

EVENT PROGRAM &
BOOK OF ABSTRACTS

LANNANG SYMPOSIUM 2024

2024屆咱儂研討會

ENGAGE, EMBRACE, EMPOWER
(Re-)discovering 'Lannang'

Funded by



香港中文大學
CUHK



Faculty of Arts

Co-organizers



ENGLISH
@CUHK

UP DEPARTMENT
OF
LINGUISTICS

Event partners



CHINOY TV
非華電視台

THE LANNANG
ARCHIVES

Enjoyed the Symposium?

Please answer our survey so that we can further enhance future Symposiums!

Participants can get their certificates after showing proof of answering the brief survey.

www.tinyurl.com/LSpostsurvey





LANNANG SYMPOSIUM 2024

2024屆咱儂研討會

ENGAGE, EMBRACE, EMPOWER
(Re-)discovering 'Lannang'

The Lannang Symposium is a space for Lannang community members, stakeholders, and individuals interested in Lannang heritage to **engage in discussions** concerning Lannang heritage and identity, with a particular **emphasis on language**.

This year, the symposium **will feature six discussion topics**, each led by community members and influencers. The event will run like a conventional conference with two presentations in a manner similar to academic conferences.

It will **adopt a grassroots approach**, centering around community-focused activities and discussions. Recognizing that real and sustainable transformations require time, the primary objective of the symposium is modest yet essential.

It aims to **initiate much-needed conversations and facilitate genuine grassroots activities** that are expected to gradually generate positive changes and have an impact within the Lannang community. The symposium seeks to **mobilize change at the community level**, understanding that authentic and lasting progress begins from within.

ENGAGE, EMBRACE, EMPOWER (Re-)discovering 'Lannang'

This year's theme was **inspired by interviews** conducted with 130 Lannang participants between 2017 and 2022 (*Gonzales 2022*).

Several crucial questions **remain unanswered** from that study:

What does it **truly** mean to be Lannang?

How does Lannang identity and heritage **intersect with other identities and heritages** in the Philippines?

In the face of **ongoing marginalization**, both systemic and otherwise, how can the Lannang communities be **empowered**?

And what **role** does language play in all of this?

Those thought-provoking questions served as the inspiration for the inaugural Lannang Symposium.

The event **aims to initiate discussions** on those topics, **setting the groundwork for positive transformation** within and beyond the Lannang communities.

VENUE

CSSP Health and Wellness Center, 3rd Floor, Palma Hall
Pavilion 1, UP Diliman, Quezon City, Philippines

FOOD

Registered participants, particularly those who have received confirmation, will be provided with snacks (AM and PM) and coffee on all three days of the conference. Please note that breakfast, lunch, and dinner will NOT be provided to participants, so participants should either bring their own food in advance or make arrangements to eat at nearby facilities during meal time.

TRANSPORTATION

From Philcoa, the UP Philcoa Jeep will pass by Palma Hall on weekdays. Ask the driver to drop you off at A.S.

For those who will need parking, refer to the image below for the parking spaces inside the U.P. Diliman Campus. The closest to Palma Hall is the A.S. Parking Lot which is in front of the building and it's the biggest one there. In the case that it's already full when you arrive, there are other parking spaces indicated in the map as red boxes. If you're parking near Melchor Hall, there is a pathway leading to Palma Hall called Beta Way which pedestrians can walk through to get there quicker.



STEERING COMMITTEE

WILKINSON DANIEL

WONG GONZALES

Convener

Department of English

The Chinese University of Hong Kong

KRISTINA GALLEG0

Co-convener

Department of Linguistics

University of the Philippines

Program

Wilkinson Daniel Wong Gonzales

Secretariat and Registration

University of the Philippines Department of Linguistics

Creatives and Publicities

Chloe Yu

Issa Gonzales

Marketing and Sponsorships

Joshe Calvin Tiu

Misha Hwang

Co-organizers



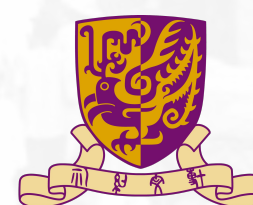
Department of English, The Chinese University of Hong Kong



Department of Linguistics, University of the Philippines



Faculty of Arts, The Chinese University of Hong Kong



The Chinese University of Hong Kong

Event Partners and Minor Sponsors



UPCSA (University of the Philippines Chinese Student Association)



The Lannang Archives



Rotaract: Club of Chinatown-Manila



Lannang Stories



Chinoy TV

Online Resources

Spelling system (How to write in Lánnang-uè)

- Lannang Orthography ([www.lannangarchives.org/orthography](http://lannangarchives.org/orthography))

Online Library with Lannang and Lánnang-uè-related materials

- The Lannang Archives Library (<http://lannangarchives.org/library>)

Audio and text dataset for researching Lánnang-uè

- The Lannang Corpus (LanCorp): A POS-tagged, sociolinguistic corpus containing recordings and transcriptions of Lannang speech collected from the metropolitan Manila Lannangs between 2016 and 2020. Deep Blue Data, Deep Blue Repositories. Access via: <https://doi.org/10.7302/66g9-e028> or email wdwonggonzales@cuhk.edu.hk

Descriptions of Lánnang-uè

Tsai, Hui-Ming. 2017. A study of Philippine Hokkien language. PhD dissertation, Taipei, Taiwan: National Taiwan Normal University.

Gonzales, Wilkinson Daniel Wong. 2022. "Truly a Language of Our Own" A Corpus-Based, Experimental, and Variationist Account of Lánnang-uè in Manila. Ph.D. dissertation, Ann Arbor: University of Michigan.

Some research studies on "Lannang"

Chu, Richard. 2006. The "Chinaman" Question: A Conundrum in US Imperial Policy in the Pacific. *Kritika Kultura*.

Chu, Richard. 2010. Chinese and Chinese Mestizos of Manila: Family, Identity, and Culture, 1860s–1930s. Leiden: Brill.

Chu, Richard T. 2023. From "sangle" to "Chinaman", "Chinese Mestizo" to "Tsinoy": unpacking "Chinese" identities in the Philippines at the turn of the Twentieth-Century. *Asian Ethnicity* 24(1): 7–37, <https://doi.org/10.1080/14631369.2021.1941755>

Gonzales, Wilkinson Daniel Wong. 2021. Filipino, Chinese, neither, or both? The Lannang identity and its relationship with language. *Language & Communication* 77: 5–16.

Gonzales, Wilkinson Daniel Wong. 2023. Variability in clusters and continuums: The sociolinguistic situation of the Manila Lannangs in the 2010s. *Asia-Pacific Language Variation* 9(1): 83–124, <https://doi.org/10.1075/aplv.22009.gon>

Gonzales, Wilkinson Daniel Wong. 2024a. Mixed language in flux? The various impacts of multilingual contact on Lánnang-uè's wh-question system. *International Journal of Bilingualism* 0(0): 13670069231201865, <https://doi.org/10.1177/13670069231201865>

Gonzales, Wilkinson Daniel Wong. 2024b. Philippine Englishes in the Sino-Philippine Lannang context: Towards a concentric-pluricentric interactional-interplanar model of English. *World Englishes* <https://doi.org/10.1111/weng.12666>.

Gonzales, Wilkinson Daniel Wong. 2024c. Advancing Sino-Philippine linguistics and sociolinguistics using the Lannang Corpus (LanCorp): A multilingual, POS-tagged, and audio-textual databank. *International Journal of Corpus Linguistics* 29(2): 213–57, <https://doi.org/10.1075/ijcl.22096.gon>

Tan, Michael Lim. 2021. Social Boundaries and the Mental Health of the Lannang: Ethnic Chinese in the Philippines. In *Mental Health in China and the Chinese Diaspora: Historical and Cultural Perspectives* [International and Cultural Psychology], Harry Minas (ed), 197–209. Cham: Springer International Publishing, https://doi.org/10.1007/978-3-030-65161-9_14

Uytanlet, Juliet Lee. 2014. The Hybrid Tsinoy: Challenges of hybridity and homogeneity as sociocultural constructs among the Chinese in the Philippines. Ph.D. dissertation, Wilmore, KY: Ashbury Theological Seminary.

Lannang Orthography



Spelling Lánnang-uè the Lannang Way.

A writing system derived from Lannangs, by Lannangs, for Lannangs.

How do I spell or write in Lánnang-uè?

- There's no set way to write in Lánnang-uè. This language incorporates elements not just from Hokkien, but also from English and Philippine languages, which makes it tricky to fit into traditional Chinese writing systems like Chinese characters, Tailo, or Peh-oe-ji.
- People vary in how they write Lánnang-uè, especially on social media. Some use Roman letters, while others use Chinese or Han characters.
- Since having too many different ways to spell words can be confusing, and not everyone can learn or create new Chinese characters, a practical community-driven writing system called Lannang Orthography (LO) has been developed. This system aims to help standardize how Lánnang-uè is written, reflecting the actual practices of its users.

What is Lannang Orthography?

Lannang Orthography, or LO, is a way of writing our unique and hybrid Lánnang-uè language that captures how it sounds. This method was created in June 2020 by Dr. Wilkinson Daniel Wong Gonzales, a professor at CUHK who identifies as Lannang. It's based on almost ten years of research within the Lannang community. The system was inspired by common spelling practices observed among Lannangs, especially in text messages and on social media. The orthography incorporates insights gathered from interviews with over 150 Lannangs in metropolitan Manila.

Why use Lannang Orthography?

Using the acronym L.A.N.N.A.N.G.

- **Locally Developed:** Developed by a Lannang academic, tailored for the community.
- **Accessible and easy:** Materials and resources are freely available online. Many people are familiar with romanization systems like Pinyin, and Lannang Orthography builds on these known methods, making it easier to learn.
- **Natural/Transparent:** Phonetic representation makes it easy to write what you hear.
- **Nurturing and Increasing Community-wide Adoption:** Supports learning and use in educational settings like tutoring and storybooks. It's already being used in various applications, including dictionaries and academic research
- **Adaptable:** Flexible features that can be adjusted based on context.
- **Novel and inclusive:** Incorporates words not only from Hokkien but also from English and other Philippine languages.
- **Growing:** Dynamically evolves based on the community's feedback and needs.

Where can I learn to write or spell using Lannang Orthography?

You can start by downloading our **free booklet** and using the **online Audio Pronunciation Guide** available on The Lannang Archives website at the following link:

www.lannangarchives.org/orthography

For a practical application, HokkienHub (<https://hokkienhub.vercel.app>) is an excellent resource. It shows how words from Hokkien that are used in Lánnang-uè can be written using Lannang Orthography, alongside their equivalents in Chinese characters and Peh-oe-ji.

To cite

Gonzales, Wilkinson Daniel Wong. 2024. Lannang Orthography (LO). Second Edition. The Lannang Archives. www.lannangarchives.org

LanNang Stories

Want to contribute to the preservation of the Lannang heritage and Lánnang-uè through storytelling?

LF: RESPONDENTS

To participate in this survey, you must:

- Identify as Lannang/Fil-Chi/Tsinoy
- Be able to understand a bit of Lánnang-uè or have the desire to learn the language
- Have never read any storybook(s) by Lannang Stories
- Be a grade school or high school educator, or a parent of school-aged children (preferred but not required).



香港中文大學
CUHK



The survey will take around **1 hour** to complete. To compensate you for your time, the first 150 participants who provided QUALITY responses (thoughtful, unrushed, honest responses) will be compensated **Php 500** as well as a **FREE copy of a storybook (or two)** when it gets published (delivery fee not included). Some survey participants will be invited for interviews with further compensation of Php 500 to Php 1,000. First come first served.

If you need any help in completing the survey, please contact Seline (09225654172) or Denisse (09176235153).

Answer the survey NOW!

<https://tinyurl.com/lannangstoriessurvey>

Thank you for your time and participation!

Book 1:

Yá Speciàl: Tsige Lánáng na Adventurè



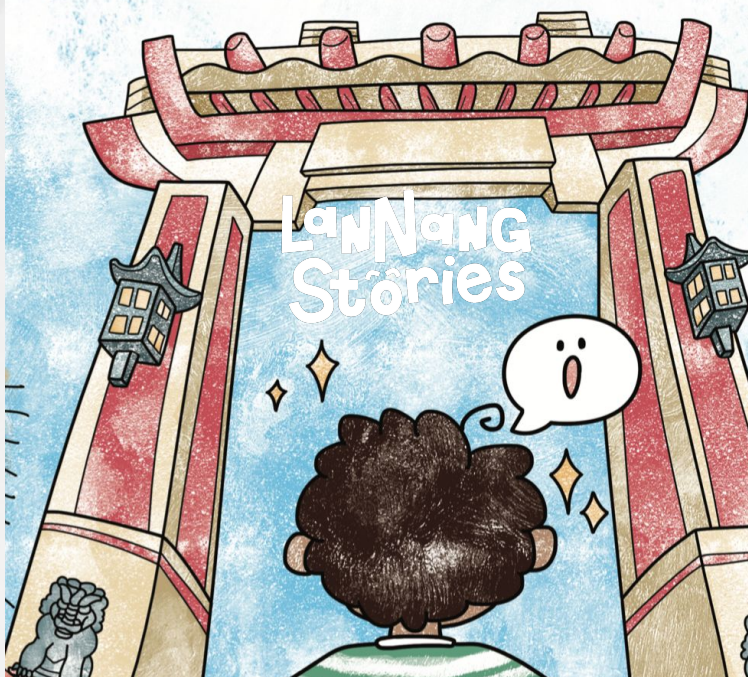
"Tióh à," Aileen kóng. "Binondò talagà yá magicàl. Tsiá e mga katiéng u mga powers na in khangkhó khùhng. Úwē Lánáng e katiéng e ya kín e tsí tsín hótisiah e tsiammíh. Padé namán kó ó e khí tshù na u huátthang reách híge sky!"

"Yes," Aileen said with a smile wide, "Binondo is magical, that can't be denied. Families here have powers they can't hide. Some Lannang families cook yummy food in a tide, and others build houses that reach high as the sky!"



Hābāng in lēh kia Ongpin Streēt, in noticē-tiōh tsige bōy na lē ān tsige ārch ē khā khiā lē. Tsige ārch yá tǎll – ĭ káp ruby sang áng dīn. Tsige bōy kó ó yá curioūs – ĭ tī tī khuā tǎng khuā sǎi kasī ĭ mtsai-iā kàna tsi paláng kōng Binondò yá speciàl.

One sunny afternoon, as they wandered down Ongpin Street, they noticed a boy standing beneath the towering, ruby-red arch that marked the heart of their beloved town. He looked around with wide-eyed wonder, his gaze lingering on the intricate details that made Binondo special.



Só in tsiū khaiś kiá lò, banban banban ān Ongpín ang-áng káp shiny-shiny e mga tiles kiá.

Off they pranced, in the enchanting dance of Ongpin's streets, with red tiles under their feet, all shiny and neat. Jackson and Aileen, with little Simon in between, went on an adventure, oh so keen.

Want a free LIMITED EDITION copy and Php 500 cash? Answer this survey now!
First come, first served!

<https://tinyurl.com/lannangstoriessurvey>

PROGRAM

Time		DAY 1 July 10, 2024		
7:00 AM		REGISTRATION		
7:30 AM				
8:00 AM		Opening Ceremony and Welcome Message from Institutional Partner and Host/Venue <i>Prof. Dr. Maria Kristina S. Gallego</i> <i>Chair, Linguistics, The University of the Philippines, Diliman</i> Message from Convener <i>Prof. Dr. Wilkinson Daniel Wong Gonzales</i> <i>Convener, Lannang Symposium 2024;</i> <i>Assistant Professor, Department of English, The Chinese University of Hong Kong</i>		
8:30 AM				
		Symposium Mechanics and Introduction of Speakers and Discussant		
9:00 AM		Keynote Presentation Intsik to TDK, Chinotagalospanische to Hokaglish: The Construction and Negotiation of Lannang identity and Lannang ue in Philippine Society <i>Prof. Dr. Richard Chu</i> <i>Five College Professor, Department of History University of Massachusetts Amherst, Amherst, MA: United States</i>		
9:30 AM				
10:00 AM				
10:30 AM		HEALTH BREAK/SNACK BREAK <i>Light refreshments will be provided</i>		
11:00 AM		Breakout Session A Lánnang-uè in Games <i>Misha Hwang</i>	Breakout Session B The Way of the Brush: Language, Calligraphy, and Lannang Identity <i>Daniel C Ratilla</i> <i>MEM (Tsinoy Calligrapher) UPCSA</i>	Breakout Session C Lannang Stories (Storytelling in Lánnang-uè) <i>Jan Laurice Ong</i>
11:30 AM				
12:00 PM		LUNCH BREAK		
12:30 PM				
1:00 PM				
1:30 PM		Panel Discussion 1 <i>Lannangs and Language Opening Presentations</i> Overview of Philippine Hokkien (Lán-nāng-oē) <i>Marvin Kaiser Sy</i> Lannang-oe: Belonging in the Chinoy Community <i>Mr. Gilbert Jacob Que</i> Moderator: Dr. Wilkinson Daniel Wong Gonzales		
2:00 PM				
2:30 PM				
3:00 PM		HEALTH BREAK/SNACK BREAK <i>Light refreshments will be provided</i>		
3:30 PM		Panel Discussion 2 <i>Lannangs, Language, and Media Opening Presentations</i> So Asian Comics: Deconstructing the Chinoy <i>Cedric Cheng and Kimberly Mas (So Asian Comics)</i> Hokkien in Tiktok <i>Justin Chua</i> Education and Hokkien in Tiktok <i>Thunderson Tan</i> Moderator: John Peter Chua		
4:00 PM				
4:30 PM				



PROGRAM

Time		DAY 2 July 11, 2024		
8:00 AM	REGISTRATION			
8:30 AM				
9:00 AM	Symposium theme presentation <i>Navigating the Lannang Limbo: The sociolinguistic construction and development of ‘Chinese’ and Lannang identities</i> Prof. Dr. Wilkinson Daniel Gonzales <i>Assistant Professor, Department of English University of Hong Kong, Hong Kong SAR, People’s Republic of China</i>			
9:30 AM				
10:00 AM				
10:30 AM				
HEALTH BREAK/SNACK BREAK <i>Light refreshments will be provided</i>				
11:00 AM	Breakout Session A Gua e Dit: A Lannang in Daily Life Simulation	Breakout Session B Learning Lannang Languages (Advanced Hokkien)	Breakout Session C Start them young: Learning Hokkien among kids	
11:30 AM	<i>Giancarlo Nurhachu Hao Gonzaga (UPCSA)</i>	<i>Marvin Sy</i>	<i>Kendrick Chua</i>	
12:00 PM	LUNCH BREAK			
12:30 PM				
1:00 PM				
1:30 PM	Panel Discussion 3 <i>Lannangs, Language, and Religion Opening Presentations</i> Lánnang-uè in the Buddhist and Catholic Contexts of the Philippines <i>Fr Ari C. Dy, SJ, PhD</i> <i>(Philippine Association for Chinese Studies, Catholic Chinese-Filipino Apostolate)</i> Using the Praxis Model of Love and Honor To Minister To the Elderly Chinese in The Philippines <i>Dr. Juliet Uytanlet (Asian Theological Seminary)</i> Moderator: Marvin Sy			
2:00 PM				
2:30 PM				
3:00 PM				
HEALTH BREAK/SNACK BREAK <i>Light refreshments will be provided</i>				
3:30 PM	Panel Discussion 4 <i>Lannangs, Language, and Literacy/Education/Policy Opening Presentations</i> The Role of Lannang Schools on Lannang Ue Maintenance and Shift Among the Younger Lannang Generation <i>Dr. Dory Poa</i> <i>(Retired Educator)</i> Lannang literacy in crisis <i>Ms. Carmelea Ang See (Bahay Tsinoy and De La Salle University)</i> Moderator: Sharlene May C. Cua			
4:00 PM				
4:30 PM				



PROGRAM

Time		DAY 3 July 12, 2024		
8:00 AM		REGISTRATION		
8:30 AM				
9:00 AM		Panel Discussion 5 Lannang Culture, Heritage, and Identity Opening Presentations Lannang Oe and DE&I (Diversity, Equity and Inclusion) <i>Prof. Dr. Michael Lim Tan (University of the Philippines)</i> Language borrowings: From Lannang to Tagalog and back <i>Ms. Teresita Ang See (KAISA and Bahay Tsinoy)</i> Moderator: Sharlene May C. Cua		
9:30 AM				
10:00 AM				
10:30 AM				
11:00 AM		HEALTH BREAK/SNACK BREAK <i>Light refreshments will be provided</i>		
11:30 AM		Breakout Session A Lánnang-uè in Media: Song translating/Movie Dubbing <i>Rauha Huigiok Lim</i>	Breakout Session B Lannangs and Lánnang-uè in Film <i>John Peter Chua Gershom Chua</i>	Breakout Session C Lannang Translator <i>Sandrene Sy</i>
12:00 PM		LUNCH BREAK		
12:30 PM				
1:00 PM				
1:30 PM		Panel Discussion 6 <i>Lannang Heritage Beyond the Manila Context Opening Presentations</i> Hokkien in US Legal History <i>Prof. Dr. Jilene Chua (Boston University)</i> The Lannang Sug: The Long History of Chinese in Sulu <i>Prof. Darwin Absari (UP Institute of Islamic Studies)</i> Moderator: Prof. Richard Chu		
2:00 PM				
2:30 PM				
3:00 PM				
3:30 PM		HEALTH BREAK/SNACK BREAK <i>Light refreshments will be provided</i>		
4:00 PM				
4:30 PM				
		Closing Ceremony Symposium Recap and Open Forum: What's done, and what's next? Closing Remarks Prof. Dr. Maria Kristina S. Gallego (Chair, Linguistics, The University of the Philippines, Diliman) <i>Co-organizer</i> Prof. Dr. Wilkinson Daniel Wong Gonzales (Convener, Lannang Symposium 2024; Assistant Professor, Department of English, The Chinese University of Hong Kong) Photo Opportunity		



LANNANG SYMPOSIUM 2024
2024屆咱儂研討會

ENGAGE, EMBRACE, EMPOWER
(Re-)discovering 'Lannang'

DAY 1

ABSTRACTS

Intsik to TDK, Chinotagalospanische to Hokaglish: The Construction and Negotiation of Lannang Identity and Lannang Ue in Philippine Society

From the “hard working” coolie to the sly opium smuggler, the untrustworthy Chinese mestizo to the mega-rich tycoons, the Lannangs have been subjected to different characterizations over the centuries. How did the non-Chinese racialize them and why? How did the Lannangs themselves participate in the construction and reinvention of their own identities?

By examining colonial texts, newspaper articles, and sources from popular culture, this talk demonstrates how different actors invented and imagined the Lannang identity from the Spanish colonial period to the present. It demonstrates how empire and nation intersected with race, class, and ethnicity in the construction of Lannang identity, and how the Lannangs themselves evaded and colluded with these attempts to localize and discipline them.



ABOUT THE SPEAKER

Richard T. Chu

Five-College Professor of History
University of Massachusetts, Amherst

Richard T. Chu is Five-College Professor of history at the University of Massachusetts, Amherst. His research and publications focus on the history of the Chinese and Chinese mestizos in the Philippines and of the different Chinese diasporic communities in the world, centering on issues of race, ethnicity, gender, empire, and nationalism. His first book *The Chinese and Chinese Mestizos of Manila: Family, Identity, and Culture 1860s-1930s* (E.J. Brill, 2010) examines and analyzes the familial and business practices of Chinese merchant families as they negotiated the attempts of colonial governments to control them. His next major book project, “The ‘Chinaman Question’: A Conundrum in U.S. Imperial Policy in the Philippines, 1898-1908,” is a social history of the Chinese in the Philippines, and the racialization of their identities during the first decade of American colonial rule. He has also edited an anthology of studies on the Chinese in the Philippines. He co-edited with Caroline Hau of Kyoto University a special issue on the Chinese in the Philippines and published by *Kritika Kultura*; and most recently, co-edited with Mark Blasius of CUNY an anthology of LGBT studies in the Philippines.

Lánnang-uè in Games

Ysabel shall facilitate a coop game of Code Names in Lannang-ue. There will be two teams of spy who have to decode their hidden words. The first team to decode their designated hidden word without dying shall be the winner.



ABOUT THE FACILITATOR
Misha Ysabel Hwang

Ysabel pushes forward Lánnang art & food through events and dumpling folding sessions with her peers. She has been a data scientist for almost three years, and she also runs her specialty hot chocolate shop called Conch & Butter.

The Way of the Brush: Language, Calligraphy, and Lannang Identity

Language is culture, and culture is language. What does it mean to be a 'lannang,' or part of "our people"? As a form of identification, kinship, and familiarity, we constantly reinvent this label and reposition ourselves as a means of both differentiating and building bridges of connection with others. The modern Lannang is a culture-bearer, the recipient of a unique language and culture that reveals our similarities – and differences – with other Sinitic and Asian ethnolinguistic groups. This session will explore language as a vehicle for the Lannang identity: our hopes, aspirations, and historical connections, all expressed through the discipline of Chinese calligraphy.



ABOUT THE FACILITATOR **Daniel C. Ratilla,** **MEM (Tsinoy** **Calligrapher)**

Daniel Chen Ratilla works in both the climate and sustainability sector, and in the academe, where he teaches Environmental Science at the undergraduate level. A third generation Chinese immigrant, his ancestors hail from Fujian, China, and were involved in the academe, justice, and business and artisanal sectors. In 2019, Daniel launched the *tsinoy_calligrapher* Instagram page as a way to document his practice of Chinese calligraphy. His practice regularly draws from his Hokkien (Fujianese) heritage as a way to document and promote the language, but also serves as a vehicle to forward his advocacies of environmentalism, sustainability, and inter- and trans-disciplinary collaboration. His works have appeared in both local and international platforms, such as those of the Chinoys for Leni-Kiko campaign, the Rotaract Club of UP Manila, Chinoy TV, and most notably in the publication "Religion and Dialogue" by the King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue.

Lannang Stories (Storytelling in Lánnang-uè)

Maintaining a culture and its community is greatly supported by the use of language. Literacy plays a crucial role in sustaining the vigorous use of a language. In this workshop, we will present a hands-on approach to address the issue of diminishing literacy in Lánnang-uè. The session will begin with an introduction to the Lannang Stories project, followed by a reading from one of the books in Lánnang-uè (in its mixed language sense). Subsequently, there will be a concise discussion about the current status of literacy within the Lannang community.



ABOUT THE FACILITATOR
Jan Laurice M. Ong

Started as a preschool teacher and currently the academic head in a Filipino-Chinese school; has been in the academe for more than 20 years; presently taking up Masters of Arts in Education major in Educational Leadership and Management; married to a pastor and blessed with four boys.

Overview of Philippine Hokkien (Lán-nâng-oē)

The presentation will talk about Philippine Hokkien as a variety of Hokkien, with its unique grammar, vocabulary, pronunciation, history, and how it relates to other Hokkien varieties. The presentation will also talk about its current status in the Philippines existing lexicography, and I share a bit about my Hokkien language teaching experience.



ABOUT THE SPEAKER

Marvin Kaiser Sy

Hokkien Language Instructor

Marvin Kaiser Sy is a passionate Hokkien language instructor and foreign language enthusiast. After finishing a masters degree in Applied Economics from De La Salle University, he worked for three years in the financial data industry as an analyst, while simultaneously teaching Hokkien and doing Mandarin translation. His teaching career includes stints at Ateneo de Manila University and Kaisa Heritage Foundation, where he shared his expertise in Hokkien with a diverse student body. Currently, he teaches Hokkien online and engages in business ventures with friends. In his free time, Marvin likes to learn languages and do research on Hokkien. Part of his life advocacy is to help conserve and promote the Hokkien language among the Chinese Filipino community in the Philippines.

Lannang-oe: Belonging in the Chinoy Community

The presentation talks about how Lannang-oe functions not just as a language for communicating, but also its role in belonging and identity in the Chinoy community. The talk also elaborates on how it has managed to survive through the decades despite it being mainly used as an oral language. In addition, the talk is also partly inspired by my personal experiences as a Hokkien-oe/Lannang-oe tutor. To add structure to the topic, it aligns itself with the three dimensions of belonging as proposed by Pfaff-Czarnecka (2011), which are commonalities, mutualities, and attachments.



ABOUT THE SPEAKER

Gilbert Jacob Que

Instructor

Department of Communications at the
Ateneo de Manila University

Gilbert Jacob Que is an instructor of the Department of Communication at the Ateneo de Manila University. Part of his research interests concentrates on Asian Studies, as well as the relationship of media, communication, and the diaspora. His works on the diaspora concentrate on the Chinese and Indian diasporas in the Philippines.

So Asian Comics: Deconstructing the Chinoy

This discussion is about how our upbringing in traditional Chinoy households combined with our experiences studying and working in non-traditional creative circles opened our minds to comparing and putting our lived Chinoy lives and experiences under the microscope, through the lens of humor, and bringing it to relevancy in the age of Social Media.

ABOUT THE SPEAKERS



**Kimberly
Mas**

Co-Founder
So Asian Comics



**Cedric
Cheng**

Co-Founder
So Asian Comics

Kim & Ced are graduates of De La Salle College of St. Benilde, under the programs of AB-Animation and Multimedia Arts respectively. They also own and run a multimedia design studio, Artsmith Creative House.

Kim is a graphic designer and animator by day, comic book illustrator by night, an E-sports streamer and caster as well. As a huge history buff and a fan of the macabre, Kim enjoys watching World War II movies, reading Gothic novels, and collects vintage trinkets here and there.

Cedric is a fan of all things vintage. He enjoys listening to 1980's New Wave and 1960s-1970s Jazz and plays the drums & bass. Like Kim, he is also a history buff—he enjoys reading and watching about the Cold War, World War II, Theology, and etc. He also gets grilled a lot by his dad for creating this comic based on hi

Hokkien in Tiktok

In an era where social media platforms serve as modern-day town squares, TikTok emerges as a dynamic space for cultural preservation and expression. This presentation explores the phenomenon of Hokkien language and culture thriving on TikTok, transcending geographical boundaries to unite speakers and enthusiasts worldwide.

The presentation also highlights the collaborative nature of TikTok, where users collaborate across continents to showcase Hokkien's diversity. Through duets, challenges, and viral trends, creators celebrate linguistic nuances and regional variations, fostering a sense of unity among Hokkien speakers worldwide.

Moreover, the presentation explores the implications of Hokkien's presence on TikTok for language revitalization efforts and identity formation. By embracing digital platforms, speakers reclaim their linguistic heritage, empowering future generations to embrace their roots with confidence.



ABOUT THE SPEAKER

Justin Chua

Content Creator
Tiktok

Justin creates Tiktok content and teaches Chinese in his free time to preserve Hokkien and enhance Mandarin proficiency among ethnic Chinese and native Filipinos. A youth empowerment advocate, he was the President of the Manila Downtown YMCA Youth Club, when he organized with his officers one of the first few Hokkien proficiency competitions in Southeast Asia namely "Lai Kong Hokkien." Justin is also currently the Adviser of the Youth Club Summer Camp, the prime leadership camp for Chinoy student leaders. Justin has also done work with the Initiative for the Study of Asian Catholics to study contemporary Chinoy society through the lens of the historical and cultural richness of the Manila Chinese Cemetery. He will obtain a bachelor's degree in Management with Minors in Sustainability and Financial Economics from the Ateneo de Manila University in 2024.

Education and Hokkien on Tiktok

In the digital age, social media platforms like TikTok have become powerful tools for cultural preservation and promotion. This is particularly relevant for languages like Hokkien and Lannang oe, which are considered vulnerable languages.

Promoting awareness among fellow Chinoys about the importance of preserving Lannang oe through various initiatives can have a significant impact. By creating campaigns that highlights the cultural significance and richness of Lannang oe, people can educate and inspire others to take an interest in preserving this unique language. Campaigns foster a sense of pride and responsibility within the community, and the goal is to encourage active participation in efforts to safeguard Lannang oe for future generations.



ABOUT THE SPEAKER
Thunderson Tan

Instructor, Assessor & Translator
Berlitz Language Center Philippines

Thunderson Tan is a language professional with extensive experience in language instruction, assessment, interpretation, and translation. Currently serving as a Language Instructor, Assessor, and Translator by invitation at Berlitz Language Center Philippines since 2010, he has made significant contributions to language education. Thunderson's leadership skills were demonstrated during his tenure as the head of the Chiang Kai Shek Language Center from 2018 to 2023, where he spearheaded various language initiatives and programs. With a strong foundation in education, he previously served as a Chinese Language teacher at Saint Stephen's High School from 1993 to 2006, showcasing his commitment to language teaching and learning.



**LANNANG
SYMPOSIUM** 2024
2024屆咱儂研討會

ENGAGE, EMBRACE, EMPOWER
(Re-)discovering 'Lannang'

DAY 2

ABSTRACTS

Navigating the Lannang Limbo: The Sociolinguistic Construction and Development of 'Chinese' and Lannang Identities

What does it mean to be 'Chinese' and communicate in 'Chinese' within the Philippines? This paper investigates the role of Lánnang-uè and/or Philippine (Hybrid) Hokkien in the Lannang community in metropolitan Manila, Philippines. The focus is on comprehending how multilingual variations, coupled with community ideologies, are employed to navigate 'Chinese-ness'—often linked with 'Lannang-ness'—and to define 'Chinese' (language). Through ethnographic observations, interviews, and analysis of the Lannang Corpus data gathered between 2017 and 2023, this study illuminates the linguistic and social dimensions of negotiating Chinese-ness.

Linguistically, the multilingual practices associated with Lánnang-uè predominantly display Sinitic features in terms of structure and vocabulary. However, a noteworthy portion of these linguistic elements exhibits non-Sinitic characteristics, including inventive derivations from Tagalog and English. Furthermore, some language innovations are unique to the Lannang community, not traceable to any of the source languages. In essence, the findings suggest that Lánnang-uè doesn't neatly fit into the 'Chinese' and 'non-Chinese' categories.

Sociolinguistically, the community adheres to strong ideologies about who is considered 'Chinese' or 'Lannang,' often tied to speaking 'Chinese' or 'Lánnang-uè.' Nevertheless, in practice, the definition of 'Chinese' or 'Lannang' appears arbitrary and flexible, inclusive of both 'pure' Hokkien speakers and those engaging in mixed multilingual practices involving Hokkien. Some speakers incorporate linguistic practices that might be deemed non-Chinese in specific situations, yet they still identify as using 'Chinese' or 'Lánnang-uè.' Others assert the use of a 'unique language' or 'mixed language' distinct from Hokkien/Chinese. Variability also exists within individual speakers—situations arise where code-mixing speakers claim to use 'Chinese' (e.g., within the local church) but may not use the term 'Chinese' to label their language in other contexts (i.e., with foreigners).

In summary, the findings provide evidence of a locally negotiated 'Chinese' or Lannang language and identity that appears to have more social foundations than linguistic ones. They contribute to the existing literature on the subject. By delving into the intricate relationship between language practices, community ideologies, and the negotiation of Chinese-ness, I aim to offer insights into the complex linguistic and social dynamics within the Lannang community in metropolitan Manila, Philippines.

Navigating the Lannang Limbo: The Sociolinguistic Construction and Development of 'Chinese' and Lannang Identities



ABOUT THE SPEAKER
**Prof. Dr. Wilkinson
Daniel Wong Gonzales**

*Assistant Professor of Applied English Linguistics
The Chinese University of Hong Kong*

WILKINSON DANIEL WONG GONZALES is linguist specializing in sociolinguistics language variation and change in multilingual contexts. After receiving a master's from the National University of Singapore and Ph.D. in Linguistics and graduate certificates in Data Science and Cognitive Science at the University of Michigan in Ann Arbor, he moved to Hong Kong to join the Department of English at The Chinese University of Hong Kong, where he is now an Assistant Professor of Applied English Linguistics.

In terms of research interests, Wil is particularly interested in sociolinguistics in the Philippines and in wider East Asia. He employs corpus-based, experimental, ethnographic, and computational techniques on diverse datasets, including natural speech data and social media data. He works on Sino-Philippine languages (e.g., Lannang-uè) and other East Asian linguistic varieties, such as Colloquial Singapore English or 'Singlish', Philippine English(es), and Hong Kong English.

He has published widely locally and internationally in journals such as Applied Linguistics (Oxford University Press), Language and Communication (Elsevier), English Language & Linguistics (Cambridge University Press) as well as contributed to handbooks such as The Palgrave Handbook of Chinese Language Studies by Springer. He is the founder and current director of The Lannang Archives.

Gua e Dit: A Lannang in Daily Life Simulation

“Gua e Dit: A Lannang in Daily Life Simulation” is a series of diverse interactive scenarios that together form an overarching narrative, portraying a vivid cross-section of Lannang life. The title means both ‘my day’ and ‘yes I can’, representing the tenacity and optimism of Lannangs and Lánnang-uè. In Gua e Dit, participants will get to play multiple roles, building their confidence in using various common words encountered in daily life. The session will also highlight several aspects of Lannang culture with a touch of humor, which many would find fun and relatable.

The story begins with a family checking out from a hotel, where they just had an overnight stay following a wedding ceremony. Making sure not to leave anything valuable, they go down to the lobby, where everyone meets and greets their relatives, exemplifying strong family ties and hinting at the intrigue of family appellations. They soon go to a nearby mall, and enjoy shopping as many Lannangs do. They buy some clothes, before savoring merienda, consisting of snacks and sweets that everyone shares stories about. Soon unfolds a game of witty selflessness, as uncles and aunts try to outpace each other in footing the bill, after maximizing discounts, of course.

The session will be a class demo on conversational Advanced Philippine Hokkien. Students are expected to be at least conversational in Philippine Hokkien to at least an A2 level based on the Common European Framework (CEFR). The instructor will facilitate a class discussion on a relatable conversational topic and introduce relevant Hokkien vocabulary to better express themselves within the topic provided. Students will be asked to explain their opinions and experiences regarding the topic and react to what others have said.

Gua e Dit: A Lannang in Daily Life Simulation



ABOUT THE FACILITATOR

Giancarlo Nurhachu Hao Gonzaga

Giancarlo Nurhachu Hao Gonzaga (黃正源), fondly known as Gian, is a proud and active member of the Filipino-Chinese community. He has spoken Lánnang-uè at home for all 23 years of his life, and sincerely hopes that more of us would grow comfortable with speaking our mother tongue.

In 2023, Gian graduated First Class Honors (Summa Cum Laude) from the Hong Kong University of Science and Technology (HKUST) with a BBA in Global Business and Marketing, and Minors in Psychology and in Entrepreneurship. He also studied at the University of Oxford for half a year. In 2018, he was awarded the 菲華傑出學生獎勵 (Outstanding Filipino-Chinese Student Award) for compassionate service and for his exemplary scholastic achievements at Xavier School.

Gian is now exploring potential careers in consulting and finance, and is currently working on an AI-driven trading algorithm. On the side, he also handles the business strategy of Little Ice Age (dessert cafe across UST along Dapitan and Lacson), which he founded and set up with some family members for his dear Amah. In his free time, he enjoys reading, writing poems and short stories, making digital art, singing karaoke, playing games with friends, and playing with his corgi.

Learning Lannang Languages (Advanced Hokkien)

The session will be a class demo on conversational Advanced Philippine Hokkien. Students are expected to be at least conversational in Philippine Hokkien to at least an A2 level based on the Common European Framework (CEFR). The instructor will facilitate a class discussion on a relatable conversational topic and introduce relevant Hokkien vocabulary to better express themselves within the topic provided. Students will be asked to explain their opinions and experiences regarding the topic and react to what others have said.



ABOUT THE FACILITATOR Marvin Kaiser Sy

Marvin Kaiser Sy is a passionate Hokkien language instructor and foreign language enthusiast. After finishing a masters degree in Applied Economics from De La Salle University, he worked for three years in the financial data industry as an analyst, while simultaneously teaching Hokkien and doing Mandarin translation. His teaching career includes stints at Ateneo de Manila University and Kaisa Heritage Foundation, where he shared his expertise in Hokkien with a diverse student body. Currently, he teaches Hokkien online and engages in business ventures with friends. In his free time, Marvin likes to learn languages and do research on Hokkien. Part of his life advocacy is to help conserve and promote the Hokkien language among the Chinese Filipino community in the Philippines.

Start them young: Learning Hokkien among kids

As English becomes the primary language of kids, and Mandarin becoming the Chinese language being learned in schools, Hokkien has taken a backseat to these two languages. This can be frustrating for the grandparents when they start encountering language barriers between them and their grandchildren. Add the fact that there are not much Hokkien resources and materials designed for kids, less and less children speak the language.

But the surprising observation in my three years of teaching Hokkien to kids is that they are receptive to learning this language, and as young as they are, fully comprehends that value of learning their ancestral language. It just have to be designed in such a way that will provoke their interest and excitement. This includes incorporating games, familiar characters and interactive sessions.



ABOUT THE FACILITATOR Kendrick Chua

Kendrick is the CEO and Chief Training Officer of the In Love with Languages, Inc. He has over 15 years of teaching and training experiences having personally taught over 1,000 students of different nationalities, industries and professions including C-suites, celebrities, influencers diplomats, and business owners; and has amassed over 20,000 hours of teaching experience in both online and offline classes.

Kendrick was featured in Season 4 Episode 3 of Chinoy TV's Chinese by Blood Filipino by Heart for promoting and teaching the Hokkien language. Since 2020, he has taught Hokkien to over 500 students of different ages.

Kendrick is also a Registered Financial Planner (RFP), a former host of Chinoy TV, and a writer, having written for publications such as Business Mirror, Money Sense, The Entrepreneur, China Business and Rappler..

Lánnang-uè in the Buddhist and Catholic Contexts of the Philippines

Human beings dwell in language. It provides a place of shelter and refuge, and is part of everyday being that includes expressions of relationship with spiritual realities. In the Chinese Buddhist context of the Philippines up until the present, the traditional temples affirmed Lannang identity simply by operating almost exclusively in Lánnang-uè. Thus the traditional temples are bulwarks of Lannang identity. In contrast, Chinese-Filipino Catholic places of worship have undergone a profound transformation in the last 25 years. Religious services are no longer conducted in Lánnang-uè anywhere in the Philippines, and yet Lannang identity is still preserved through the revival of Lunar New Year and other celebrations. This presentation will highlight the role of Lánnang-uè in the cultural identities that emerge from the Buddhist and Catholic contexts, and propose that use of the language in ritual life may evolve, but Lannang identity and language can be preserved and strengthened if there are individuals and groups that proactively promote them.



ABOUT THE SPEAKER

Fr Ari C. Dy, SJ, PhD

President

Philippine Association for Chinese Studies

National Secretary, Reverend Father
Catholic Chinese-Filipino Apostolate

Fr Ari C. Dy, SJ, PhD is a Jesuit priest and educator. He earned his PhD in the study of religions at the School of Oriental and African Studies in religion, specializing in the social scientific study of Chinese Buddhism in the Philippines. He also serves as National Secretary of the Catholic Chinese-Filipino Apostolate. He has just concluded 11 years as President of Xavier School, with campuses in Manila and Laguna, and is about to take office as President of Ateneo de Naga University.

Using the Praxis Model of Love and Honor to Minister to the Elderly Chinese in the Philippines

This presentation is a chapter contribution in the forthcoming book *Beautiful Feet: Following Christian Missionary Footsteps*. In this session, I want to argue that the elderly Chinese in the Philippines are a minority among the minority ethnic Chinese. They represent only eight percent of the Chinese Filipino population. Their numbers may be small and even dwindling, but they are still precious souls who must be cared and loved. I also want to introduce the praxis model of love and honor as a way to reach out to and minister to these elderly Chinese. Two Chinese proverbs were used to illustrate this love and honor theology. Finally, I want to ask “should we learn and relearn the Chinese culture and Lannang-oe in order that we can better communicate and serve them?”



ABOUT THE SPEAKER

Dr. Juliet Uytanlet

Adjunct Faculty

Asian Theological Seminary, Quezon City

Juliet Lee Uytanlet finished her PhD Intercultural Studies at Asbury Theological Seminary in 2014. She served as The Lausanne Movement Catalyst for Diasporas from 2016–2018. She is the author of *The Hybrid Tsinoys: Challenges of Hybridity and Homogeneity as Sociocultural Constructs among the Chinese in the Philippines* (2016, Pickwick Publications, American Society of Missiology Monograph Series No. 28). She teaches at Asian Theological Seminary in Quezon City.

The Role of Lannang Schools on Lannang Ue Maintenance and Shift Among the Younger Lannang Generation

In the Chinese community in the Philippines, one can observe a significant contrast in terms of language abilities and usage across different generations. The first and second generations are predominantly proficient in Southern Min Chinese (Lannang Ue), with varying degrees of knowledge in Tagalog or English. Some second and third generations have achieved fluency in Tagalog, English, Mandarin, and Southern Min Chinese (Lannang Ue). However, the younger generation, primarily the fourth generation, is mainly bilingual in Tagalog and English. This paper aims to explore the impact of Lannang schools on language maintenance and shift among the younger Lannang generation, focusing on the role these schools play in preserving and promoting the use of Lannang Ue.



ABOUT THE SPEAKER

Dr. Dory Poa

Retired Educator

Dory Poa is a third generation ethnic Chinese born in the Philippines. She received her BA from Chiang Kai Shek College, Manila, her MA from the University of the Philippines, and her PhD from Stanford University, Stanford, California. She has taught Chinese literature and language, linguistics, and teaching methodology at various universities, including Stanford University, Chinese Culture University in Taipei, Taiwan, The Institute of Education in Hong Kong, and La Trobe University in Melbourne, Australia. In 2013 she returned to the Philippines to take up the position of President of her alma mater, Chiang Kai Shek College, where she spearheaded the reform of Chinese language teaching. Her research interests include Overseas Chinese literature, the sociolinguistics of minority languages, language documentation, and language pedagogy. She retired from Chiang Kai Shek College in 2020.

Lannang Literacy in Crisis

Language development starts at home, and continues to develop in the home and community. Facility with a language is dependent on the frequency of use. In that sense, the development of and facility with Lannang ue is somewhat dependent on geography. Children who grew up in Binondo speaking with family members, elders and people in the community have greater facility than those who grew up elsewhere speaking primarily in Filipino or English. The drop in fluency is more evident in children who grew up farther away from major Chinese communities of Manila, Cebu, Iloilo, Davao.

The context above prompts parents to send children to Chinese language schools. However, 10 to 12 years of Chinese language education does not necessarily yield a graduate who is fluent in a Chinese language. Where is the gap then? What is the conflict between the language spoken at home (Lannang ue) versus language taught in schools? Here, a divide appears – identity is rooted in Lannang ue, but schools teach Mandarin, a foreign language to most Tsinoy.

While the general consensus from the community is that Chinese Filipinos should speak / learn to speak Lannang ue, there is little to no research on what the children/ students themselves think they need or are interested in. What language do they generally think they need to learn – Hokkien / Lannang ue or Mandarin? What are their thoughts on the education they receive from Chinese language schools? This paper seeks to explore Chinese language education from the student’s perspective, and hopes to provide insight into meeting the teaching and learning needs of Chinese language schools.



ABOUT THE SPEAKER Carmelea Ang See

Former Director
Bahay Tsinoy

Former President
Kaisa Para Sa Kaunlaran

CARMELEA ANG SEE is a past president of Chinese-Filipino organization, Kaisa Para Sa Kaunlaran (Unity for Progress) and the former Director of Bahay Tsinoy, museum of Chinese in Philippine life. She teaches Education courses under the College of Education, De La Salle University, Philippines. She is currently taking doctoral studies in Educational Leadership at Lesley University in Cambridge, Massachusetts, USA. Her work in the fields of culture and education spans 20 years and includes engagement with the public-school sector and other museums around the country and abroad. She is a sought-after speaker on myriad topics ranging from history, culture, and the teaching profession. She volunteers as a trainer for Bagong Kulturang Pinoy and trains public school teachers around the country on teaching children how to read. During the pandemic, she undertook many training activities on handling online classes and preparing online contents for virtual teaching.



LANNANG SYMPOSIUM 2024
2024屆咱儂研討會

ENGAGE, EMBRACE, EMPOWER
(Re-)discovering 'Lannang'

DAY 3

ABSTRACTS

Lannang Oe and DE&I (Diversity, Equity, and Inclusion)

DEI (Diversity, Equity and Inclusion) policies are now standard in companies and institutions across many countries. More than political correctness, DE&I reflects a humanist perspective that respects human dignity and sees this respect as vital for human development. If Lannang Oe is to thrive as a living language, its speakers need to recognize words, as well as language use, that can be discriminatory and hurtful, marginalizing sectors of society based on differences in ethnicity, gender, faith, age, abledness, neurology and other demographic and biological variables. I will present examples of the more glaring examples of DE&I transgressions and sociohistorical contexts, with suggestions for alternatives.



ABOUT THE SPEAKER
Michael Lim Tan,
DVM, PhD

School President
Guang Ming College

Michael Lim Tan is an anthropologist, educator and writer. His experiences as an educator began with community health programs in 1975 and with the academe from 1984 to the present. He was Chancellor of the University of the Philippines Diliman from 2014 to 2020 and is now Professor Emeritus. He continues to teach in several constituent universities of the UP System. In 2021 he was appointed president of Guang Ming College, a human science institution for economically and socially disadvantaged students. Dr. Tan includes anthropological linguistics as among his focal interests for both teaching and research, particularly in applied fields such as intercultural cultural competence and health risk communications. He was elected into the National Academy of Science and Technology in 2012. Dr. Tan is a 2nd generation Lannang.

Language Borrowings: From Lannang to Tagalog and Back

In everything Filipino—in history, politics, economy and culture—there throbs a Chinese presence, imprinted through centuries of their presence in all aspects of Philippine life and in all events that shaped the Philippines as a nation.

This indelible imprint in the tapestry of Philippine culture is demonstrated in the cultural interchange and influence in language, especially language used in daily life. We refer to the Filipino language, mainly based in Tagalog and Hokkien, the lingua franca of the Tsinoy community in the Philippines.

The Hokkien based Tagalog words and the Tagalog based Hokkien words highlight the fluidity of cultural exchange which impacts on the the depth and breadth of the language exchange. That Filipino kinship terms are Hokkien based is one example of this and Tagalog based Hokkien words for things used in everyday life are examples of this.

The paper examines this cultural exchange and the impact of lanlang-oe on Tagalog and vice-versa.



ABOUT THE SPEAKER

Teresita Ang See

Founding President
Kaisa Para Sa Kaunlaran

TERESITA ANG SEE has been a social activist, educator, cultural worker and author throughout her adult life. She has made outstanding contributions to peace and social cohesion for the past 50 years. Ang See is the founding President of Kaisa Para Sa Kaunlaran (Kaisa 菲 律濱华裔青年联合会), a movement made up of Chinese Filipinos and currently serves as the executive trustee of the the Kaisa Heritage Center (华裔文化传统中心), which houses Bahay Tsinoy, the museum of the Chinese in Philippine life (菲华历史博物馆); the Chinben See Memorial Library and the Kaisa Research and Data Bank. The Center is a repository of the historical and cultural legacy of the Tsinoy in all aspects of Philippine life. She has written and co-authored 17 books, the most popular being Tsinoy –the Story of the Chinese in Philippine Life , a coffee table book that documents the history of the early Chinese immigrants and their transformation to today's Tsinoy and five volumes of Chinese in the Philippines: Problems and Perspectives

咱人話 Lán-nâng Uē in Media: Song and Movie Translating

Join us for an engaging exploration into the world of Lán-nâng Uē, also known as Philippine Hokkien, as we look into its untapped potential in media. In this interactive session, we'll discuss the importance of incorporating Lán-nâng Uē into various forms of media to help preserve and promote cultural heritage, while also reaching wider audiences. In addition to creating original media in the language, translations of existing media also offer another pathway to reaching this goal. Participants will be able to try their hand at translating sample lines from songs and movies into Lán-nâng Uē. Whether you're a language enthusiast, a cultural advocate, or simply curious about the power of language in media, this activity may have something interesting and fun in store for you.



ABOUT THE FACILITATOR **Rauha Huigiok Lim**

Rauha Huigiok Lim (林慧玉 Dîm Huī-giòk) is a language enthusiast with a special passion for Lán-nâng Uē, her own language. Aside from tutoring it part-time, she is currently taking her second undergraduate degree at the Ateneo De Manila University, while also enjoying other hobbies such as a cappella singing. She hopes to help make learning Lán-nâng Uē easier and more accessible, and to elevate the language to its greater potential within both the local Lannang community and beyond.

Constructing the Lánngang on Film: Lecture, Screening, and Talkback

This session will explore the figure of the Lánngang onscreen and behind the camera. Opening with an overview of the prevailing social constructions of the Lánngang in mainstream Filipino films, the session will then introduce attempts from among emerging Lánngang filmmakers to resist these impositions by screening a recent award-winning work (No More Crying 毋通閣吼咯, dir. John Peter C. Chua) that opens up the possibilities of film as a medium to affirm one's identity and participate in the co-construction of one's own representation.

ABOUT THE FACILITATORS



Gershom Chua

Gershom C. Chua 蔡天龍 lectures on film theory, criticism, and cinema studies at the University of the Philippines Film Institute.



John Peter C. Chua

John Peter C. Chua 蔡天祥 is a Chinese-Filipino filmmaker and writer. Mixing fiction and personal history, he creates intimate and introspective Lánngang-uè dialogue films that explore the often-overlooked stories of the Chinese Filipino community.

Cultural Heritage in the Digital Age: The Story of Lannang Lingua

Sandrene will be sharing her experience regarding the distinct influences that has shaped her upbringing as part of the Chinoy youth: her traditional Lannang roots and her international school environment. The presentation will be focused on her process in developing a Philippine Hokkien translator 'Lannang Lingua' made by and for the Lannang Community. At the symposium, she aims to stress the significance of preserving and appreciating one's culture and history amidst the uncertain and constantly shifting trends in this new age.



ABOUT THE FACILITATOR Sandrene Sy

Sandrene Sy is currently a junior in International School Manila. As a Fourth-generation Chinese immigrant living in the Philippines, Lánnang-uè is commonly spoken in her household by her parents and grandparents. However, having been increasingly exposed to the universal lingua franca English through education, media, and peers throughout most of her childhood, she unfortunately cannot fluently speak or understand the language. Hence, Sandrene has embarked on a personal initiative to give back to her Chinoy community and preserve the language for younger generations while also enriching her own language-learning experience..

Hokkien in U.S. Legal History

In the early twentieth century, justices at the Philippine Supreme Court (1910) and the US Supreme Court (1913) adjudicated a multi-wife inheritance dispute where Spanish, Chinese, and US marriage customs overlapped. At the heart of the case was the life and property of Vicente Romero Sy Quia, a Hokkien man who lived between the Philippines and China. Did his property belong to his Chinese wife's family or his Chinese mestiza wife's family? Due to his migratory lifestyle, witnesses about his life spoke in Hokkien, Ilocano, and Tagalog. Using court records, this presentation examines how Sy Quia's various names made it difficult for Anglophone justices to assess the evidence presented at the trial over his property, particularly if witnesses were talking about the same person. I argue that these difficulties reveal the shadows of Hokkien in the US-Philippine legal archive and how this Hokkien was eventually erased from the trial records.



ABOUT THE SPEAKER

Prof. Dr. Jilene Chua

Assistant Professor
Boston University

Jilene Chua is an Assistant Professor of History at Boston University. She was born in Manila and mostly grew up in Richland, Washington. She is a cultural historian and is interested in questions of empire, race-making, law, and migration. Her current project uses legal sources, oral histories, and community archives to access stories of Chinese migrants and settlers living under US colonial rule in the Philippines. She teaches courses related to Asian American history, US empire, the Philippines, and comparative racial regimes.

The Lannang Sug: The Long History of Chinese in Sulu

For many centuries in the past, Sulu was an important trading port in the Nanhai or Southeast Asian Sea trade. Many foreigners who came to trade also brought culture and civilization; while others attempted to conquer and control the small island. The Tausug (people of Sulu) has various memories of their interactions with people from other civilizations. While most has bitter memories regarding these interactions, on the other hand, the Tausug’s long historical relations with the Chinese (whom they call Lannang) are full of pleasant memories.



ABOUT THE SPEAKER
Asst. Prof. Darwin Absari

Assistant Professor
UP Institute of Islamic Studies

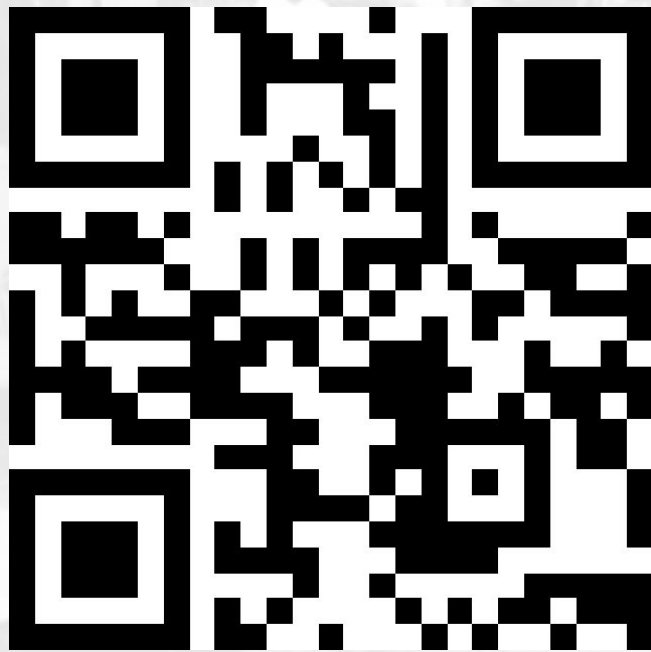
DARWIN ABSARI is a former Student Regent of the Mindanao State University System. He obtained his undergraduate degree AB in Political Science at the Mindanao State University in Tawi-Tawi in 2004 with University System Leadership Award. In 2013, he finished his M.A. in Islamic Studies at the Institute of Islamic Studies in the University of the Philippines (UP) in Diliman. His M.A. Thesis PAG-TUHAN: Tausug Spiritual Tradition was a recipient of the 2015 National Book Development Trust Fund and a finalist in best in theology and spirituality of the 40th National Book Awards. Currently he is an assistant professor and College Secretary at the UP Institute of Islamic Studies teaching Islamic Thought, Legacies of Islamic Civilization and Moro History, Society and Culture. His other research interests include Pre-Hispanic Philippine History, Islam in Southeast Asia and many others.

Enjoyed the Symposium?

Please answer our survey so that we can further enhance future Symposiums!

Participants can get their certificates after showing proof of answering the brief survey.

www.tinyurl.com/LSpostsurvey





LANNANG SYMPOSIUM²⁰²⁴

2024屆咱儂研討會

ENGAGE, EMBRACE, EMPOWER
(Re-)discovering 'Lannang'

