

### SPEAKERS

(updated as of 19 December, 2023)

#### KEYNOTE SPEAKER

**Richard T. Chu**

Five-College Professor of History  
*University of Massachusetts, Amherst*

*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.

**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*



# LANNANG SYMPOSIUM<sup>2024</sup>

2024屆咱儂研討會

Engage, Embrace, Empower: (Re-)discovering 'Lannang'

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.



### SYMPOSIUM THEME SPEAKER

## Dr. Wilkinson Daniel Wong Gonzales

Assistant Professor of Applied  
English Linguistics

*The Chinese University of Hong Kong*

*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.

**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., Lánnang-uè) and other East Asian linguistic varieties, such as Colloquial Singapore English or 'Singlish', Philippine English(es), and Hong Kong English.



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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.



### PANEL 1: LANNANGS AND LANGUAGE OPENING PRESENTER

**Gilbert Jacob Que**

Instructor

*Department of Communication at the  
Ateneo de Manila University*

*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.

**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.



### PANEL 1: LANNANGS AND LANGUAGE OPENING PRESENTER

## Marvin Kaiser Sy

### *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.

**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.



### PANEL 2: LANNANGS, LANGUAGE, AND MEDIA OPENING PRESENTERS

Cedric C. Cheng, Kimberly Nicole A. Mas

*So Asian Comics*

*So Asian Comics: Deconstructing the Chinoy*

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.

**Kim & Ced** are both graduates of De La Salle College of St. Benilde, under the programs of AB-Animation and Multimedia Arts respectively. Kim runs her own multimedia design studio, Artsmith Creative House. She 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. Kim is a fitness buff who practices a variety of sports from boxing, swimming, and yoga. Cedric also runs Artsmith Creative House. He is a fan of all things vintage. During his spare time, he'd visit Hidalgo for a quick fix of some film cameras and other vintage delights such as vintage watches and sunglasses, and he enjoys dressing up in timeless menswear style. 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. Cedric devours anything and everything delicious - except ampalaya. He also gets grilled a lot by his dad for creating this comic based on him.



### PANEL 3: LANNANGS, LANGUAGE, AND RELIGION

#### OPENING PRESENTER

Dr. Juliet Uytanlet

*Asian Theological Seminary*

*Using the Praxis Model of Love and Honor To Minister To the Elderly Chinese in The Philippines*



The Chinese Filipino population is around two million of the total population. Majority is the younger generation. The elderly Chinese belong to the 8 percent. In this paper, I want to argue that the Chinese Filipino Christians must continue to see the importance of reaching to these elderly Chinese. The call is important despite their numbers may be dwindling and small. Learning Minnanhua and the Chinese culture may remain a need to minister and communicate to them. Finally, a praxis model of love and honor can be a way to minister them.

**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 Tsinoy: Challenges of Hybridity and Homogeneity as Sociocultural Constructs among the Chinese in the Philippines* (2016, Wipf and Stock, American Society of Missiology Monograph Series). She teaches at Asian Theological Seminary in Quezon City.



### PANEL 3: LANNANGS, LANGUAGE, AND RELIGION OPENING PRESENTER

**Aristotle C. Dy, SJ, PhD**

*Philippine Association for Chinese Studies, Catholic Chinese-Filipino Apostolate*

*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.

**Aristotle Dy** 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.



### PANEL 4: LANNANGS, LANGUAGE, AND LITERACY/EDUCATION/POLICY OPENING PRESENTER

**Dr. Dory Poa**

*formerly with Chiang Kai Shek College*

*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.

**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.



### PANEL 4: LANNANGS, LANGUAGE, AND LITERACY/EDUCATION/POLICY OPENING PRESENTER

## Carmelea Ang See

*formerly with Bahay Tsinoy and KAISA*

### *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 Tsinoyos.

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.

**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,



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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.



### PANEL 5: LANNANG CULTURE, HERITAGE, IDENTITY OPENING PRESENTER

Michael Lim Tan, DVM, PhD

*Guang Ming College*

*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.

**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.



### PANEL 5: LANNANG CULTURE, HERITAGE, IDENTITY OPENING PRESENTER

Ms. Teresita Ang See

*Founding President*

*Kaisa Para Sa Kaunlaran (Kaisa 菲律  
濱華裔青年聯合會)*

*Cultural Exchange and Language  
Borrowings -- From Lannang o'e to  
Filipino 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.

**TERESITA ANG SEE (洪玉華)** is a social-activist who has worked for social cohesion and integration of the ethnic Chinese minority into mainstream Philippine society. She is the founding President of Kaisa Para Sa Kaunlaran and



now serves as Executive Trustee of the Kaisa Heritage Center (華裔文化傳統中心), a repository of the historical and cultural legacy of the Tsinoys. that houses Bahay Tsinoy, the museum of the Chinese in Philippine life (菲華歷史博物館) and the Chinben See Memorial Library. She is past President of the prestigious International Society for the Study of Chinese Overseas (ISSCO 世界海外華人研究會) and of the Philippine Association for Chinese Studies (菲律賓中華研究學會). She gives lectures in conferences in the Philippines and abroad. She has authored, co-authored, edited and co-edited 21 books, among them the five volumes (I - V) of The Chinese in the Philippines - Problems and Perspectives; Tsinoy - the Story of the Chinese in Philippine Life, and co-edited with Chito Sta. Romana, Philippines-China Relations - Beyond Disputed Waters.



### PANEL 6: LANNANG HERITAGE BEYOND THE MANILA CONTEXT OPENING PRESENTER

**Prof. Dr. Jilene Chua**

*Assistant Professor  
Boston University*

*Hokkien in US 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's 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.

**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.



### PANEL 6: LANNANG HERITAGE BEYOND THE MANILA CONTEXT OPENING PRESENTER

Asst. Prof. Darwin Absari

*Assistant Professor*

*UP Institute of Islamic Studies*

*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.

**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 Thrust 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.

