

Gonzales, Wilkinson Daniel Wong. forthcoming. Filipino, Chinese, neither, or both? The Lannang identity and its relationship with language. *Language & Communication*.

The Lannang identity among related or intersecting identities that have Chinese and Filipino roots

Term/identity	Historical/intended use (Hau, 2014)	Contemporary use (based on interviews of 77 participants – 2018 to 2019)
Lannang	<ul style="list-style-type: none"> used as an intra-community term to exclude locals, at least in Manila “fellow Hokkien-speakers” or generally, “Chinese” (p. 11) 	<ul style="list-style-type: none"> ethnic marker (for many: ‘Chinese’; for some: both/neither Chinese nor Filipino) used robustly by community of all ages to identify its members (individuals with Chinese heritage), mostly without exclusionary or racist undertones, regardless of citizenship or purity of Chinese ancestry used to refer to ‘Lánnang-uè’ speakers and those with Southern Chinese heritage used by both community and locals, such as in Jolo, Sulu. (Usman-Laput, 2005)
Tsinoy/Chinoy	<ul style="list-style-type: none"> an amalgamation of <i>Tsino</i> ‘Chinese’ and <i>Pinoy</i> ‘Filipino’ popularized by Chinese-Filipino civic organization KAISA as attempt to stress “wide range of links to, as well as distance from, both ‘Chinese’ and ‘Philippine’” (p. 12) 	<ul style="list-style-type: none"> only used by few as an identity marker because they find the term not sounding ‘natural’ or still sounding ‘too Chinese’ because of ‘<i>Tsi</i>’ component used as a term of inclusion – including those without Southern Chinese heritage sometimes used by locals who claim to have some degree of Chinese heritage, even if they do not practice Chinese customs
Chinese Filipino	<ul style="list-style-type: none"> formally defined by KAISA to refer to young, native-born ethnic Chinese who identify as Filipino but still maintain their Chinese identity. (p. 13) 	<ul style="list-style-type: none"> infrequently used, because of the explicitness of the term ‘Chinese’ and ‘Filipino’, afraid to commit to one or the other. many who do not have Filipino citizenship do not identify as this because of the head noun ‘Filipino’ used mostly by middle-aged and younger members.
Filipino-Chinese	<ul style="list-style-type: none"> formally defined by KAISA to refer to older ‘traditional’ Chinese who are predominantly Chinese in identity but Filipino in citizenship (p. 12) 	<ul style="list-style-type: none"> used more frequently than Chinese Filipino, although the same issues arise (see ‘Chinese Filipino’) used by members of all ages

Huakiau or Overseas Chinese	<ul style="list-style-type: none"> • an umbrella concept used by the Mainland in the 20th century as an attempt to ‘claim’ individuals with Chinese descent who are living abroad (p. 12) 	<ul style="list-style-type: none"> • used predominantly by older members
Intsik	<ul style="list-style-type: none"> • arguably from Hokkien <i>în tsiák</i> ‘their uncle’, as a way to introduce a Chinese newcomer to another person (Chu, 2010, p. 69) 	<ul style="list-style-type: none"> • never used by members within the community because it is claimed to be ‘derogatory’ • used by locals towards members, a lot of times with derogatory or racist undertones, but not necessarily
Sangley	<ul style="list-style-type: none"> • most likely from Hokkien <i>siōng lai</i> ‘frequently coming’ • a term that emerged in the Spanish colonial era to refer to migrant or sojourning traders and artisans from Southern China 	<ul style="list-style-type: none"> • not used at all by contemporary community members to refer to themselves • never used by locals to refer to contemporary community members.

References

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- Usman-Laput, L., 2005. Magison-ison: A parallel reality construction of war among Joloano Muslim survivors in Sulu, Philippines. University of the Philippines, Diliman, Quezon City, Philippines.