 year lease expired (Hickey 571).

3.2.2 The role of English

The history of English in Hong Kong began long before the colonization (Hickey 570). In 17th century the British were willing to engage in trade with locals primarily in Canton (Hickey 570). In order to interact more clearly a mixture of the two languages – English and Chinese developed over the years (Hickey 570). It was known as Canton English or Canton jargon which later was described as speech of opium and tea merchants (Hickey 570).

For these historical reasons English became so incorporated in lives of local people that it gained status of the co-official language along with Chinese (Hickey 571). The number of people fluent in both languages registered an uncommon growth after 1960s (Hickey 571). On the other hand, it should not be surprising since English played a prominent role in lives of Hong Kong people as a language of media, sometimes education and of course as an intercultural means of communication (Hickey 572).

After joining China, a new language policy was established namely "‘trilingualism’ (i.e spoken Cantonese, Putonghua (Mandarin) and English), and ‘biliteracy’ (written Chinese and English)" (Hickey 572). The result was that English remained an official language but only in restricted areas such as media, means of instruction in English schools and among with Chinese in trade and commerce (Luke 48). As for daily communication it was Chinese that was used among the residents of Hong Kong (Luke 48).

Further development of the role of English describes Wing-kin Vinton Poon in his MSc research dissertation. One of the roles of the language at the beginning of the 21st century "is a tool for attaining social success" (Poon, 3), which Poon justifies by stating that the success of business in Hong Kong largely depends on how fluent the employees are in English (Poon, 3). Therefore the better proficiency level a potential worker has, the bigger are the chances of finding a well-paid job and in the end building a successful career (Poon, 3).

Wing-kin Vinton Poon describes several researches among the younger part of Hong Kong population and he concludes that despite the widespread of English its usage is purely connected with work environment. Such inference implies that English had no social role among the local people, however Poon points out that the researches were focused on high-standard English which does not exclude the possibility for some low-level English to exist among the people. One of the examples that reinforces the latter statement is the existence of

Pidgin English, which differs both phonetically and syntactically from the formal English (Poon 6).

3.2.3 The local population

According to CIA the population of Hong Kong in 2016 is estimated to be over 7 million people, 93 percent of whom are Chinese (USA). However, because of Hong Kong's special status local citizens could and do identify themselves as Chinese and Hong Kongers (Poon 5). The former bears ethnic identity which is reinforced by speaker's ability to communicate in Putonghua or Standard Chinese (Poon 5). Though if a speaker conducts in Cantonese he could be regarded as a Hong Konger, the term which conveys more regional character (Poon 5).

3.3 Philippines

3.3.1 Historical background

In the 16th century there was a conflict between Spain and Portugal over the islands in the Pacific ocean (Hickey 574). Though in the end it was Spain which named newly claimed territory after its heir to the throne, prince Phillip II (Hickey 574). Under the rule of Spain the local population was converted into Catholicism, which remained the main religion long after independence (Hickey 574). In 2015 a research showed that 81 percent of Filipinos are Catholic which makes the country "the home of Asia's largest Catholic population" (L. Lim).

In 1898 the Spanish fleet was defeated by the USA during a short clash between the two countries over the rule in the Caribbean and other Spanish-owned lands (Hickey 575). After signing the Treaty of Paris the Philippines became an American colony until 1946, when the country gained independence and became a republic (Hickey 575).

3.3.2 Local population

The local population speaks about 110 Austronesian languages and consists of several large ethnic groups (Hickey 575). The most prominent group is Tagalog which inhabits the Luzon island with so-called mestizos "those of mixed Filipino and white or Chinese descent" (Hickey 576).

Kreuzer states in his publication that "the Philippines have one of the most wide-ranging laws on indigenous people world-wide" (Kreuzer 40). The aimed group consists of about 20 percent of the whole population including Muslims (Kreuzer 40). They prevalingly inhabit "Cordillera mountain region of Luzon, some islands of the Visayas, and in Mindanao

as well as the Sulu archipelago" (Kreuzer 40). The laws regarding indigenous people state that they are free to use their own means of conflict resolution, justice system, governance, laws, practices, etc. (Kreuzer 40). However, such freedom often results in uncontrollable vigilant killings specifically during elections when these minorities openly support local officials and oppose the others (Kreuzer 40). Furthermore, conflicts between the Muslim community and Christian Filipinos often take part as well.

3.3.3 The role of English

Having come through a period of being an American colony strongly influenced The Philippines in terms of language (Kreuzer 36). At the beginning of the 20th century a group called Thomasites promoted the English language in educational sphere (Hickey 575). The result was that in 1930s about 25 percent of Filipinos spoke English thus the language of instruction in schools and government was changed from the variety of native languages to English (Kreuzer 36).

Later English became an official language of the country along with Spanish which proved to be an intelligent decision since in this case no indigenous language would be underprivileged (Kreuzer 36). However, "within a few years Tagalog, spoken around the capital Manila, advanced to be the national language" (Kreuzer 36) which was badly received by the speakers of other Austronesian languages (Kreuzer 36). In 1987 an agreement was reached in favor for Pilipino, a Tagalog-based language, to be one of the official languages of the country (Kreuzer 36).

According to Kreuzer Filipinos as any other citizens of multilingual countries are using code-switching, a technique of swift transition between several languages while communicating to another person. It is no surprise that in order to simplify or adjust a non-native language, in this case English, a mixture of languages appeared in a form of Taglish – Tagalog and English (Kreuzer 36). The same phenomena could be traced in other countries, which only proves how linked and inseparable the English language could become.

3.4 Malaysia

3.4.1 Historical background

Since the sixteenth century Malaysia has been a point of interest for "three of the European maritime powers, Britain, the Netherlands and Portugal" (Hickey 561). From the eighteenth to nineteenth century The British Empire gained power over the island of Penang,

newly founded Singapore and Malacca which later became "the colony of the Straits Settlements" (Hickey 561). Over the time The Empire spread its territory by taking "Perak, Selangor, Negeri Sembilan and Pahang which became the Federated Malay States in 1895" (Hickey 561). Arguments over Malay Peninsula's territory took place in 1850s, threatening the British rule and trade and the latter "persuaded the rulers to accept British 'residents' or 'advisers' who determined policy in the region" (Hickey 561). Over the nineteenth century the British were slowly taking over Borneo and finally accomplished their mission through "treaties with local leaders to achieve complete control over the territory" (Hickey, 561).

After the Second World War and Japanese occupation the situation started moving towards independence as well as in other British colonies in the twentieth century. What made it even more difficult to maintain the power was the diversity of ethnic groups. "The population of the Malay Peninsula states was roughly 50 per cent Malay, 37 per cent Chinese and 12 per cent Indian" (Hickey 562) where each of these groups had its own religion, traditions and language and so "natural tensions" (Hickey 562) took place.

3.4.2 Local population

The current population of Malaysia in 2016 is estimated to be above 31 million people (The office). "Among Malaysian citizens, ethnic Bumiputera recorded the highest percentage with 68.6 per cent, followed by Chinese (23.4 %), Indians (7.0 %) and Others (1.0 %)" (The office).

During the nineteenth century the flow of Chinese and Indian, especially Tamil, immigrants increased since tin mines, rubber estates and railway constructions were in need of labour (Hickey, 562). The immigrants settled down in towns divided according to their ethnicity and religion, which consisted of a mixture of Muslims, Christians, Buddhists and Hindus (Hickey, 563).

Raymon Hickey elucidates that "different Chinese languages came to dominate in different areas, e.g. Hokkien in Penang, with Cantonese further south in Kuala Lumpur and Ipoh" (Hickey 563), however no pidgin English was devised perhaps because the role of interethnic communication tool was taken by Bazaar Malay (Hickey 563).

3.4.3 The role of English in Malaysia

Several schools where English was used as a main language were established in the nineteenth century in Penang, Singapore, Malacca and Kuala Lumpur (Hickey 563). Other

schools preferred to teach in Malay, Tamil and Chinese, nevertheless in 1957 it was reported that around 6 percent of population affirmed using English daily (Hickey 563). Until 1967 English had a status of the second official language together with Malay, however the National Language Act determined Bahasa Malaysia – a new name for the Malay language as the only official language of the country (Hickey 563).

Such sharp policy resulted in descent in the English knowledge, which raised a concern over Malaysia's economic and trade situation since it required international communication (Hickey 563). That was the main reason why after 1980s English was re-established as a compulsory second language in schools (Hickey 563).

Nevertheless, it is believed that current knowledge of English among Malaysian citizens is far from satisfactory. "A few generations, yes, a few generations, are paying the price 'unable to speak and write in proper English ' because of our education system" (Wai). Wang Chui Wai, the author of the article, provides several reasons for his claim. The most important one is that English is treated as one of many subjects in schools and therefore there is no room or opportunity for more extensive practice. The latter results in reluctance of some employers to hire graduates who cannot fluently communicate in an English working environment (Wai). Unfortunately, it is not only office workers who struggle with the language, even some politicians seem to have inadequate knowledge of English regarding their high position (Wai). Wai also rises a question of making English the language of instruction in schools. He claims that high ranking people in charge of the system are not particularly interested in the proposal since their own children attend boarding schools abroad where the main official language is English or if not, it is at least given a high amount of attention.

It is also important to note that whereas in rural areas the use of English outside the classroom is often an object for ridicule, in middle class families who live in cities it is not an exception at all to use English instead of Bahasa Malaysia or Chinese (Wai). However, the latest tendency among parents from urban areas who want their children to succeed in life is to ensure a place for their child in expensive private schools where English is the language of instruction (Wai). Wong Chun points out the gap between children from the countryside and the ones from the cities and how different the viewpoint upon the language is.

Another major cause of the poor state of English is the national diversity among Malaysian population (Wai). The English language is purposefully put aside to provide

emphasis for the local community language (Wai). The reason for the latter actions is in prevailing cases personal gain of the high ranking officials since "politicians are using nationalism and race to champion communal rights" (Wai). It is very unfortunate as the lacking knowledge of English "cuts across all races" (Wai).

The author compares the current situation with the 50s when he himself attended an English-medium school where children of all races were functioning harmoniously and many friendships were in fact interracial. He believes that by bonding rather than separating people of all nationalities and religions the overall quality of education could be improved as well as the English proficiency.

4 Practical part: Analysis of Southeast Asian Englishes words' in informal context

The Oxford English Dictionary has recently filled its database with new Singaporean and Hong Kong English words which gives them equal rights to be used in any English speech (OED). In this part of the thesis such words would be analyzed in context in order to understand the reason behind the decision to include them in OED. It is a truly interesting question since the newly added vocabulary does not occur in official state papers, therefore all the examples are taken from common magazines, local blogs and websites.

The sources were chosen with regard to their reliability meaning that almost all the articles have an author and a date of publishing. Naturally, the more recent pieces were preferred in this paper, however, due to occasional lack of credible sources those a little out of date were also included.

Firstly, the word was verified in Oxford English Dictionary to provide a starting point of the analysis. Not only the description of the expression was taken into consideration, but also its origin to deepen the understanding of the meaning. After that, the word was searched in regional online publishing such as newspapers, journals, websites in general and blogs. After accumulating a range of sources, only few would be used for analysis due to their reliability. Therefore, a very common publishing which provided context for the word study was a range of newspapers such as The Straits Times, South China Morning Post and The New Paper.

Finally, the expression was compared to a synonym to analyze whether it could be fully substituted by a more familiar word for a native English speaker. The intriguing results could be seen in full detail below as well as in conclusion of each language section.

4.1 Singaporean English

Singaporean variety of English is an extraordinary phenomenon of borrowings from several languages and dialects and it is spoken by approximately six million people (Harbeck). In March 2016 Oxford English Dictionary revealed the list of sixteen expressions from Singaporean English that were officially incorporated in the English language (OED). In this part of the thesis they will be analysed in terms of meaning and usage in local context. Also, a question whether or not some words could be fully substituted by an English synonym would be raised.

Ang moh

Oxford English dictionary presents an explanation of the term as "a light-skinned person, esp. of Western origin or descent; a Caucasian" (OED). The etymology could be traced back in Chinese, where "*âng*" means red and "*mo*" hair, together creating the equivalent for describing a person from the West (OED). Perhaps the reason why a redhaired person became a label for people of Western origin is because in Asiatic countries one would not spot a single redhaired local. On top of that, the word itself is quite convenient being shorter than its description in British English which is probably why it became so widespread it made its journey into OED.

For example in the article about an Australian who was allowed to join a Teochew opera troupe she is not referred to as a foreigner but as an ang moh: "A lawyer by training and writer by passion, this svelte and smiley Australian from Sydney is the first *ang moh* to join Singapore's oldest Teochew opera troupe: Lao Sai Tao Yuan" (Lizeray). In this case ang moh seems an appropriate choice in order to stress that the new member is a light-skinned person, thus giving the matter higher importance. The term "foreigner" could not possibly deliver the noteworthiness of the momentum owing to the fact that it could mean a Chinese or another person from Asian countries. The word proves its usefulness in the extract from a publishing where a man who has been robbed described a suspect as "a skinny ang moh kia about 6+ ft tall" (Cheng).

Another example would be a headline from an online newspaper "The ang moh chef who goes to the wet market every morning" (S. Lim) which catches attention of a reader by specifying that the chef is of Western origin. Further contrast is attained by using another SE word "wet market" thus emphasizing the uncommonness of the situation.

Char siu

Oxford English Dictionary provides the following description of this Cantonese delicacy: "roast pork marinated in a sweet and savoury sauce, typically served sliced into thin strips". A blog DanielFoodDiary depicts the speciality in a way that would make anyone go hungry namely as chunk of char siu dripping with fat and sauce that will melt on your tongue (Ang).

The term seems to have gained fantastic popularity among the people since there are food guides fully dedicated to Char siu. One of them on a Sethlui food blog even includes the meal in a so-called "holy trinity of roast meats done Hong Kong Style"(Chee) among Siew

Yoke and Siew Ngap, roast pork and roast duck respectively. The two are indeed popular among the locals and it is not unusual to purchase the meats from a specific vendor, who gained popularity by its roast delicacies as for example Hua Ting (R. Tan). Nick Chee also adds that in some cases the vendor is so popular that the dish is completely sold out "sold out before lunch hour is over" (Chee). An article on ChinaSmack website about translating the names of Chinese meals into English suggests that sometimes it is better to "keep the original name but in romanized pinyin" (O). The latter is exactly the case of char siu, which embraces a whole range of details giving it unique taste and texture instead of a flat term "barbequed pork" usually made on the backyard grill.

Chilli crab

The term originated in Singaporean variety of English meaning "crab cooked in a sweet and spicy gravy containing red chillies and tomato" (OED). Despite the source of the word, the meal has its admirers in the adjoining Malaysia as well (OED). The dish is often considered one of the Singapore's national foods and some restaurants take pride in preserving the original recipe despite being too spicy for the foreign tourists (Naleeza, 150).

The reason for adding the name to OED is in its history, when Madam Cher Yam Tian prepared the first chilli crab for her husband in 1950s (Tay, "Roland"). The dish had a tremendous success among the relatives and so she started selling it on the street (Tay, "Roland"). Gradually pushcart developed into a small restaurant and as for the meal itself it started gaining national popularity (Tay, "Roland"). This is why it has such significance among the local people and thus deserved being added to the list.

Chinese helicopter

English is widely spoken in Singapore even in families among the citizens, however it is no exception for educational institutions to use Chinese as a medium of instruction and teach English as a second language. It is hard to tell whether such approach is more effective than using English as a language of instruction rather than treating it as a formality. The latter method seems quite peculiar since English in Singapore is "the official language of business and education" (Editor). Graduates from Chinese schools often fall behind in terms of English communication and therefore could be ridiculed as Chinese helicopters (OED). Perhaps the parallel was drawn between the hovering of a machine and the fact that such person would be quickly spotted due to his lack of proficiency in English. Another explanation is that the term developed from the mispronounced phrase "Chinese-educated" (Kam).

The act of adding this particular word to Oxford English Dictionary raised a series of protests among Singaporeans who describe it as "degrading and insulting" (Kam). In addition, an official petition was signed in order to remove the term from OED as it may give an impression that its usage is acceptable "when actually it is insensitive and highly derogatory" (Kam). However, there are several opinions on the matter and of them is that the offenders are very unlikely to have high proficiency in English and so to say, Chinese (Fah). Therefore, it is very probable that so called Chinese helicopters at least speak better Chinese than the name-callers (Fah).

Another point of view is that such term never existed in Singaporean English, which seems unlikely since there are still schools where Chinese is a primary language of instruction (Ong). Nevertheless, the author comments on the occurrence that "Chinese helicopters are a dying breed" (Ong).

Hawker centre

A Singaporean English term "hawker centre" therefore takes the best from the two worlds and describes a place with an immense amount of food stalls and a sitting area for hungry customers (OED). An interesting combination of the two quite opposite domains – a street stall and a shopping centre. On the one hand "hawker" brings the feeling of not entirely sanitized food vendor standing in a thick steam from pork buns shouting out an advertisement for his goods and stirring egg noodles in the meantime. On the other hand, a cool spotless shopping mall where one can stroll along inviting shops choosing the one to spend his money in.

Perhaps it could be described as a food market which often includes street food stalls, however the difference is that the former also sells groceries, meat, fish and other raw foods. Hawker centres are famous for their inexpensive and delicious meals which attracts crowds thorough the day (David). An interesting fact that shows how much food means for Singaporeans is the awarding of hawker stall Hong Kong Soya Sauce Chicken Rice And Noodle a Michelin star (Wanshel). The occurrence was the first one in the history of Michelin guide (Wanshel).

Killer litter

As the name suggests it is a type of litter that happens to be lethal. The reason for that is because it falls from high buildings therefore endangering the nearby pedestrians (OED).

There are registered accidents due to "killer litter" that took place in Singapore, for example in January 2016 an elderly man threw out several things from his eleventh floor flat thus damaging the cars below (Kok). The problem reached its high point when in Jalan Kukoh area in Singapore a campaign was launched by Jalan Besar Town Council to hinder further littering from high rise blocks of flats (Kok). According to the National Environmental Agency there were 2800 reports on the same minor offence in 2015 (Kok). Unfortunately, some of them led to the worst possible outcome as for example in 2015 when a woman called Mahani Abdullah was hit by a bicycle wheel on her head (Pak). The term seems to have emerged from the solid ground of proof that litter thrown from high rise buildings could indeed be harmful and in some cases - fatal.

Lepak

Oxford English Dictionary offers two word classes of the word "lepak" namely a noun and a verb. Both of them bear the same meaning – relaxing or loitering (OED). The etymology of the term cannot be fully traced since it has roots both in Singaporean and Malaysian English (OED). However the expression seems to be widely spread among the local population as it is frequently used as a hashtag on various social networks.

The term carries a more general meaning which could be translated several ways depending on the context. For example, if one would suggest to do an activity rather than lepak on the beach it could mean sunbathing or lying on a deck chair (B. Lee). Although if some offers to lepak together this weekend, the term gains another meaning namely "to hang out" or "spend time together". This way a person can express himself freely even when he does not have any particular activity in mind or perhaps cannot choose between "hang out" and "wander aimlessly".

Shiok

Although the term has expanded among the citizens of Singapore, its origin lies in Malay (OED). "Shiok" therefore is a borrowing which is exclaimed in appraisal or admiration or in other words it is a synonym for "cool" or "great" (OED). The word is also used as an adjective to identify whether some experience or item appealed to a person.

An example of such usage would be a reaction of an interviewed woman on a new item on the menu, on which she commented as "it wasn't so shiok" (Queues Form at McDonald's). Adding an emphasize "so" seems to be quite popular and frequently used, even

if one talks about going to a supermarket. It is a local mark which distinguishes Singaporean English from other variations and their typical exclamations or expressions of surprise such as "blimey" or "crickey". What is more, some foreign guests or celebrities use the term to gain acknowledgement among the local population as for instance Yuan Jin, who described her favourite meal as shiok (Curry is simply).

Sabo

The term is yet another example of a word which could represent two word classes such as noun and verb (OED). However, unlike "lepak" it was not borrowed from local language but formed by shortening the word "sabotage" (OED). As for the meaning it remained closely related to the indigenous one that is "the action of intentionally causing inconvenience, trouble, or harm to others, esp. to gain a personal advantage" (OED). Nonetheless it would be implausible for Oxford English Dictionary to include "sabo" to its database if it did not have an added Singaporean meaning. And so apart from the mentioned one it can also convey a definition of playing pranks or tricks (OED).

In Singaporean English there is an expression synonymous to "prankster" and that is "sabo king" (J. Lee). The reason for using "sabo" instead of "prank" is perhaps in easier pronunciation. As mentioned above, Singaporean population is prevalingly of Chinese origin and pronouncing the /r/ sound frequently causes troubles (Hayeck). As a result, simple "sabo" effectively substituted intricate "prankster".

Sotong

A borrowing from Malay which made its way into Malaysian and Singaporean English meaning "squid" or "cuttlefish" (OED). The situation is similar to "chilli crab" mentioned in this list thus being a local delicacy preserving the original name. What is more interesting is how "sotong" may also function as a term for a person with a little sense of direction (Chiang). As Irving Chiang states in her book: "In our culture, it is pseudonym for being very "blur"". Thus the expression "blur sotong", which could be used for example to describe a person who stands in the middle of a moving crowd which would disregard him immediately (Foo).

Blur

The term is frequently used together with "sotong" in order to emphasize the person's condition. Since "sotong" could denote a disoriented person, Singaporean English word "blur" adds such meanings as "unaware", "slow in understanding", "confused" or even "ignorant" (OED). It is also often used with a verb for example in the phrase "act blur" which could mean "acting confused". It is not unusual to use the phrase in connection to people who cause road accidents as for example in the article on Goodly Feed where a woman "blur-like-sotong" (Tibok) misunderstood an insurance's request (Tibok)

If one looks at the indigenous meaning of the English word "blur" one could draw a parallel with the newly coined meaning since both of them describe something without appropriate sharpness. A blurred photograph lacks clarity just as a "blur" or "confused" individual lacks more specific instructions or explanation.

Teh Tarik

The term borrowed from Malay as well as the drink itself is essentially sweet tea with milky foam (OED). It is a fact that Singaporeans love food, it is their passion and pride (Epstein). Teh tarik is yet another example of local specialty that found its way into Oxford English Dictionary. The froth at the top is achieved by pouring the liquid from one cup to another which also helps cooling it (Teah). However, one has to know where to look for a properly made teh tarik or otherwise will be served a substance resembling "condensed milk in dishwater" (Tay, "How to make"). Although that does not mean that the tea has only variation, vendors frequently sell teh halia, a ginger version, or simply teh o peng, a sugared ice tea (Rogers).

Wah

Wandering in Singapore one might hear an emotional exclamation "wah!" from local citizens (OED). The expression indeed is used to show admiration or encouragement and is often used at the beginning of the sentence (OED). Also it is quite usual to add the mentioned above "shiook" to add further emphasis thus creating a phrase meaning "wow so cool" or similar. A famous blogger Wendy commented in one of her articles that being a diplomat is "Wah, so shiook" (Yan Yan). Nevertheless "wah" is not a Singaporean invention, the same expression could be traced in other languages as for example in Chinese, Malay, Hindi, Persian or Arabic and Urdu (OED). Such etymological fact indicates the expansion of the term thus giving it enough significance to be acknowledged by Oxford English Dictionary.

Wet market

The expression is a typical name for a market in Singapore with fresh produce, fish, meat and other goods (OED). There used to be a great amount of them thorough the country but in recent times they were substituted by modern shopping malls (Wang). However, some of them are still functioning and attracting both local and foreign shoppers (Wang). For example, Tion Bahru market added fresh Western produce to attract expats living and working in Singapore (Wang).

Wet markets are well-known for their quality, so if one wants to buy first-class food for less money it is a perfect place to do so (DeWolf). The locals are purchasing goods on these markets exactly for reason mentioned above, however the places also function as a tourist cultural attraction (Norell). The attribute "wet" perfectly describes the market's greatest advantage and that is incredible freshness of the sold produce. Also the term might refer to fish sellers because of the melting ice and frequently washed floors.

HDB

According to Oxford English Dictionary it stands for "Housing and Development Board" which refers those public housing estates that are built and administered by Singaporean government. The acronym is frequently used as an attribute of "resident" or "flat" as mentioned in the examples below. In 2010 "the Housing and Development Board was conferred the UN-Habitat Scroll of Honour Award - the most prestigious human settlements award in the world" (M. Tan).

Singaporean government managed to provide housing to the vast majority of its residents and made house renting or ownership more affordable to the population (M. Tan). The proof lies in statistics where 15 000 couples annually purchase a housing (M. Tan). One of the reasons why HDB apartments "remain within reach of the majority of Singaporeans" (M. Tan) is because they are subsidized by the government (M. Tan). Despite the affordable price, the flats are believed to be very unsightly (Young). Christabel Young, the author of the article on The Smart Local disagrees with such presumption and provides inspirational photos of some HDBs in order to refute the widespread opinion (Young). HDB flats are a perfect example of many affordable housings around the world such as prefabricated houses in Czech Republic or communal flats in Russia.

Conclusion

Although Singlish is a point of interest for foreigners and a medium of communication for locals, Singapore government fights a war against it (Harbeck). The major problem according to the state is that Singlish does not contribute to business, especially on the international level and to add more, it diminishes the importance of "good English" (Harbeck). However, supporters of Singlish claim that it is national heritage and pride, and therefore should be promoted as a part of Singapore culture (Goh). The reason behind such affirmation is belief that it is time for Asian countries to gain confidence in their own practices and stop viewing Western civilization as superior (Goh).

Nonetheless, in 2000 Singapore government promoted a campaign against Singlish "called the Speak Good English Movement" (Harbeck) which was aimed to suppress the use of local variety of English and highlight the importance of the "good" English (Harbeck). Some experts believe that it is inevitable for Singlish to be abandoned if the country wishes to "to become a global economy" (Harbeck).

It is indeed a question whether renouncing a part of local identity would help Singapore in its way towards economic growth. After all, fighting its own uniqueness might lead to irreversible consequences.

4.2 Hong Kong English

Not only Singaporean English but also Hong Kong English words were introduced to Oxford English Dictionary in March 2016 (OED). The former British colony holds the reputation of being bi-lingual, however, it might not be entirely true (Lhatoo). It is a fact that the level of English is quite high in comparison to other Southeast Asian countries, but the city is far from achieving the same widespread literacy as in Singapore (Yeung). Nevertheless, a variety of Hong Kong English does exist and the following list of newly coined words proofs its importance in a global world of the English language (Hickey, 570). The words will be examined in genuine context of blogs, newspapers, websites and journals in order to apprehend the actual meaning.

Compensated dating

The term also popular in Japan as "enjo kosai", which describes an act of exchanging luxury items or financial compensation for sexual services or companionship (OED). In Hong Kong the expression is frequently connected to teenage girls willing to provide companionship in return for expensive gifts or money, but unfortunately there are so called

"compensated daters" who struggle to earn for a living providing the above mentioned services (Time Out).

The problem usually involves young female adults with low education since the job market is aimed for college graduates therefore leaving a small choice for a large part of population (Time Out). A girl does not necessarily starts doing compensated dating straight away, sometimes she is lured into the business by photo shoot offers from private studios (Compensated dating). It always carries a risk of being misused or in the worst case, murdered. The latter indeed happened in 2014 as reported in China Daily, when a young woman's body who was involved in modeling and compensated dating was found in a plastic bag (Man arrested).

Dai pai dong

Dai pai dong is another name for a food stall, sometimes with a tiny sitting area (OED). The name translates from Chinese as a "restaurant with a big licence plate" (Whitehead) unlike the size of licences of other street food merchants (Whitehead). According to Priscilla Yu these diners used to be the most prominent feature of Hong Kong's food culture.

The practice started after the WWII when relatives of war servants were given the licences in order to earn money for a living and the first stalls quickly gained a reputation of a cheap place to eat and talk after work (Whitehead). Despite embodying the true essence of Hong Kong dai pai dongs are now at the verge of extinction with the number dropping below thirty if counting those with non-renewable licence (Yu, Whitehead). The reason for that were the government measures against these food stalls due to noise and traffic obstruction (Whitehead). It was decided to move dai pai dongs into a more "controlled environment" (Whitehead) and so a financial refund was offered to those who would transfer the ownership into government's hands (Whitehead). On the optimistic note it was admitted that dai pai dongs indeed represent tradition and so the laws regarding them became less strict and even a financial contribution was offered to some of them in order to modernize the establishments (Whitehead).

Kaifong

A borrowing from Chinese which describes "an association formed to promote and protect the interests of a neighbourhood" (OED) as well as a member of it (OED). The matter

was known thorough the history as a voluntarily organization aimed for helping and managing the group of people living in one neighbourhood (Nienoff 248). Unfortunately, during the Japanese occupation kaifongs ceased to exist, but in 1950s there was an attempt of their revival under the lead of Social Welfare Office (Nienoff 248). The latter endeavor succeeded and thus kaifongs gained an official power under the full name of "kaifong welfare association" (OED) (Nienoff 249). The idea seems to be working as there will always be socially active people willing to spend their time for community's sake.

Guanxi

The term consists of two Chinese words namely "guān" which translates as "to involve" and "xì" - to relate to, therefore guanxi stands for useful connections of a person within society (OED). In China those mutually beneficial interrelations play an important role in people's lives (Hope). Guanxi may look unacceptable and suspicious for the Western world, especially in terms of business, nevertheless the word itself does not bear a negative meaning in Chinese environment (Hope). According to Joe Baolin Zhou, chief executive of Bond Education Group, one cannot expect making profit without having close relationships with the people who may influence his career or establishment (Hope). Not only business is affected by these relationships but also common people who want to proceed the queue into government establishments more quickly.

An article on South China Morning Post depicts a situation when an elderly man was expected to wait several years for a place in local hospice (Zhang). Luckily, his daughter was able to shorten the expected wait time "thanks to a good guanxi there" (Zhang). Guanxi seems an appropriate choice for adding to Oxford English Dictionary in June 2016 as it summarizes the explanation in in one word. Perhaps that is the reason why it was used in well-known publishing such as Forbes which dedicated a whole article on the expression and commented that "those who tout their China guanxi usually do so because they have little to say about their expertise or experience" (Harris). The Huffington Post on the other hand believes that guanxi is what presents you in the world of business, "your values and your character and ethics" (Dramer).

Lucky money

A small amount of money which is presented to friends and family during the celebration of The Lunar New Year in China (OED). The festivity has a special place among

the holidays and is connected with a range of customs (McKirdy). One of them is to give friends and family members a red envelope with a sum of money in order to attract good fortune for the next year thus the expression lucky money (McKirdy). However, a small gift is always welcomed by Chinese and that is why high school exam takers were each gifted a small amount of lucky money (Students Receive). The modern way to follow the tradition is to send the sum via the internet or a smartphone application, which became extremely successful during 2014 Lunar New Year (McKirdy). Lai see, a Cantonese word for lucky money represents a huge part of Chinese culture and as McKirdy states in his article it is a pleasure to see the old custom harmoniously coexist with modern technologies.

Sandwich class

Sandwich class includes a large part of Hong Kong's society who an income enough to cover the lease but not enough to become owners of a real estate (OED). They are therefore positioned in a hopeless situation unable to raise their standard of living to a proper middle class and at the same they are not poor enough to ask for financial help from the government (Tao). The term sandwich depicts how squashed the people feel in the reality of the situation.

There is also an issue of retirement of sandwich class and how they will provide for themselves since the options do not look optimistic and again, they are not poor enough to legibly require assistance (Yeh). The property prices are one of the highest in the world thus automatically giving the property owner a middle class status among with a reputation of a wealthy proprietor (Tao). Li Tao suggests that perhaps middle class has not existed at all and was invented in people's minds by means of clever marketing as "post-war American dream" (Tao). He also gives an example of Britain's middle class which is indicated by an individual educational background rather than the amount of property thus lightly ridiculing the idea of Hong Kong's middle class (Tao).

Milk tea

A dainty found on the streets of Hong Kong made of strong tea with milky foam (OED). Milk tea culture in Hong Kong could be compared to coffee one in the Western countries (Nosowitz). It is a "potent nostalgia-infused caffeine hit" (Mannering) that helps Hong Kongers stay concentrated and active during the working hours (Mannering). This fragrant beverage made of a blend of black teas with evaporated milk is of central importance in Hong Kong food culture (Nosowitz).

It also often called "pantyhose tea" because of the brewing method which involves a sock-like fabric containing tea leafs (Goodwin). Although milk tea indeed originated in Hong Kong, the initial idea was borrowed from the British during the colonial period (Goodwin). Other varieties include black tea with condensed milk which gives the drink a distinguished sweetness or ice milk tea served cold in a tall glass (Goodwin). It is a primary choice of beverage for the locals both in summer and winter (Fancy a cuppa?).

Yum cha

A term of Chinese origin which translates as "drinking tea" and usually describes a Hong Kong version of brunch (OED, Liu). However, yum cha has a range of specific features that distinguish it from a Western brunch. For example, it includes eating a variety of dim sums or steamed buns along with delicious green tea poured from a large hot pot (Liu).

A whole list of etiquette rules is built around it that only adds more to the singularity of the custom. For instance, one has to wash his cup and utensils in a hot tea that is provided by the restaurant (Wong). There are two ways to order dim sums, one is to pick a basket full of steaming buns from the cart that is pushed around the place, another is to order from the menu by ticking the chosen items (Wong). Other rules include instructions how to ask for the bill or thank the person who poured tea in one's cup, which is done by simply tapping two fingers on the table (Wong). It is yet another example of Chinese tradition which gives the culture its uniqueness and perhaps a note of mystery.

Shroff

Although Oxford English Dictionary included the term fairly recently as a depiction for a person involved in banking or generally money, it does not seem to be widely used among the people (OED). The origin of the word is linked to a Parsi family from India who moved to Hong Kong in 1800s (Bland). They were involved in money transfer business and soon the family name became a common noun for a banker, cashier or anybody connected with money (Bland). Shroff is not used in a daily speech nor stands for a cashier anymore, however the expression is still used in relation to government (Bland). Lisa Lim, a professor at the University of Hong Kong, believes that the word slowly becomes an archaism since the younger generation is not even familiar with it (Bland). The word indeed seems to have lost usage among the people for there are not enough sources to provide examples from. Perhaps it

used more widely in a common speech, but as for written evidence the last one dates back in 2007 in a Hong Kong edition of Lonely planet (OED).

Sitting out area

A Hong Kong English expression characterizing a public space in a city with places for sitting and spending time outside (OED). The planning department of Hong Kong is aiming to provide the local citizens with green areas for recreation and leisure such as parks, gardens, sitting out areas and promenades (Ling). A study was conducted in order to maximize the effectiveness of the mentioned places in an urban Hong Kong (Ling). Unfortunately, there are not many sources which could be used to describe the expression, however the Green Lane Sitting Out Area seems to have been renovated and added a special path for runners (Hidden Field above).

Siu mei

Siu mei is a method of cooking different kinds of meat in a rotisserie oven in Cantonese cuisine (OED). In the oven meats are finished before selling, but at first they are covered in sauces and spices according to the variety and after that an individual method of preparing is chosen (Dee). A typical siu mei shop is a small space filled with succulent roasted meats and it is usually situated on streets with a high flow of people passing by (Dee). One has only few options in such shops, namely a portion of meal alone or with rice on side (Cantonese roasted meat). In the Western countries one is familiar with chicken on skewer but in Hong Kong it is typical to witness duck, goose and pork in one rotisserie oven (Dee).

Conclusion

Hong Kong English is a controversial topic not only on its native territory but also worldwide. A recent survey conducted in order to test the English proficiency of Hong Kong citizens showed that only around six percent command the language well (Cheung). However, the news did not cause a national panic and one of the reasons why could be that over eighty percent of questioned people believed in existence of the unique variety of Hong Kong English (Cheung). What is more, one of the frequent job requirements is "effective communication" (Cheung) in English, which does not focus on native-like command, but on general comprehension (Cheung).

The importance of Hong Kong English is further emphasized by a project Kongish Daily, which publishes news in Chinglish (Cheng). The project attracted wide attention of audience speaking both Cantonese and English, whose numbers are quite high (Cheng). What is more interesting is that the occurrence raised popularity of a truly Hong Kong variety of English namely Kongish, separating the island in linguistic terms from the mainland and its Chinglish (Xueying).

The situation is therefore similar to Singaporean one, where protectors of cultural identity promote local variety instead of unrealistic, for Cantonese speakers, standards of "good" English, especially in terms of pronunciation (Xueying). The idea of speaking confidently in Kongish rather than be ashamed of not fulfilling standards dictated by remote West does have its own logic and beauty.

4.3 Filipino English

A Filipino Danica Salazar, an employee at Oxford English Dictionary, was conducting a research on English words that took the opposite meaning in the Philippines (Papa). In 2013 she proposed to include several expressions frequently used by Filipinos in their English speech such as "presidentiable" and "senatoriable" (Papa). Salazar believes that Oxford English Dictionary represents a worldwide history of the language and therefore should include words from the new varieties of English (Papa). Her main objective however remains an official publishing of the "Philippine English dictionary by the Oxford University Press" (Papa) thus introducing a peculiar mixture of American, Spanish and Malay to wider audience (Papa).

Danica's efforts were not in vain since in June 2015 OED indeed included a list of thirty-five words of Filipino English origin (OED). In this work they will be analysed in the context of local or international publishing in order to understand the basis for their incorporation.

Advanced

Advanced in Filipino English is a perfect example of an added meaning to an English word. While in RP the term is synonymous to "increased" or "raised in amount", in FE it is used to depict a "time ahead of the correct time" (OED). A Filipino indicated the curiosity in the article about time changing in the Philippines that "their clock is advanced 10 minutes" (Ward). From the point of view of non-native English speaker the expression does look

acceptable while describing time. After all, the word does mean "increased" which could be interpreted as the right adjective for the mentioned circumstances.

Bahala na

A borrowing from Tagalog, which embraces a whole philosophy or even life approach (OED). The latter essentially consists of resignation with one's destiny or in other words, "leaving everything to the hands of fate" (Vaflor). This passive strategy prevents the Filipino population from overstressing, but at the same time it could hide possible dangers. One of them is community's belief in their helplessness which leads to the absence of "collective action" (Vaflor) on a national scale (Vaflor). Another is also found in the article by Marcus Vaflor and that is a tendency to forget the crimes committed by preceding leaders.

An interesting fact about word's etymology is that it was derived from the name of an ancient Filipino god Bathala, therefore making the phrase similar to Muslim's inshallah – god willing (Phils). From a certain perspective it could be seen "as a fatalistic submission or a form of avoidance of responsibility" (Phils). However, sometimes people use the term as encouragement when in need to overcome obstacles (Phils). The question remains whether bahala na contributes to the lives of locals or functions as a pretext for passivity.

Balikbayan

A tagalog noun which consists of two roots, namely "balik" – "to return" and "bayan" – "home" (OED). The term refers to Filipinos who have lived for some time abroad and currently visits his family or returns permanently to his native country (OED). In 2013 there were more than 10 million Filipinos living abroad in countries like USA, Canada, UK, Malaysia and others (Buaron). Returning to homeland is indeed a big event for family and friends, which is often celebrated by throwing a feast in honor of balikbayan (Buaron).

An interesting fact about Filipinos living or working abroad is that all of them ought to send home so called "balikbayan boxes" (Russel). It is a huge parcel filled with dozens of items such as toothpaste, shampoos and lotions, clothes, chocolates, de-lata or tinned foods, sometimes even tissues, cook wares and glass (Russel). Judging by the content one might suppose that the Philippines is a poor country where the above-mentioned products are scarce. Perhaps it would not be far from the truth since Philippine peso "is at a seven-year low and rounding out its worst month since May 2010" (Liau). The fact that the custom of bringing a

balikbayan box does not weaken might serve as a proof of neglected economic situation in the country. But then again, it could be a symbol for generosity and thoughtfulness (Russel).

Carnap

Carnap is an example of a word formed within English language using a combination of two words – "car" and "nap" (OED). The general meaning is to "carjack", however there is another slightly different one described in an article in ABC news (OED). A fraud has been spreading across the country where a victim of a car accident was presented with an astronomical bill from smash repairers (Taylor). To add more, the owner could not access the car unless he fully paid the repair costs (Taylor). Such occurrence took place in May 2015 where it took over five month of negotiations using a lawyer to return the vehicle (Taylor).

Carnapping became such a threat that government introduced an anti-carnapping law (Ager). It includes rigid punishments and is expected to bring car owners safety reassurance (Ager).

Halo-halo

The Philippines national dessert served in layers that is gaining popularity beyond the archipelago (Abad-Santos, OED). What makes it different from other desserts is presence of chickpeas and beans (Abad-Santos). The delicacy is served in a tall glass in layers of fresh fruit, cocoa, shaved ice, evaporated milk, rice and a local variety of ice cream called ube (Abad-Santos). The dessert is popular among the Filipinos for being cool and refreshing, which is quite understandable since they live in almost never ending tropical heat (Gunde).

The word itself could be translated as "mix-mix" despite being served in separate layers (Gunde). The reason for such name is that the ingredients ought to be thoroughly mixed before indulging in the delicacy (Gunde). People tend to have mixed feeling about halo-halo because of contradictive components (Gunde). It is indeed hard to image how such a mixture could taste delicious and even harder to understand how it could have passed as a dessert. Nevertheless, it does deliver something different to our taste buds and perhaps one day halo-halo would be fully appreciated among the masses.

Kikay

According to Oxford English Dictionary kikay is a woman interested in beauty and fashion. To present herself as a such a woman or girl needs her kikay kit, or simply a bag full

of beauty products (Sanchez). Kikay is also a synonym for high fashion, which Zandy Wiedman is successfully selling at low prices in her boutique (Kikay means).

The Filipinos are known for being almost obsessed with beauty (Dancel). The fever started in 1969 when Gloria Diaz won a beauty pageant uplifting national pride to the levels of euphoria (Dancel). Henceforward an enormous number of beauty contests erupted in more than forty thousand barangays or districts, including competitions for "straight and gay men and women, for transgenders, transexuals and cross-dressers, for little girls and boys, and for housewives and grandmothers" (Dancel). Therefore, it is now wonder that kikays play a massive role in Filipino culture and daily life.

Pan de sal

A type of bread roll usually eaten during breakfast across the archipelago (OED). Almost every country in the world has its national bread, either as a white loaf, flatbread or roll. The Philippines, unfortunately, are an exception, but there is one applicant for the title – pan de sal (Shah). It is a soft roll which could be translated from Spanish as "salt bread", which is peculiar since it contains a distinct sweetness (Shah).

The roll is roughly the size of a chicken egg, but it is said that there is a tendency for minifying and perhaps one day it will be a size of a quail's egg (Arnáiz). Pan de sal an affordable bread which is eaten on daily basis thorough the whole country (Shah). It is a yet unofficial national breakfast food typically served along with ham, eggs, bacon and cheese (Have a Hearty). Despite the high position in people's food habits, pan de sal is slowly facing substitution by other breakfast dishes both foreign and local (Arnáiz). But until then, it is a food stamp that once again gives Filipino cuisine its own charm.

Salvage

A derivative from a noun this verb has a special meaning in Philippine English, namely arresting and executing a suspect without trial (OED). Such occurrence was taking place in the Philippines since July and resulted in more than three thousand six hundred deaths (Lamb). The Filipino president Duterte justifies these killings as measures against drug dealers, which alarms international organizations such as the United Nations, Amnesty International and Human Rights Watch (Lamb). However, before the official revealing of who was behind the massacre, Duterte stated that he "would happily "slaughter" three million drug addicts" (Lamb). The above-mentioned events are in contrary to a statement by

Presidential Chief Legal Counsel Salvador Panelo published in July 2016 that salvaging goes against the law and thus would not be executed under the presidency of Duterte (Summary executions).

A research by Nathan Ela suggests that the term shares the same value as the word "savage" and that is being or acting uncivilized. Salvaging therefore means killing on spot and throwing the body into the sewers afterwards (Lamb). Such barbarous act under any circumstances cannot be compared to clean terms as "extrajudicial killing" and "summary execution" (Ela).

Suki

The word could be used separately or to describe a customer and a seller in a context of trade (OED). Etymologically suki comes from Hokkien and signifies "'owner and guests' and 'shippers and customers'" (Paska). When the two have suki relationship it means that both are interested in doing business with each other and therefore a buyer would expect good quality products, lower prices and more personal approach from a vendor who would meet the expectations in exchange for loyalty (Swedberg 23). In the Philippines suki is viewed upon as a serious unwritten contract beneficial for both sides which means that cancelling one would not be an easy matter (Paska). If a relationship is interrupted from a customer's side it could throw a shade of bad reputation on the seller that would affect a social aspect of his or her life (Paska).

Suki is understandably a part of trade in wet markets or small businesses where personal contact plays a huge role, so one would not expect any benefits after purchasing goods from a chain store or supermarket (Paska). Interestingly enough, the latter establishments offer their own suki in a shape of a small plastic card (Paska).

Conclusion

Philippine English is generally acknowledged as a dialect, despite the fact, that it did not involve the traditional way of dialectalization (Malicsi 29). It has developed through time due to the lack of native English speakers, whose role was taken by "Filipino second-language learners trained by other Filipino second-language learners" (Malicsi 29).

In spite of having wide access to native English teachers via the Internet, the local educational system prefers sustaining Philippine English variety, or to use the appropriate

term, Pinoy English (Malicsi 29). However, there is another opinion on the matter that it is essential to attract foreign English teachers to the Philippines in order to raise language proficiency and thus improve the economic situation of the country (Cabigon).

The stakeholders claim that English-speaking workforce is necessary not only for the local economic uplift, but also for the whole Asian region (Cabigon). Therefore it is a question whether Pinoy English would have a chance for standardization under such pressure from the job market and government stakeholders.

4.4 Malaysian colloquial English

There are several easily confused types of English in Malaysia, one of them being Malaysian Standard English used for official and international communication and the other one, Malaysian colloquial English, used for daily matters and referred to as simply Manglish (Ismail). Also, there is a third type called Malaysian English, an unofficial medium for business communication (Ismail).

Despite the similarity of the names, the three of them represent its own variety of the English language, sometimes mixed with local languages and dialects (Ismail). For example, MSE is very similar to standard English whereas Manglish is a cultural phenomenon that could be compared to Singlish and is absolutely incomprehensible for foreigners since it incorporated vocabulary from Malay, Chinese and Indian (Z. Lee).

In this part of paper the latter presents the point of interest since Oxford English dictionary has included several Manglish words in its September 2016 update (Tam). These words will be analysed in context of Malay newspapers, journals, articles and other writings in order to comprehend their meaning and ways of usage.

Rendang

A Malaysian beef specialty slowly cooked in spicy coconut curry (OED). The dish is typically served during celebrations or to honoured guests since the cooking method is quite laborious and lengthy (Yin). According to the author of the article Mandy Yin the secret of a perfect rendang is "balancing salt, sweet, sour and chilli heat" (Yin).

The dish was broached in classical Malay literature and thus has been known since 1550s (Herman). Not only the recipe itself has been passed along the centuries, but also the four philosophies connected to it (Herman). The first one describes a symbolic meaning of meat that is the chiefs of West Sumatra (Herman). The second examines coconut which is a symbol of intellectual (Herman). The third philosophy speaks about chillies and depicts them as representation of scholars (Herman). The last one, spices, includes all the people living in a tribe under the rule of the mentioned leaders (Herman).

It is apparent, that rendang has deep roots in history of nowadays Malaysia and its neighbour Indonesia and therefore represents a unique term prominent enough to be included in Oxford English Dictionary.

Mamak

A food stall serving various foods and drinks popular in Malaysia (OED). The term seems to resemble early mentioned hawker centre, however, there are a few differences that make mamak a unique Malaysian phenomenon.

The term itself means "uncle" and was brought to the country in 19th century along with Indian Muslims interested in trade (A. Lim). These mamaks slowly gained acknowledgement among the local population partly thanks to shared religion and quite soon the two started to mingle (A. Lim). The newcomers introduced their dishes such as roti canai, mee goreng, nasi kandar and already mentioned teh tarik, which later became an inseparable part of Malaysian food culture (A. Lim).

Today mamak stalls are owned by a range of ethnic groups who serve cheap and delicious food almost all day long (Why the Mamak). It is a distinctive feature of Malay culture which dates back to Indian immigrants' arrival and plays an important role in people's lives.

Bodoh

According to Oxford English Dictionary "bodoh" could be used as a synonym for "stupid". An example of this usage could be found in the article concerning political situation in Malaysia where Malaysians were called "'bodoh dan bahlol' for not playing ball with the Chinese then" (Mukhtar).

The term could be also used under different circumstances, for example while discussing brain potential in mathematics and what is the reason that "made us bodoh" (Mokhtar). Also, it describes a person who failed to appease another person or simply could not manage the situation well enough (Zunail).

Thus the wide meaning of bodoh granted it to enter the row in Oxford English Dictionary among other expressions meant to highlight one's intellectual incapability.

Aiyah and aiyoh

Both of the expressions are used as an outcry under various circumstances which influence the meaning of the utterances (OED). While "aiyah" could be heard while a person expresses joy or even sneer, "aiyoh" is associated with pain and fright (Aiyah! 'Aiyoh' Makes).

The origin of the words is in Mandarin and Cantonese, however, it is interesting to note that the expressions are frequently used not only in Malaysia and Singapore, but also in South India (Chronicle). One can only ask "Aiyah, who says Manglish is low class?" (Tam), as one has yet another officially confirmed utterance to express dismay, shock or delight.

Char kuey teow

A Malaysian rice noodle stir fry prepared on wok on high flame, typically served in hawker centres (OED). The origin is credited to Guangdong province in China, where it started as a humble meal for common people made of rice vermicelli and soya sauce (B. Tan).

Gradually the dish underwent some changes and interestingly enough one can draw a parallel between the historical events and current list of ingredients in char kuey teow (B. Tan). For example, rice noodles were often substituted by wheat ones and duck eggs, which were required in the recipe, were also replaced by chicken eggs (B. Tan). The reason behind the egg interchange lies in Singapore, where at that time a production of duck eggs deteriorated until completely gone (B. Tan).

Another fact is that during Japanese occupation the food was scarce and therefore tapioca was introduced to the recipe and so was red palm oil, which gave the dish unique colour and taste (B. Tan). A Chinese green vegetable replaced the used bean sprout due to strikes in Singapore in 1950s, when farmers protested against using tap water instead of underground springs (B. Tan).

The history of Char kuey teow was eventful and tricky and so is the method of cooking, which definitely requires some skill from the chef (Chua). Food stalls cannot be imagined without this iconic dish emitting charcoal and soya sauce fragrance down the street.

Kopitiam

A traditional coffee shop in Malaysia, typically serving breakfast, but also lunch and dinner with a range of beverages (OED). The term consists of two words namely "kopi", which means coffee in Malay and "tiam", a Hokkien for shop, thus bringing together a place where one can spend lazy Sunday afternoon with a cup of tea and a newspaper, or at least in a Western variety of kopitiam (Mishan).

In Malaysia one has different image of what a coffee shop or kopitiam should look like (Paul). It usually resembles food court with many different stalls surrounding the main shop where a hungry customer can find any dish to his likeness and at the same time every variety of beverages "from coffee to Guinness Stout" (Paul). Once sat at the round table, one would find typical attributes of kopitiam such as a small altar, Chinese calendar, beer posters and a huge mirror with inscriptions on it (Paul).

Unfortunately, the Asian variety of kopitiam seems to cease as one would most likely spot a Western style coffee shop with air conditioning and tasteful furniture (Paul). Nevertheless, the phenomenon continues to exist for its loyal clientele.

Ang pow

A red envelope containing a small sum, which is traditionally given during Chinese New Year (OED). It is considered highly favourable to receive such envelope as not only it contains money, but also the front is covered in blessings and wishes of long and happy life (Hanna). Moreover, the number of coins put into the envelope is given a careful thought as for example odd numbers are considered to bring bad fortune, but even ones do not necessarily mean luck either when number four is associated with death (Hanna).

When it comes to weddings, ang pow plays the role of returned investment into a guest (Lin). There is a vast number of articles dedicated to the red envelope and how much one should present the couple to help them cover the costs of the reception (Lin). Chinese New Year is another occasion not to be celebrated without ang pow, which rates have been increasing lately (Singh). There are two opinions on the matter of how much one should

present during the holiday, one claiming that the widespread two dollar envelopes will be sufficient if one has financial difficulties, the other arguing that such small sum will embarrass the giver and therefore should be multiplied (Singh).

In the end, it is the gesture that is valued since the red envelope represents a wish of good fortune for the next year and it is hard to imagine someone reject such gift.

Conclusion

Manglish is a phenomenon among the languages which reflects the social and ethnic diversity within the country (Lam). In contrast with pidgin, where a Western language mingles with the mother tongue of its colony, Manglish managed to incorporate several languages and dialects apart from Bahasa Malay and English (Lam). Those languages were Mandarin, Cantonese and Hindi and the result of the mixture was a mangled form of English, whose words form a major part of lexis (Lam). Thus the name Manglish, who reveals its true face as an assorted language in its grammar and syntax (Lam). The sentence structure is difficult to understand and so is pronunciation (Lam).

In terms of official speech, Malaysian government promotes Standard British English among its citizens as it plays a great role in economic area and business (English language and). More and more employers require their staff to have good command of English in order to enhance international cooperation and thus "keep Malaysia globally competitive" (English language and).

However, the latest tendency is to move away from SBE and more towards Malaysian English variety (Mahir). The prevailing opinion that ME is of lower prestige than native varieties of English is slowly reducing as people come to realize that despite the bilingual policy there is no chance of having absolute proficiency in both languages (Mahir). Additionally, because of the policy English is frequently used outside workplace or school and therefore is adjusted to a more relaxed and natural variety to communicate in daily life (Mahir).

In contrast to Manglish, Malaysian English is comprehensible for both native and non-native English speakers and represents another variety of the language along with Singaporean, Filipino or Hong Kong English (Mahir). It is believed that "mutual sense of acceptance and respect" (Mahir) between British and Malaysian English speakers could lead

to broadening the language perspective and co-existence of equally admissible English varieties (Mahir).

5 Conclusion

English varieties in Singapore, Hong Kong, the Philippines and Malaysia are unique phenomena that have been developing ever since the colonial period. Although a certain antipathy could still be traced among the local population towards these varieties, they continue to spread and evolve as the masses prefer them as means of intercultural communication. These tongues which became so influential and widespread some of their words gained acknowledgment among the native speakers in Oxford English dictionary, an occurrence which is analyzed in this paper.

Singaporean English or Singlish seems to have deep roots in people's minds as it very often occurs in a range of publishing from local blogs to national newspapers. The reason lies within the fact that Singlish terms could not be substituted by a standard English synonym as it will not deliver a whole range or in some cases a meticulous meaning of the message. Nevertheless, the local government continuously battles against Singlish as it could bear negative influence on the country's international business relations.

The same condition could be applied to Hong Kong English, however, the aversion from the officials does not seem to extend as far as in Singapore. In fact, local citizens tend to emphasize their uniqueness and detachment from the mainland China by speaking Kongish instead of Chinglish. The words included in Oxford English Dictionary represent regional characteristic features that do not occur in the West and thus require special terms.

Filipino or Pinoy English has been developing through time after the native speakers had left the country. It is a peculiar case from a linguistic point of view as generations of Filipinos were taught English by non-native speakers which evolved into creation of a mixture of local dialects and English called Pinoy, currently preferred to standard English as it depicts regional daily situations more accurately.

Malay English spoken by various ethnic groups on daily basis faces similar treatment from the government as Singlish which means it is rather unwelcome and it is believed to damage Malay economic and business sphere. However, it functions perfectly well as means of intercultural communications outside workspace, so the question remains whether it should

be dismissed after all. Manglish words are typically borrowed from a number of dialects, each of them representing an ethnic group with its cultural differences and values.

Words included in Oxford English Dictionary were thoroughly analyzed within the local context and they are indeed frequently in newspapers, magazines, journals, and other printed and online papers. In fact, regional phrases were rather preferred to standard English ones, one might suppose because they appear more natural in articles depicting Southeast Asia. These expressions accurately reflect regional daily life situations and specifics, of which the world becomes more aware and thus needs the terms to describe them. Therefore, it could be said that however unusual the words might seem, they truly belong within the English language and could not whatsoever be fully replaced.

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