

Do you
have Lannang
heritage?

THE LANNANG ARCHIVES 

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Want to help
out in
preserving it?

MY LANGUAGE | MY HERITAGE

a community-based Sino-Philippine language documentation initiative

in partnership with:



Bahay
Istinyo
菲華歷史博物館



GRUPO
KALINANGAN

CAGAYAN HERITAGE
CONSERVATION SOCIETY
City of Tuguegarao, 3500 Philippines



UP DEPARTMENT
LINGUISTICS



The Sulu
Cultural
and Historical
Society

PRIMER

My language, my heritage

A community-based Sino-Philippine language documentation initiative

Overview/TL;DR (too long; don't read)

The problem	Not enough visibility of Lannang languages and varieties across the Philippines, not enough work; too Manila-centric
The goal	Create an transcribed audio database of Lannang speech across the Philippines
Your task	Record you and/or your partner conversing in a Lannang language or variety you speak in your region; complete a survey
Location	In-person or online options available
Benefits	Recognition, certificate, among many others.
Organization	The Lannang Archives (formerly, The Chinoy Archives for Sino-Philippine Languages and Linguistics)
Contact information	lannangarchives@gmail.com

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I. Background & aims

While there is some attention given to the [Lannang](https://www.lannangarchives.org/languages) culture, not much attention has been given to the languages and varieties the Lannang communities speak, a significant part of the Lannang identity (Chuaunsu 1989; Uytanlet 2014) -- most of the work that has been done has been focused on the Manila Lannangs (see Language map: <https://www.lannangarchives.org/languages>).

Now, the rate on which some of these varieties are disappearing is alarming. At present, we do not have a lot to work on, and more pressingly, we do not have a team dedicated to working on these languages.

This project aims to create a database of transcribed audio linguistic data that has equal representation of all Lannang communities across the Philippines and in other parts of the globe, not just in Manila. The plan is to capture the interactions of the different Lannang codes with society.

To fulfill this need and to realize our goals, we are looking to the users of these languages and varieties themselves, that is, you! We want to collect as many recordings as we can from different social groups across different Lannang communities. The idea is for you and your partner(s) to send us recordings or other linguistic samples of your community. You and your interviewees/participants will also be expected to complete a social information survey.

By establishing a comprehensive Lannang linguistic database, you are helping us take another step towards community visibility and cultural heritage preservation. This will eventually help us, scholars, identify not only the differences between historically indigenous Philippine languages and Sino-Philippine languages but more importantly similarities that bind us together -- bridging Chinese and Filipino cultures while also highlighting the distinctiveness of mixed cultures.

All contributors, with permission, will be considered allies and advocates of The Lannang Archives; they will be officially listed on our website. For more benefits, see the section 'Benefits' below. There is no starting or ending date. This project is meant to be continuous in nature. Remuneration will not be given (no ang paos!). This project is ideal for individuals who want to help in the advocacy of heritage language use and documentation. Those who are interested in gaining research experience, or simply want to help out, are encouraged to apply.

Project organizers

- Wilkinson Gonzales (University of Michigan, Ann Arbor)
- Steffi Anne Chong (Grace Christian College)
- Rochelle Ong (University of Santo Tomas)

II. The gist: What do I essentially have to do?

1. Find an interested participant (e.g. grandmother, parents, friends)
2. Create a recording or multiple recordings (of yourself or with a partner) in one of the languages or varieties of interest below.
3. For each participant in the audio recording, complete the profile survey (link below).

For a more comprehensive explanation, please consult the sections below.

III. Eligibility and qualifications

You **OR** your partner must have:

- A recording device (e.g. phone with a recording application, traditional audio recorder, laptop)
- Internet access

You **AND** your participant must have:

- Lannang heritage
- Conversational knowledge in any of the languages or varieties of interest below

IV. Languages and varieties of interest

For a visual, visit our Language map: <https://www.lannangarchives.org/languages>

Language family/ Phenomenon	Variety	Description
Lánnang-uè ¹	As used by the Lannangs - In Manila, Cebu, Iloilo, Davao, Zamboanga, Sulu, or any other Philippine city - Abroad (e.g. US, Canada, etc.)	'A mix of Hokkien, regional languages, English, and/or Mandarin' <u>For Manila Lánnang-uè:</u> Hybrid Hokkien, not pure Hokkien
Southern Min/Hokkien	As used by Lannangs in Manila, Cebu, Iloilo, Davao, Zamboanga, Jolo, or any other Philippine city	'Pure Hokkien', 'Deep Hokkien', 'Church Hokkien'
Chavacano	As used by Lannangs in Manila, Cebu, Iloilo, Davao, Zamboanga, Sulu, or any other Philippine city	A Spanish-based creole with Filipino, regional language, and Chinese elements.
Historically indigenous languages (e.g. Sinug, Hiligaynon, Cebuano, etc.)	As used by Lannangs in Manila, Cebu, Iloilo, Davao, Zamboanga, Sulu, or any other Philippine city <u>Mixed varieties are encouraged.</u>	
Other Lannang languages	As used by the Lannangs	

¹ For the purposes of this project, Lánnang-uè will be used to refer to this mixed code, not the pure Hokkien.

V. Benefits: What do I get out of it?

Your contribution matters to us a lot, so apart from you getting the satisfaction of being directly involved in heritage documentation and preservation, we at the Archives are offering the following perks:

1. Official mention: You can get listed as an advocate or ally on our website (<https://www.lannangarchives.org/team>).
2. Certificate: All contributors are eligible for a certificate of involvement, if needed.
3. Anonymized summary of results: You get exclusive access to the summary of the background survey you (and other people) answered when you submitted your file.
4. Archive access: If you want to conduct research, you are eligible to request access to specific recordings from the Archives (with permission from the data subject).
5. Citation: You get cited in our awesome language map (<https://www.lannangarchives.org/languages>).
6. Participant/ Story Feature: If you want, we can do a feature story of your participant (e.g. cultural treasures in their golden years) on our website and social media platforms

VI. How do I participate? A step-by-step walkthrough

STEP 1: Selecting type of contribution

Choose what type of contribution you plan to make.

Type	Description	Requirements
<u>Audio recording</u> Frog story	• Monologue • You record yourself or another person telling a story using a word-less book. • You (or they) complete a survey	• An audio file in .mp3, .m4a, .WAV format that is at least 5 minutes long. • Completion of the survey
<u>Audio recording</u> Spontaneous conversation	• Dialogue • You record you and a partner talking about pre-selected topics. • Both participants complete a survey	• An audio file in .mp3, .m4a, .WAV format that is at least 5 minutes long. • Your completion of the survey. • Your partner's completion of the survey.

STEP 2: Identify partner/participant (if applicable)

Identify your partner if you plan on doing the spontaneous dialogue option, or identify the person you plan to ask to tell the story.

STEP 3: Familiarization of materials

Go over the materials you need for the session/recording.

Type	Materials
<u>Audio recording</u> Frog story	The wordless book (Frog Story): https://drive.google.com/file/d/1_MDFR-ZMKy9k9n1tDJIUBXf7pkL7dqhm/view?usp=sharing Note: Do NOT search for the translations of specific words once you are recording. Just tell the story like how you would with your relatives.
<u>Audio recording</u> Spontaneous conversation	The set of questions: https://docs.google.com/document/d/17rtbq8YNVPKolk53WwjyUiwipk1keCRPEgZAzTNwyKA/edit?usp=sharing

STEP 4: Recording

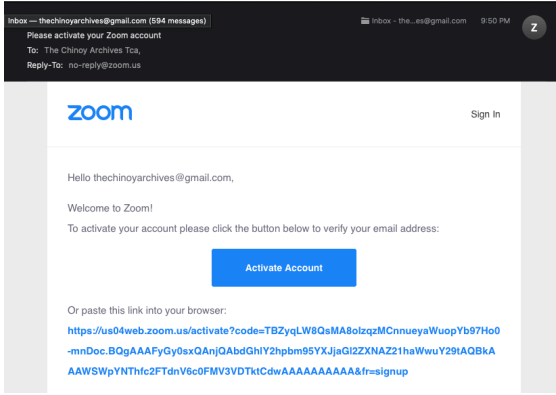
Requirements and other notes

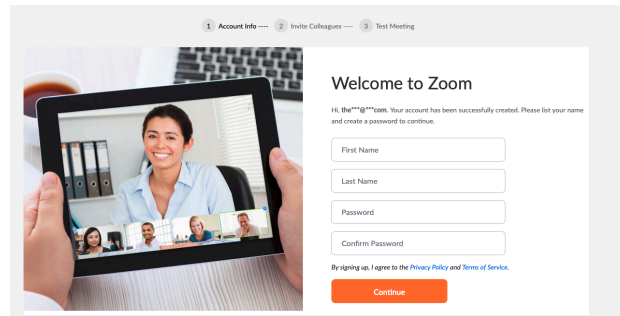
1. **Give oral consent** first before continuing with the recording (instructions below).
2. Make sure that the recording is done in a **quiet environment**. Fan noises sometimes make sound-based linguistic analyses useless.
3. Make sure that the **quality of audio** is good enough.
4. Do **NOT** search for the translations of specific words once you are recording. Just tell the story like how you would with your relatives.
5. **Retakes/ re-recordings are discouraged**. As a linguistics-oriented project, we are interested in the new forms of language. As such, the first take with 'mistakes' are the most interesting to us. Please send us the first take. Do not try to make things 'perfect'. We encourage 'mistakes' in the recordings.
6. There is no such thing as a 'correct' form of language. We **discourage correcting each other** during the recordings.
7. **Switching between languages is permitted** (e.g. Hokaglish or Hokkien-Tagalog-English code-switching). However, as much as possible, stick to the language of interest. For instance, if you are talking in Lánnáng-uè (Hybrid Hokkien, not pure Hokkien) , please make sure that at least 60% of the audio is Lánnáng-uè (Hybrid Hokkien, not pure Hokkien).

Options

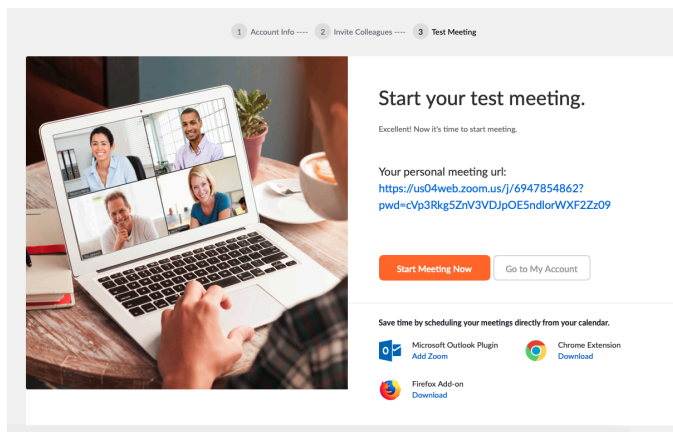
You have two options: direct recording (if you are in the same house) or online recording.

Option	Instructions
Direct contact/ recording	<u>Frog story</u> 1. Do NOT search for the translations of specific words once you are recording. Just tell the story like how you would with your relatives. 2. Have the PDF book ready. You can take a look at the PDF while you are telling the story. 3. Hit record on your recording device. 4. Read the following in English, if possible: "Today is <state the DATE>. My name is <state your NAME>, living in <state your CITY OF RESIDENCE>. I have read the data management and privacy section in the primer and consent to being recorded." 5. Tell your story. Hit pause when you are done. <u>Spontaneous conversation</u> 1. Have the set of questions ready on a device or a print-out. Do NOT search for the translations of specific words once you are recording. Just tell the story like how you would with your relatives. 2. Hit record.

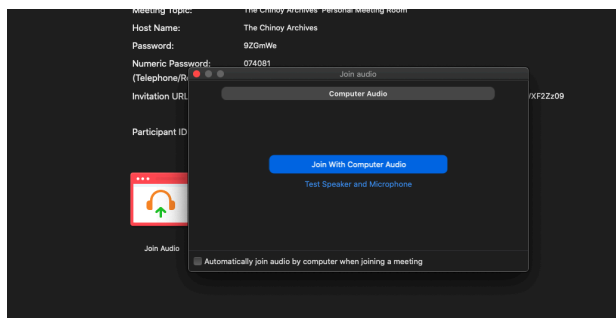
	3. Both participants should each read the following in English, if possible: "Today is <state the DATE>. My name is <state your NAME>, living in <state your CITY OF RESIDENCE>. I have read the data management and privacy section in the primer and consent to being recorded." 4. One of the participants should read the question in the language of interest. For instance, if it is Lánnáng-uè (Hybrid Hokkien, not pure Hokkien), then the person should translate the questions in vernacular casual Lánnáng-uè (Hybrid Hokkien, not pure Hokkien). 5. Both participants should discuss all or a subset of the questions. You should at least touch one one question from each section. 6. Stop the recording once you are finished. 7. Save the file. Note: <u>Do not try to make things 'perfect'. We encourage 'mistakes' in the recordings.</u>
Online recording	<u>Spontaneous conversation</u> - One of you should create a ZOOM account https://zoom.us/signup - You should click the confirmation link in the email you provided to begin using Zoom. - Click "Activate Account" in the email you received.  4. Provide your information:



5. Click "Skip this step."
6. Copy the link provided and send it to your partner.

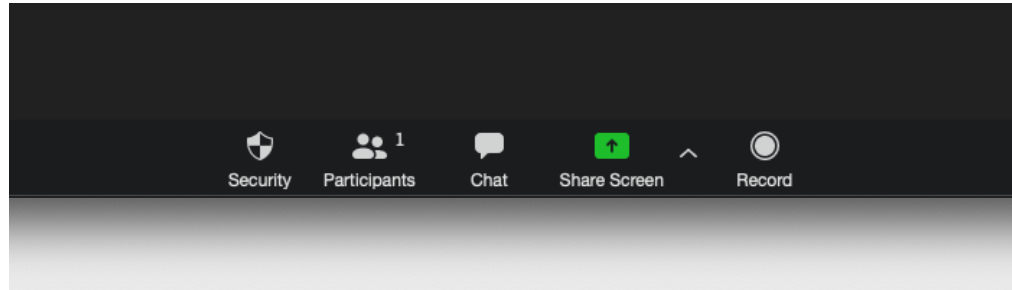


7. Click the orange "Start meeting now." button. It should redirect you to the Zoom application or browser application.
8. Once you're on the page, click "Join with Computer Audio"

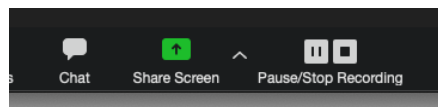


9. You should be able to hear your partner. Have the set of questions ready on a device or a print-out.
10. Hit record on the bottom right of the window.
11. Both participants should each read the following in English, if possible:

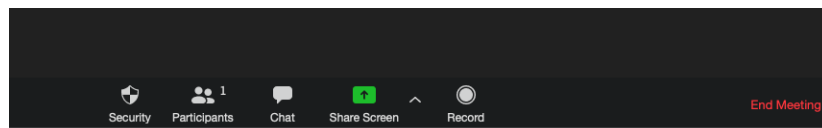
"Today is <state the DATE>. My name is <state your NAME>, living in <state your CITY OF RESIDENCE>. I have read the data management and privacy section in the primer and consent to being recorded."



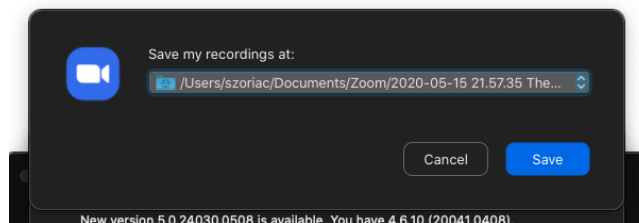
12. The host should read the question in the language of interest. For instance, if it is Lánnáng-uè (Hybrid Hokkien, not pure Hokkien), then the person should translate the questions in vernacular casual Lánnáng-uè (Hybrid Hokkien, not pure Hokkien).
13. Both participants should discuss all or a subset of the questions. You should at least touch one one question from each section.
14. Stop the recording once you are finished.



15. Click "End meeting"



16. Save the file to your desired location.



Note: Do not try to make things 'perfect'. We encourage 'mistakes' in the recordings.

STEP 5: Rename your file

Naming convention

Please rename the audio file in the following convention:
(This will only be used for tracking purposes. The final files will be anonymized.)

Contribution type	File name
<u>Audio recording</u> Spontaneous conversation	Type-Language-Location-Date(MMDDYY)-Speaker1SurnameFirst name-Speaker2SurnameFirstname For example: SPON-LAN-Manila-051520-DelacruzJuan-WongAmy.wav
<u>Audio recording</u> Frog story	Type-Language-Location-Date(MMDDYY)-Speaker1SurnameFirst name-NA Since this is a monologue, "Speaker2SurnameFirstname" should be "NA" For example: FROG-LAN-Manila-051520-DelacruzJuan-NA.wav

Legend

Type:

FROG - Frog story

SPON - Spontaneous conversation

Language of recording (dominant)

LAN - Lánang-uè (Hybrid Hokkien, not pure Hokkien)

Note: If you are 'code-switching' between English, Tagalog, Hokkien, and Mandarin, please classify the file as 'LAN'.

HOK - Hokkien

Note: If you think you are using pure Hokkien, then rename your file as this.

MAN - Mandarin

CHA - Chavacano

ENG - Lannang English

TAG - Lannang Tagalog

OTH - Others

Make sure that your file(s) follow the naming conventions, otherwise we won't be able to identify your file. If you encounter any errors, please contact

lannangarchives@gmail.com

STEP 6: Submission

Survey Completion: In order to submit your file, each participant who is recorded in the audio must provide speaker information here:

https://docs.google.com/forms/d/e/1FAIpQLSfcxCHYeKk5zWKdY0ez1YQUFPZOTVixMBuxPu13fp5QNVys5A/viewform?usp=sf_link

- Only **after** you completed the survey **will you receive instructions** on how to submit your file(s).
- You may choose to submit more than one file. If you decide to do so, you don't have to complete the survey again. Here is the link to submit your other files: <https://tinyurl.com/grassrootsTCAsub>
- The one who is reading this document does not necessarily have to answer the survey if he or she did not record themselves. We recommend sending them the link and giving them the audio file for submission.
- Especially for older participants, the one who is reading this document can help the older participants answer the survey and submit the file.

VII. Deadline

There is no deadline. However, please send your files as soon as possible.

VIII. Ethical considerations

- **Right to withdraw:** Your participation in this project is voluntary. Subsequent to your consent, you may refuse to participate in or withdraw from the project at any time without penalty. You may choose not to continue with the session for any reason.
- **Institutional Review Board Approval:** The University of Michigan Institutional Review Board Health Sciences and Behavioral Sciences has determined that this project is exempt from IRB oversight. (Cases HUM#00156796 and HUM#00159749)

IX. Data Privacy, Management, and Security

Nature of Data

Medium: No hard copies. All collected information will be electronic in nature – from the coded survey data to the audio recordings that will be collected from data subjects.

Content:

- The survey data will contain personal identifying information (e.g. names), basic information (e.g. education), and potentially sensitive information (e.g. religious affiliation).
- The audio files might contain narratives of personal experiences and other sensitive information revealed at the discretion of the data subject.
- The audio files will contain the name and general location (e.g. city) of the data subject, as part of an oral consent protocol.
- The audio recording and survey data do not contain protected health information.

Purpose of data collected

Type of data	Purpose
Personal information	For tracking, identification, and consent
Basic information (e.g. sex, age, language proficiency)	For linguistic study only; to study the interactions of social variables and language
Specialized information (e.g. religion)	
Speech recordings, including narratives and dialogues	

What happens to the data?

Step	Description
Gathering	- Audio of speech will be recorded by the data subjects themselves. - The audio recording link and the survey data will be collected online via Google Forms. - Oral consent will be recorded before the actual recordings. Written consent will also be required when submitting via Google Forms.
Processing	- Identification numbers will be assigned to all data. - The audio recordings and survey data will then be stripped or “delinked” from the names. - Mentions of names in the audio files will be redacted as much as is possible using Audacity.
Storage	- All data will be stored in - secure offline hard drives locked in the University of Michigan Department of Linguistics office, and - UMich Box, a cloud storage facility with extra protection measures for 50 years. - The personal data will be held under strict confidentiality and used only for the declared purpose.
Disposal	- Names and identifiers will be destroyed using a file disposal software after one year for backup. - The audio files and survey data will be destroyed using an encrypted file disposal software after 50 years.

Access of data

	Summary of data (anonymized)	Redacted recordings	Redacted survey data (for research)	Unredacted recordings	Unredacted survey data (for research)
Lead investigator	✓	✓	✓	✓	✓
The Lannang Archives	✓	✓	✓	×	×

Data subject	✓	✓	✓	✓	✓
Partner institutions	✓	With permission from data subject	×	×	×
Public	✓	With permission from data subject	×	×	×

Risks and security measures

Potential risks	Security measures
Coerced collection/ Recording without consent	Subjects will have to give verbal and/or written consent. If this is not obtained, The Lannang Archives will dispose of the data securely.
Leaking of personal information	- All submissions are either done via a secure link or via secure file upload. Data subjects will not be able to see other data subjects' information. - All data will be stored in - secure offline hard drives locked in the University of Michigan Department of Linguistics office, and - UMich Box, a cloud storage facility with extra protection measures.
Identification of data subject	- All audio recording and survey data will be stripped of any personal information. - The audio recordings themselves will be manually redacted to remove personal information. An identification number will be assigned by the lead investigator to the file. - Survey data will be manually labelled by the lead investigator with an identification number instead

	of the actual person's name upon collection of the data. The non-anonymized personal information will be encrypted for one year for back-up, after which they will be securely destroyed using a file disposal software.
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Rights of the Data Subject

Under the Data Privacy Act of 2012, you have rights (see Table below). If you would like to enforce or assert your right to any of the following, please contact our Data Protection Officer (information below).

Right	Description
The right to be informed	You have the right to be informed that your personal data will be, are being, or were, collected and processed. Data should never be collected, processed and stored by any organization without your explicit consent, unless otherwise provided by law.
The right to access	You have a right to obtain from an organization a copy of any information relating to you that they have on their computer database and/or manual filing system.
The right to object	You can exercise your right to object if the personal data processing involved is based on consent or on legitimate interest. When you object or withhold your consent, the lead investigator should no longer process the personal data, unless the processing is pursuant to a subpoena, for obvious purposes (contract, employer-employee relationship, etc.) or a result of a legal obligation.
The right to erasure or blocking	Under the law, you have the right to suspend, withdraw or order the blocking, removal or destruction of your personal data.
The right to damages	You may claim compensation if you suffered damages due to inaccurate, incomplete, outdated, false, unlawfully obtained or unauthorized use of personal data, considering any violation of your rights and freedoms as data subject.

The right to file a complaint with the National Privacy Commission	If you feel that your personal information has been misused, maliciously disclosed, or improperly disposed, or that any of your data privacy rights have been violated, you have a right to file a complaint with the NPC.
The right to rectify	You have the right to dispute and have corrected any inaccuracy or error in the data a personal information controller (PIC) hold about you. The PIC should act on it immediately and accordingly, unless the request is vexatious or unreasonable. Once corrected, the PIC should ensure that your access and receipt of both new and retracted information. PICs should also furnish third parties with said information, should you request it.

(From the National Privacy Commission, Philippines:
<https://www.privacy.gov.ph/know-your-rights/>)

Data Protection Officer Contact

Wilkinson Daniel Wong Gonzales
University of Michigan, Ann Arbor
wdwg@umich.edu (CC: lannangarchives@gmail.com)

X. Partners

Organization	Description
	Kaisa Para Sa Kaunlaran (菲津濱華裔青年聯合會 Unity for Progress) is an organization that aims for the integration of the ethnic Chinese into mainstream Philippine society. Its thrusts are three-pronged: (1) cultural-educational – media, television shows, research, conferences, conventions, exhibits, museum; (2) social development – low cost housing, medicine assistance, relief and charity missions, outreach, literacy; and (3) advocacy – anti-crime, restoration of peace and order, good governance political issues.
	Kaisha Heritage Center (華裔文化傳統中心), established 1999, houses Bahay Tsinoy – Museum of the Chinese in Philippine Life and the Chinben See Memorial Library. The center aims to be a lasting repository of the historical and cultural legacy of the Chinese in all aspects of Philippine life, to document the tangible and indelible imprints and influences of the Chinese in Philippine history, society, culture and politics, to help restore and record the Philippine historical past that is found in Chinese records and artifacts, to highlight the unique blending of Filipino and Chinese cultures and the intertwining destinies of the two peoples throughout history, to help promote and hasten the integration of the Tsinoy into main-stream society, and to be a bridge of understanding between the Chinese community and the main-stream Philippine society.
	Bahay Tsinoy: Museum of Chinese in Philippine Life (菲華歷史博物館) is a gallery of rare prints and photographs, with scenes depicting old Chinese occupations, streets of Binondo, prints on turn of the century Chinese life.

	The Linguistic Society of the Philippines is the premier linguistics organization of the Philippines. It contributes to the professionalization of the discipline of linguistics and its allied sub-disciplines, especially language teaching, in the Philippines. It has built up a network of linguists at the national and international levels, and has been able to reach out to other social scientists inside and outside the Philippines. Finally, it has helped shape policy on language and education in very important ways.
	Grupo Kalinangan envisions a positive change in the management and preservation of cultural heritage of the Philippines. It aims to educate and empower local governments, communities and institutions to manage their cultural heritage resources more effectively through innovative IT-enabled solutions, platforms, programs and services.
	The Cagayan Heritage Conservation Society is a nonprofit organization aimed at spreading awareness about Cagayan's history and culture through education & research, training, and policy reform. It was founded in 2018.
	The University of the Philippines SAMAHANG LINGGWISTIKA (UP SALIN) is a duly recognized academic, non-profit organization of Linguistics major students of the College of Social Sciences and Philosophy. The Organization aims to promote language and linguistics and to provide channels for the enhancement of academic potentials of its members and other UP Diliman students. We conduct contests, school invitational/school-to-school projects, outreach programs, tutorials, film-showing, group discussions, exhibits, and other activities related to language for the purpose of imparting knowledge on the importance of language in the society and human life. We are also recognized in the College of Social Sciences and Philosophy as an active organization supporting the college council in its projects and activities.

	The Department of Linguistics of the College of Social Sciences and Philosophy in U.P. Diliman was established in August 28, 1922 with Prof. Trinidad H. Pardo de Tavera as its first chairperson. Its name then was the Department of Philippine Linguistics. It was renamed to Department of Oriental Languages in July 1924, Department of Oriental Languages and Linguistics in 1963, Department of Linguistics and Asian Languages in 1973, and finally Department of Linguistics in 1983. The primary aim of the department since its founding has been the scientific study, preservation and promotion of the Philippine languages through teaching, field research and publication.
 The Sulu Cultural and Historical Society	The Sulu Cultural and Historical Society aims to preserve and promote the rich history and culture of Sulu through advocacy, research and publication, and fora for discussion and exchange. It hopes to also establish linkages and partnership with other like-minded organizations and institutions. Finally, it hopes to undertake documentation and dissemination of Sulu's historical narratives like daman, tarasul, kissah, salsilah, and other examples of oral literature.

XI. About the organization

The Lannang Archives (<http://lannangarchives.org/>) is a nonprofit organization created to spread awareness of and generate interest in Sino-Philippine, particularly Lannang, heritage and languages. It aims to develop and share accessible sociolinguistic databases, research, narratives, and materials that showcase local Sino-Philippine languages — bridging Chinese and Filipino cultures while also highlighting the distinctiveness of mixed cultures. Another of its objectives is to emphasize the relevance of Sino-Philippine(-related) languages and varieties in and beyond contemporary Philippine society.

XII. Contact information

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