

EDUCATOR GUIDE

Chinese Latino Migration Archive



A NOTE FROM THE YOUTH RESEARCHER:

WHY TEACH THIS HISTORY

Hi, my name is Clarissa!

I centered this curriculum project on New York City's Chinese-Latino community. As a Chinese-Latina New Yorker myself, I've grown up learning about our community's immense cultural and historical contributions. However, history curricula throughout my K-12 education have omitted our identities, even in discussions related to global histories that are intrinsic with our presence, such as the Global Coolie Trade. My project seeks to bring light to our community not as an isolated diasporic oddity, but rather a dynamic, significant one, both within global and local contexts. In order to make this project, I explored both existing family archives, such as photo albums, and conducted oral histories with my family members. Through this process, I sought to fill in the gaps of institutional and dominant history.

Before crafting this project, I reflected on spaces outside of the classroom where Chinese-Latino histories are most salient and accessible. I was immediately drawn to local New York City Chino-Latino restaurants. Part of the reason for this affinity is because of my own family history. My great-great grandfather's established a Chinese fusion restaurant in Ecuador in the 1940s. This restaurant is part of my family's legacy, and is also an important marker of this community's emergence. While some local Chino-Latino restaurants have received well deserved attention via social media in recent years, I wanted my project to highlight these spaces. Like our community, they are enduring and should be honored not just for their delicious food, but their testament to perseverance and triumph.

From this lesson, students will gain a comprehensive understanding of the Chinese-Latino community throughout space and time. I hope that this lesson will challenge the bifurcation of global and local history, and uplift the ways in which the Asian community is not one of isolation, but has always built collectivity and belonging with other people of color. Perhaps most importantly, I hope this lesson inspires students to participate in the same vein of radical historical exploration, rooted in the power of familial knowledge and love.

Thank you so much for interacting with my exhibit and guide! I am so thankful that my family's important history will be shared in NYC's classrooms.



PEDAGOGICAL REVOLUTIONS:

HOW TO TEACH THIS HISTORY

I wanted to provide some examples of pedagogical activities that could be used to engage the historical content of this exhibit. This material could be incorporated in an opening unit in any history class on migration and immigration. My interview could serve as a model for how to do oral history interviews, and the power they can have in uncovering hidden stories of migration! Students could be guided to conduct oral history interviews with family members, and explore the theme of “double migration,” which impacts so many New Yorkers. Students could participate in neighborhood mapping activities that include noticing restaurants, like Chinese-Latino Restaurants featured in this project. They could then map them visually, and use them as a way to teach about histories of migration, double migration, and colonization.



Create a Family Archive by going through physical media, like family photo albums and documents, with an elder. Ask them about the memories associated with these materials and think about ways to craft narratives behind them. For instance, consider writing a poem or compiling parts of your materials into a Zine to share with others.



Conduct an Oral History Interview with a family or community member to learn more about their life, culture, identity, etc. Prepare a range of open ended questions, using your objective for the conversation to guide them. Practice by conducting mini oral histories with peers in class, choosing a main theme or topic to begin practicing (e.g. students rely on other students to simulate what an oral history is like so they will feel prepared when going home or into their community)

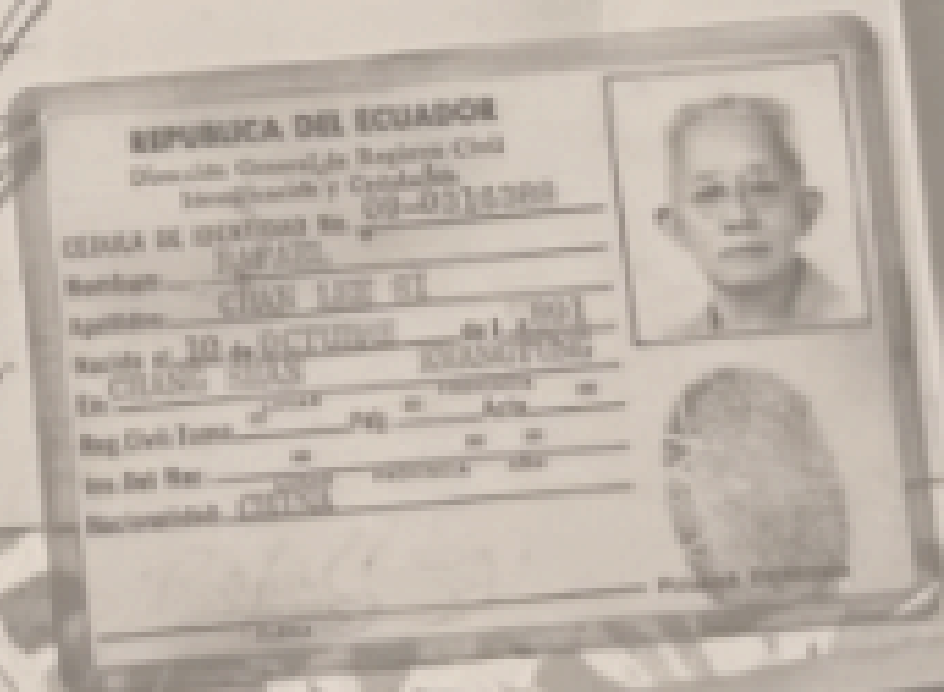


Recreate a Family Recipe or discover a new one that holds significance for your culture. Ask family members about their memories and connection to it and/or research its historical development online. When making the recipe, feel free to add a new, modern twist to it. Create new memories by sharing it with friends, or bringing it into school.



Visit A Neighborhood Community Space like a restaurant, laundromat, or library. Observe and find clues that could point you in the right direction about its history. Jot down your thoughts and feel free to talk with other customers, or staff, to uncover its history. As you notice what is going on around you, ask yourself what the purpose of the establishment is, who it helps, its role within your/others' community. What histories does your neighborhood hold?

RESOURCES FOR THE CLASSROOM



TENENCIA DE GOBIERNO DE JARUCO.

Contrata que celebra el Colono *Yotian* y D. *Severino Casero* con arreglo á lo dispuesto en el Reglamento aprobado por Real decreto de 7 de Julio de 1860, para la introduccion y régimen de los Colonos asiáticos en esta Isla, y en las instrucciones dictadas para la aplicacion del mismo.

Conste por este documento como yo *Yotian* natural del pueblo de *Mucaro* en *St. Juan* de edad de *20* años, de estado *soltero* de oficio *Carpintero* habiendo venido contratado á esta Isla con el nombre de *Yotian* y cumplido *con el Oficio* *de Carpintero* he convenido contratarme de nuevo con D. *Severino Casero* bajo las condiciones siguientes:

- 1ª El término de este contrato será el de *dos años* contados desde esta fecha.
- 2ª Durante este tiempo quedo obligado á trabajar á las órdenes del expresado D. *Severino Casero* ó á las de sus dependientes, en *su casa*.
- 3ª *Las horas de trabajo serán las que estén prevenidas en su casa.*
- 4ª Tambien me obligo á sugetarme al órden y disciplina que tenga establecido en su *casa* y á la jurisdiccion disciplinaria que el capítulo 3º del Reglamento de colonos concede á los patronos.
- 5ª En remuneracion de mi trabajo recibiré el salario de *8-500* escudos ó sean *482* pesos fuertes que me serán abonados por el patrono al vencimiento de cada mes.
- 6ª Ademas se me facilitará para mi manutencion al dia *alimento necesario* y al año *dos* mudas de ropa compuestas de *camisa y pantalón*.
- 7ª En caso de enfermedad se me asistirá en local adecuado, y se me facilitarán los auxilios que pueda necesitar de médico y botica por todo el tiempo que aquella dure.

8ª *Se comprometo á disfrutar del salario siempre que esta en posesion de otro oficio.*

9ª Si la enfermedad fuere por causa emanada del trabajo ó de la voluntad del patrono, se me satisfará durante aquella y por todo el tiempo de la convalecencia mi salario como si estuviese bueno, computándose además la duracion de una y otra en el término estipulado para el cumplimiento de este contrato.

10 Concluido el término que en él se prefiija, quedo enterado de que con arreglo á los artículos 7º y 18 del Reglamento debo renovar ó celebrar otro nuevo con el patrono que elija, ó bien salir de la isla á mi costa, ó ser conducido al depósito de cimarrones por el patrono el cual queda á su vez obligado á dar parte á la autoridad local si me opusiere á ello, ó si para evadirlo fugare de su poder.

11 Las cuestiones á que pueda dar lugar el cumplimiento de la presente contrata se resolverán de plano por la autoridad local en su calidad de protector delegado del Exmo. Sr. Gobernador Superior Civil al tenor de lo que dispone el artículo 33 del mismo Reglamento.

Y en fé de que cumpliremos mutuamente lo que queda pactado en este documento, firmamos cuatro de un tenor y para un solo efecto, uno para cada una de las partes contratantes, otro que debe quedar depositado en la Tenencia de Gobierno y el que debe remitirse por este al Superior de la Isla en Jaruco á los *20* dias del mes de *Jun* de 186*9*.

FIRMA DEL PATRONO ó DE
DOS TESTIGOS

Severino Casero

El Teniente Gobernador

Manuel Ruiz

FIRMA DEL COLONO ó DE
DOS TESTIGOS

Yotian

Pedro S. Mendez

"Tenencia de Gobierno de Jaruco"

PARTE que los Sres. D. I. M. Zangroniz y C.^a dán al Excmo. Sr. Gobernador y Capitan General, de los Colonos que en esta fecha han cedido á _____ con espresion de su procedencia y buque que los importó.

NOMBRE DEL BUQUE.	NUMERO.	NOMBRE CHINO.	IDEN CRISTIANO.	EDAD.	SEXO.	NACION.	TRABAJO á que se destina.	TÉRMINO de la contrata.	DÍA EN QUE EMPIEZA la contrata.	NOMBRE DEL PATRONO.	DOMICILIO.
Mourne de Nantes	1	Li Chan	Abraham	25	Hombre	Chongkong	agricult.	1 año	Janio 20 de 1866	Antonio Gutierrez	
"	2	Tong fa	Adolfo	24	"	id	"	"	"	"	"
"	3	Chan Ching	Adrian	29	"	id	"	"	"	"	"
"	4	Tong fa	Albert	20	"	Chongkong	"	"	"	"	"
"	7	Tong Kien	Alfredo	23	"	Formosa	"	"	"	"	"
"	8	Tong Li	Alfonso	26	"	id	"	"	"	"	"
"	9	Tong Chien	Alfo	18	"	id	"	"	"	"	"
"	11	Tu fa	Alvaro	20	"	Sinhan	"	"	"	"	"
"	12	Chung Shun	Amelio	20	"	Guangong	"	"	"	"	"
"	15	Chan Cha iao	Apollino	20	"	id	"	"	"	"	"
"	16	Tong Kuan si	Aradio	29	"	Chongkong	"	"	"	"	"
"	17	Tong en peng	Arturo	23	"	Chongkong	"	"	"	"	"
"	19	Lo Cho	Atanasio	27	"	Songkong	"	"	"	"	"
"	20	Sam son	Baldomero	26	"	id	"	"	"	"	"
"	21	Lo sung	Barbosa	32	"	Sanhong	"	"	"	"	"
"	22	Lo mao	Basilio	20	"	Namam	"	"	"	"	"
"	23	Pong sok	Bernigno	23	"	Chuchao	"	"	"	"	"
"	24	Choi tai Chan	Bernito	26	"	Chuchao	"	"	"	"	"
"	25	Chan tung tay	Bernonito	27	"	Hanchin	"	"	"	"	"
"	26	Lin qui sung	Bernati	23	"	id	"	"	"	"	"
"	27	Tu bi	Bernardino	24	"	Chuchao	"	"	"	"	"
"	28	Chan lung	Bernardo	24	"	Simpson	"	"	"	"	"
"	29	Sam sung	Blas	22	"	Chuchao	"	"	"	"	"
"	30	Chan son	Bernardo	24	"	Sungchin	"	"	"	"	"

List of Contracted Chinese Workers From the Ship "Mourne de Nantes"

Antonio Gutierrez, Arizona State University Digital Archives. "Documents From the James and Ana Melikian Collection." c. 1866.

ABOLITION OF SLAVERY.

The GLORIOUS 1st of AUGUST, 1838,
When it is confidently expected that the last vestige of SLAVERY will be swept away in all our West India Islands.

A Public Thanksgiving Service will be held in the **ENGLISH WESLEYAN CHAPEL**, on **WEDNESDAY** Evening next, **AUGUST 1st, 1838**, **PRECISELY at 7 o'Clock**. Addresses in both Languages will be delivered on the auspicious occasion.

The attendance of **ALL** that feel interested in the welfare of **800,000** of their fellow-creatures who will shortly emerge from a state of **SLAVERY** into that of **FREEDOM**, is most earnestly requested.

Carmarthen, July 30th, 1838.

P.S.---A Collection will be made to defray the local expenses of the Carmarthen Anti-Slavery Society, and to aid the General Committee, in London, in their important and unwearied labours, to secure to the Negro the possession of **ACTUAL**, as well as **NOMINAL** Freedom.

"Abolition of Slavery The Glorious 1st of August"

Unknown author, access provided by the National Library of Wales via
Wikicommons. August 1, 1838.



"Collection box for the Massachusetts Anti-Slavery Society"

Massachusetts Anti-Slavery Society. Beinecke Rare Book & Manuscript Library, Yale University. Access provided via Wikicommons. c. 1850.

林阿連年三十二歲廣東香山縣人被澳門何阿朱誘進猪仔館倡立出洋合同阿連不允卽下屎牢所謂屎牢者大糞坑也凡拐至猪仔館本人不願出洋先卽細打再不願則綁手縛足放下糞坑僅留頭頸在外肩以下皆浸糞水中夏日蛆蟲遍鑽口鼻坑上所遺便溺皆淋坑中人頭上臭穢難堪必其人願立合同然後鉤起解繩洗滌華人誤遭誘騙願者百無一二屎牢一入無不迫從猪仔館設法固佳亦念及忍心害理否



“Latrines as prison”

Anonymous author, “The Illustrated Description of the Living Hells (Sheng diyu tushuo 生地獄圖說).” Access provided by Leiden Special Collections, c. 1875.



"Departing for Cuba "

Anonymous author, "The Illustrated Description of the Living Hells (Sheng diyu tushuo 生地獄圖說)." Access provided by Leiden Special Collections, c. 1875.



生地獄圖說

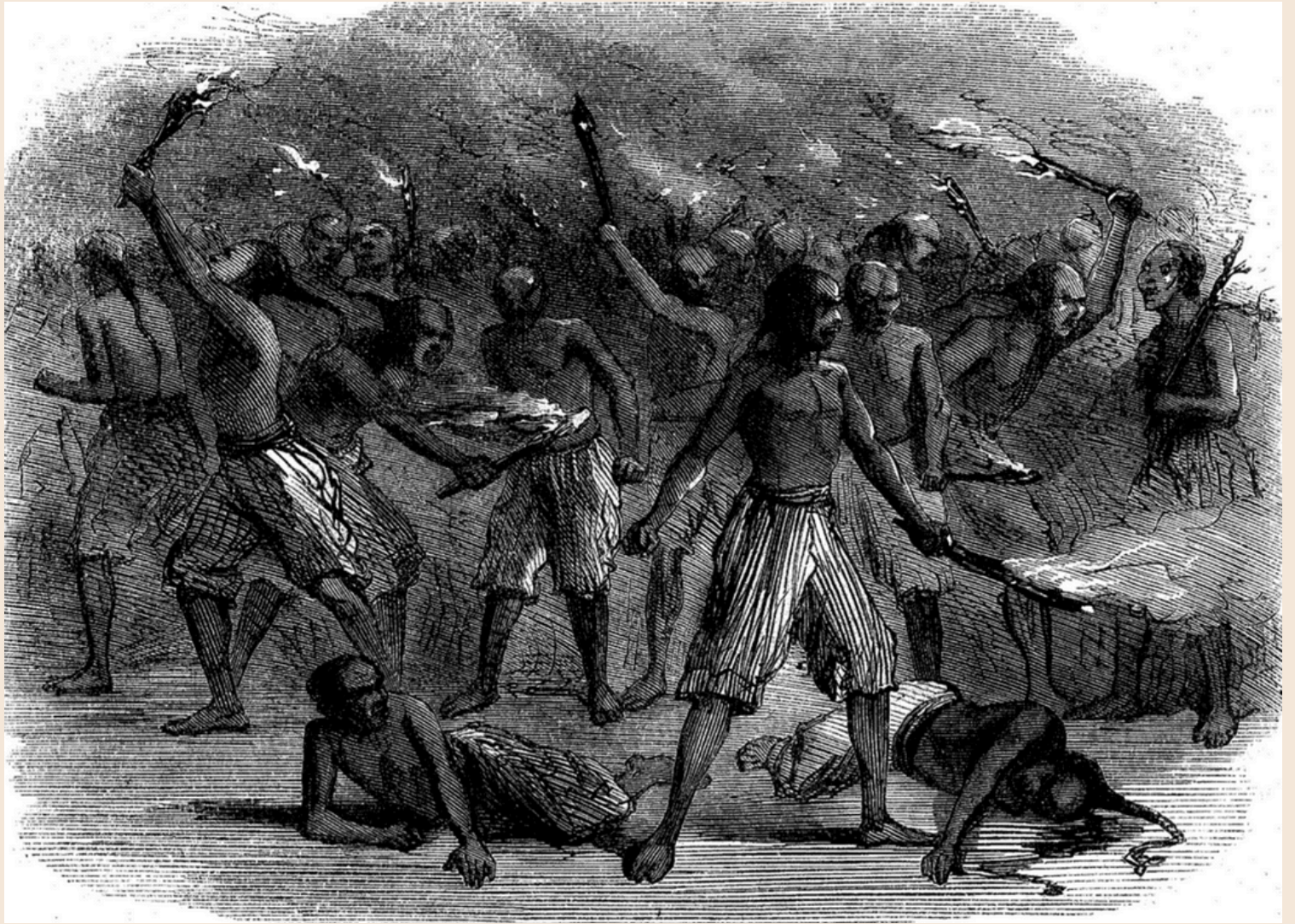
糖鍋畢命

三

梁亞耀年三十二歲廣東開平縣人同治七年同族弟拐至澳門上夾板船到安南換輪船出洋被賣入糖寮日日割草同幫三十七人陸續自盡死者二十人內中最慘有二人投入煮糖鍋中遍體糜爛管工撈起屍身皮肉半已脫骨想冥司油鐺地獄不是過也

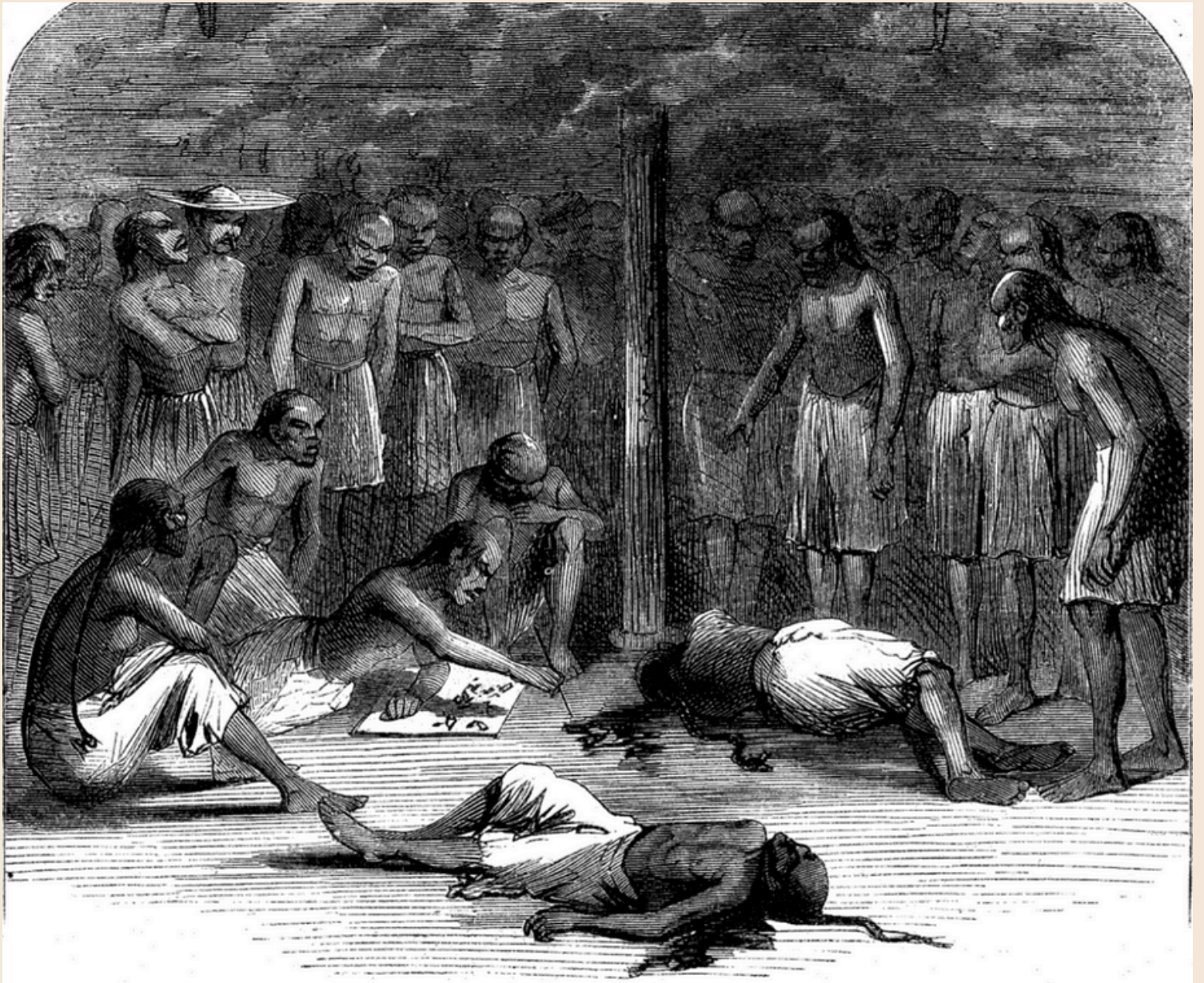
"Refining sugar with human bones"

Anonymous author, "The Illustrated Description of the Living Hells (Sheng diyu tushuo 生地獄圖說)." Access provided by Leiden Special Collections, c. 1875.



"Enraged coolies below deck"

Illustration by Edgar Holden, *Harper's New Monthly Magazine*. Access provided by USC Sclar. c. 1864.



"Writing in blood"

Illustration by Edgar Holden, *Harper's New Monthly Magazine*. Access provided by USC Scalar. c. 1864.



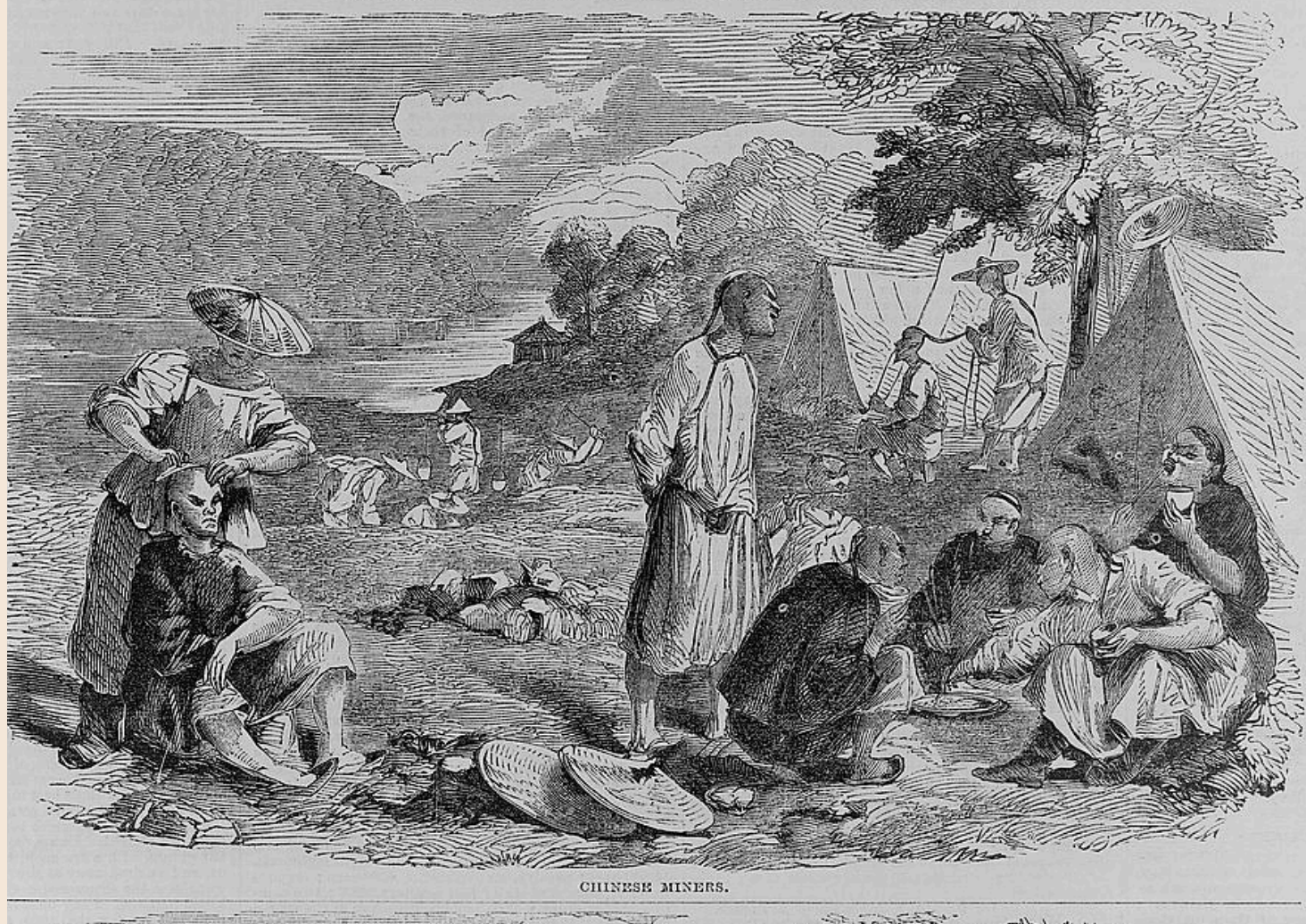
(17)-9234-Picking cotton with Chinese labor on irrigated land at the foot of the Andes. Vitarte, Peru. Copyright Underwood & Underwood. U-92941

"Chinese immigrants picking cotton in Peru"

Underwood & Underwood, New York Public Library Digital Collections.
Access provided by Wikicommons. c. 1900.

HARPER'S WEEKLY.

MINING LIFE IN CALIFORNIA.



"Chinese miners"

Harper's Weekly, access provided via Library of Congress. c. 1857.

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[article=1179&context=thecorinthian#:~:text=While%20assimilation%20and%20various%20racial,and%20normalized%20the%20Cuban%20peoplehood](https://kb.gcsu.edu/cgi/viewcontent.cgi?article=1179&context=thecorinthian#:~:text=While%20assimilation%20and%20various%20racial,and%20normalized%20the%20Cuban%20peoplehood)

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audio/visual resources:



Oral History Archive: The Chino-Latino Project.

Museum of the Chinese in America.



Latin Asians | Asian American Life.

CUNY TV.



Chinese Latino Fusion || Barrio USA.

Thrillist.



Chinese-Cuban Food is a New York essential.

Righteous Eats.

10

de nacionalidad China, de la cual se ha tomado en consideración
en esta fecha, de la cual queda anuencia en el presente
de conformidad con el Art. 34 del Decreto Ejecutivo

Algunos de los efectos de la identidad personal

Guayaguala de 1912

1. *Journal of Management Studies*, 1996, 33, 1, 1-14.

REPUBLICA DEL ECUADOR
Ministerio General de Registro Civil
Intendencia 7 Canton
CIUDAD DE GUAYAS
Nombre: JUAN LUIS SI
Apellido: SI
Fecha de Nacimiento: 10 de OCTUBRE de 1951
En: CHANG, GUAYAS, ECUADOR
Sexo: M
Reg. Civil: M
Acta: M
Ins. del Nac: M
Nacionalidad: ECUAT