

THE LANNANG MANIFESTO

July 19th, 2024



THE LANNANG ARCHIVES

Preamble

We, the undersigned, representatives and members of the Lannang community, in recognition of our unique heritage, language, and cultural identity, hereby declare and affirm our commitment to the preservation, promotion, celebration, and empowerment of the Lannang people and our rich linguistic and cultural legacy. This manifesto serves as a legal document, binding us to the principles and actions necessary to achieve these goals.

Article I: Definitions

The definitions herein are derived from a diverse array of sources encompassing both qualitative and quantitative data. The terminologies have been extensively gathered and vetted through methods including, but not limited to, community engagement forums such as The Lannang Archives (TLA) community chats conducted in the year 2024, and empirical evidence collected through structured survey methodologies, notably the pre-survey (n = 223 participants) and post-survey (n = 29 participants) administered in conjunction with the 2024 Lannang Symposium.

Further depth and richness of data have been obtained through semi-structured interviews executed during the said symposium. Additionally, a longitudinal ethnographic investigation undertaken by Prof. Dr. Wilkinson Daniel Wong Gonzales, spanning from the year 2017 through

to the year 2024, contributes significantly to the foundational understanding herein presented. Complementing these primary sources are peer-reviewed academic resources, specifically those articulated in scholarly contributions by Tan (2021) and Chu (2021), which provide a critical, analytical framework and theoretical underpinning to the definitions employed in this document.

Section I: “Lannang”

- a. It is agreed that the term “Lannang” has origins from the Hokkien phrase *lân-láng* “our people.”
- b. This term primarily denotes individuals in the Philippines who are descendants of immigrants from Southern China—specifically, those of Hokkien, Cantonese, or Taishanese origin. It applies to those who trace their lineage to the major immigration waves of the early to mid-20th century, and possibly even to those who arrived in the late 19th and late 20th centuries.
- c. A term that has historically been mostly, if not uniquely, used by this group – and not other ‘Chinese-heritage’ groups (e.g., Southeast Asian Hokkien-heritage diaspora communities) – to refer to themselves *vis-à-vis* an “other” people who do not share the same heritage or experiences as them (e.g., notably, the *huan-nâ* or the natives, and more recently, ethnic Chinese migrants beginning the 1990s that identify as “Chinese” and not “Lannang”). At present, the term still has vestiges of its original function: it can be used to mark the social group’s identity as distinct from what the group has historically referred to as the *huan-nâ* or the “natives” (i.e., non-Lannang Filipinos), but now it can also be used as a term to distinguish themselves from Chinese migrant groups that they perceive to be “out-group” such as the POGOs (i.e., Chinese gambling operators in the Philippines), recent Hokkien-speaking migrants, and other ethnic Chinese in the Philippines that do not share the same heritage as them.
- d. Refers to someone who self-identifies or positions themselves as “Lannang” and engages in at least some Lannang heritage (e.g., going to Lannang schools, engages with other Lannang speakers, speaks Lánnang-uè, believes in or had been socialized into “Lannang values” like *bìn* ‘face,’ *hiyâ* ‘shame’)
- e. A multifaceted Philippine heritage and a mixed or hybrid sociocultural and ethnolinguistic identity that primarily reflects the diasporic heritage mentioned earlier yet is capable of dynamically shifting depending on the context. This (seemingly paradoxical) identity encompasses four main facets: being Filipino, being a specific type of Southern Chinese, being neither, and being both, all contingent on the sociocultural circumstances.
- f. A sociocultural, ethnolinguistic identity that is necessarily entangled with the Philippine social fabric, and – by definition – a Filipino identity, as the notion of “Lannang” emerged in a Filipino/Philippine context.

- g. A hybrid socio-cultural identity comparable to the Peranakans in Malaysia and Singapore, the Macanese in Macau, and the Kristang in Singapore.

Section II: Distinctions of “Lannang” from other related terms

- a. The term “Lannang” differs from common related terms such as Chinese Filipino, Chinoy, or Tsinoy, as these terms are more inclusive and broadly refer to all Chinese Filipinos, regardless of their specific Chinese dialect(s)/language(s) or heritage. These terms encompass a broader range of Chinese-Filipino experiences and include individuals of various Chinese dialect groups such as Cantonese, Mandarin, or other Chinese languages.
- b. Although “Fil-Chi” or “Filipino-Chinese” are used by majority Lannangs to refer to themselves as well, the notion of “Lannang” can transcend the nation-bound indices that are prevalent in the terms “Filipino” and “Chinese” in “Filipino-Chinese,” and instead places more emphasis on the shared common experiences, practices, and aspirations of “our people.”
- c. An argument for the distinction of “Tsinoy/Chinoy/Chinese Filipino/Filipino-Chinese/Fil-Chi” and “Lannang” is that these terms are not always correlated or mutually exclusive. It should be noted that not all Lannangs identify as “Tsinoy/Chinoy/Chinese Filipino/Filipino-Chinese/Fil-Chi” and not all “Tsinoy/Chinoy/Chinese Filipino/Filipino-Chinese/Fil-Chi” identify as Lannang either. As such, “Lannang” as a term exists as a distinct sociocultural and political construct.

Section III: “Lánnang-uè”

1. It is agreed that the term “Lánnang-uè” has origins from the Hokkien phrase *lân-láng-(e)-uè* “our people’s language/tongue.”
2. A systematic and dynamic language that combines influences of Philippine languages (including Philippine English) and Hokkien (Southern Min), typically with the latter serving as a linguistic “base” or “frame.”
3. “Lánnang-uè” can be conceptualized as a range of styles, ranging from a conservative or “pure” style (i.e., a style that is perceived by the community to be rid of non-Hokkien influence, but may actually not really be rid of such influence), where Lánnang-uè is realized as local-accented Hokkien with little to no perceived lexical or structural influences, to a more mixed and locally-oriented Lánnang-uè (i.e., mixed-style Lánnang-uè) that can manifest as a “mixed language” or translingual practice that creatively primarily draws influence from Hokkien and Philippine languages including Philippine English.

4. A language that does not have to follow the norms of “Hokkien” elsewhere, as it has already been documented to develop innovative features that are distinctively Lannang and Filipino, that is, cannot be exclusively traced to a single source language.

Article II: Amendments and Flexibility of the Manifesto

1. This manifesto acknowledges the fluid and evolving nature of sociocultural identities and conditions. Accordingly, it is designed to be a dynamic instrument, capable of adapting to the shifting needs and aspirations of the Lannang community.
2. An annual evaluation of this manifesto is mandated to ensure that its provisions, especially the definitions herein, continue to accurately represent the prevailing desires and interests of the community. This evaluation shall facilitate the continual relevance and effectiveness of this document.

Final provisions

In approving this manifesto, we affirm our commitment to the preservation, promotion, and empowerment of the Lannang community and the celebration of Lánnang-uè in all its forms. We pledge to work together in unity and solidarity to achieve the goals set forth herein, ensuring the continued vitality and flourishing of our language, culture, and identity.

Read and unanimously voted upon by 54 members of The Lannang Archives community who are interested in the future of the Lannang identity and Lánnang-uè language.

July 19, 2024, at 4:00 PM