

The Sociolinguistics of Philippine English as a Legitimate Indigenized Variety of English

➤ Kachru groups these varieties of English by means of three concentric circles (Kachru, 1997, pp. 6-7; emphasis in the original):

Inner Circle is represented by the US, Britain, Canada, Australia, and New Zealand, where English is used primarily as a *first* language.

Outer Circle groups together countries such as the Philippines, Singapore, India, Malaysia, Pakistan, where English functions primarily as an institutionalized *additional* language.

Expanding Circle counts as members Japan, China, South Korea, Indonesia, among others, where English is used primarily as a *foreign* language.

The legitimation of Philippine English

➤ “...the discrepancy between standards and attainment results in linguistic schizophrenia: on the one hand, a foreign standard [American English] is considered ideal; on the other hand, a local standard [Philippine English] is accepted as reality. The former is legitimate and postulated as an ideal, the latter is tolerated but still deemed illegitimate” (Gonzalez, 1997, pp. 209–210 quoted in Bolton, 2000, p. 106).

Bautista (2000) goes further by claiming that Philippine English is not only a legitimate, but an institutionalized and standardized, variety of English, as well (p. 71).

...No one now questions the fact that Philippine English exists, together with such varieties as Indian English, Nigerian English, and Singaporean English. These are all legitimate varieties of English, albeit new, and they are as legitimate as the older varieties called British English, American English, Canadian English, and Australian English. The work of such linguists as John Platt, John Pride, and preeminently, Braj Kachru, has brought about a paradigm shift with regard to the valuation of English varieties in post-colonial societies...(p. 1).