

# 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)

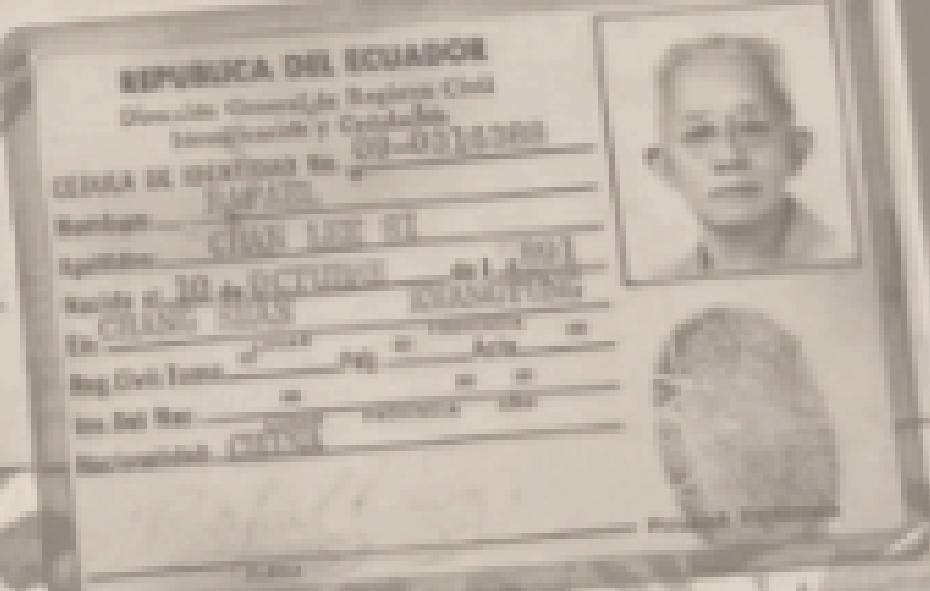


**Recreate a Family Recipe** or discover a new one that holds significance for your culture. Ask family members about their memories and connection to it and/or research its historical development online. When making the recipe, feel free to add a new, modern twist to it. Create new memories by sharing 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 *Yates* y D. *Desiderio Casuso* con arreglo á lo dispuesto en el Reglamento aprobado por Real decreto de 7 de Julio de 1860, para la introducción y régimen de los Colonos asiáticos en esta Isla, y en las instrucciones dictadas para la aplicación del mismo.

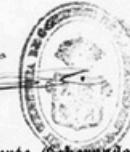
Conste por este documento como yo *Yates* natural del pueblo de *Yates* en *Blanco* de edad de *20* años, de estado *soltero* de oficio *campesino* habiendo venido contratado á esta Isla con el nombre de *Yates* y cumplido con el *Li* *Contrato* he convenido contratarme de nuevo con D. *Desiderio Casuso* bajo las condiciones siguientes:

- 1<sup>a</sup> El término de este contrato será el de *dos años* contados desde esta fecha.
- 2<sup>a</sup> Durante este tiempo quedo obligado á trabajar á las órdenes del expresado D. *Desiderio Casuso* ó á las de sus dependientes, en *la casa*.
- 3<sup>a</sup> *Las horas de trabajo serán las que estén promovidas en la casa*
- 4<sup>a</sup> También me obligo á sujetarme al orden y disciplina que tenga establecido en su *casa*.
- 5<sup>a</sup> En remuneración de mi trabajo recibiré el salario de *9-500* escudos ó sean *482* pesos fuertes que me serán abonados por el patrono al vencimiento de cada mes.
- 6<sup>a</sup> Ademas se me facilitará para mi manutención al dia *alimento necesario* y al año *dos* mudas de ropa compuestas de *camisa pantalón*.
- 7<sup>a</sup> 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.
- 8<sup>a</sup> *Garantizaré el pago del salario siempre que esto se pague el año*
- 9<sup>a</sup> 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 prefiga, quedo enterado de que con arreglo á los artículos 7º y 18 del Reglamento debo renovarlo 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 fó 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 *30* días del mes de *Agosto* de 1860.

FIRMA DEL PATRONO ó DE  
DOS TESTIGOS

*Desiderio Casuso*



El Teniente Gobernador

*Manuel Ruiz*

FIRMA DEL COLONO ó DE  
DOS TESTIGOS

*José Gómez*

*Pedro S. Menéndez*

## "Tenencia de Gobierno de Jaruco"

Arizona State University Digital Archives. "Chinese Immigrants in Cuba: Documents From the James and Ana Melikian Collection." c.

*PARTIDA que los Sres. D. I. M. Zangroniz y C.º, dán al Excmo. Sr. Gobernador y Capitan General, de los Colonos que en esta fecha han cedido á*

*con expresion de su procedencia y buque que los importó.*

NOMBRE DEL BUQUE.	NUMERO.	NOMBRE CHINO.	IDEM CRISTIANO.	EDAD.	SEXO.	NACION.	TRABAJO á que se destina.	TERRITO de la contrata.	DIA EN QUE EMPIEZA la Contrata.	NOMBRE DEL PATRONO.	DOMICILIO.
<i>Mourne de Nantes</i>	1	Li Chan	raham	24	hac	Ching fong	first	Chacan	Junio 20 de 1866	Antonio Gutierrez	
	2	Teng fai	Adolf	24	h	id					
	3	Ham Chang	Adison	29	h	id					
	4	Long ho	Alab	30	h	longton					
	5	Long Kew	Alperte	23	h	Towin					
	6	Teng Li	Alejandres	26	h	id					
	7	Teng Chee em	Alips	12	h	id					
	8	Fu fai	Alvar	20	h	Sinlano					
	9	Ching chee em	Antonio	20	h	Guising					
	10	Chen che iao	Antonio	30	h	id					
	11	Teng Kuan si	Antonio	29	h	Chawong					
	12	Teng en sping	Anton	33	h	Chupu					
	13	Li Che	Anton	27	h	Semponum					
	14	Sam son	Baldemar	36	h	id					
	15	Lo seng	Bartolome	32	h	Nankin					
	16	Li seng	Basilio	20	h	Havam					
	17	Peng Luk	Benigno	30	h	Cochao					
	18	Chen lai Chan	Benito	26	h	Cochao					
	19	Chen long en	Bernardito	27	h	Hanchin					
	20	Li en gai eng	Bernardi	30	h	id					
	21	Fu be	Bernardine	24	h	Cochao					
	22	Chen long	Bernando	24	h	Siapak					
	23	Li en eng	Blos	32	h	Cochao					
	24	Chen seng	Borja	24	h	Longchon					

## 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 1<sup>st</sup> 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.

生地獄圖說

糞廁爲牢

四

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逼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殆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

糖鍋單命

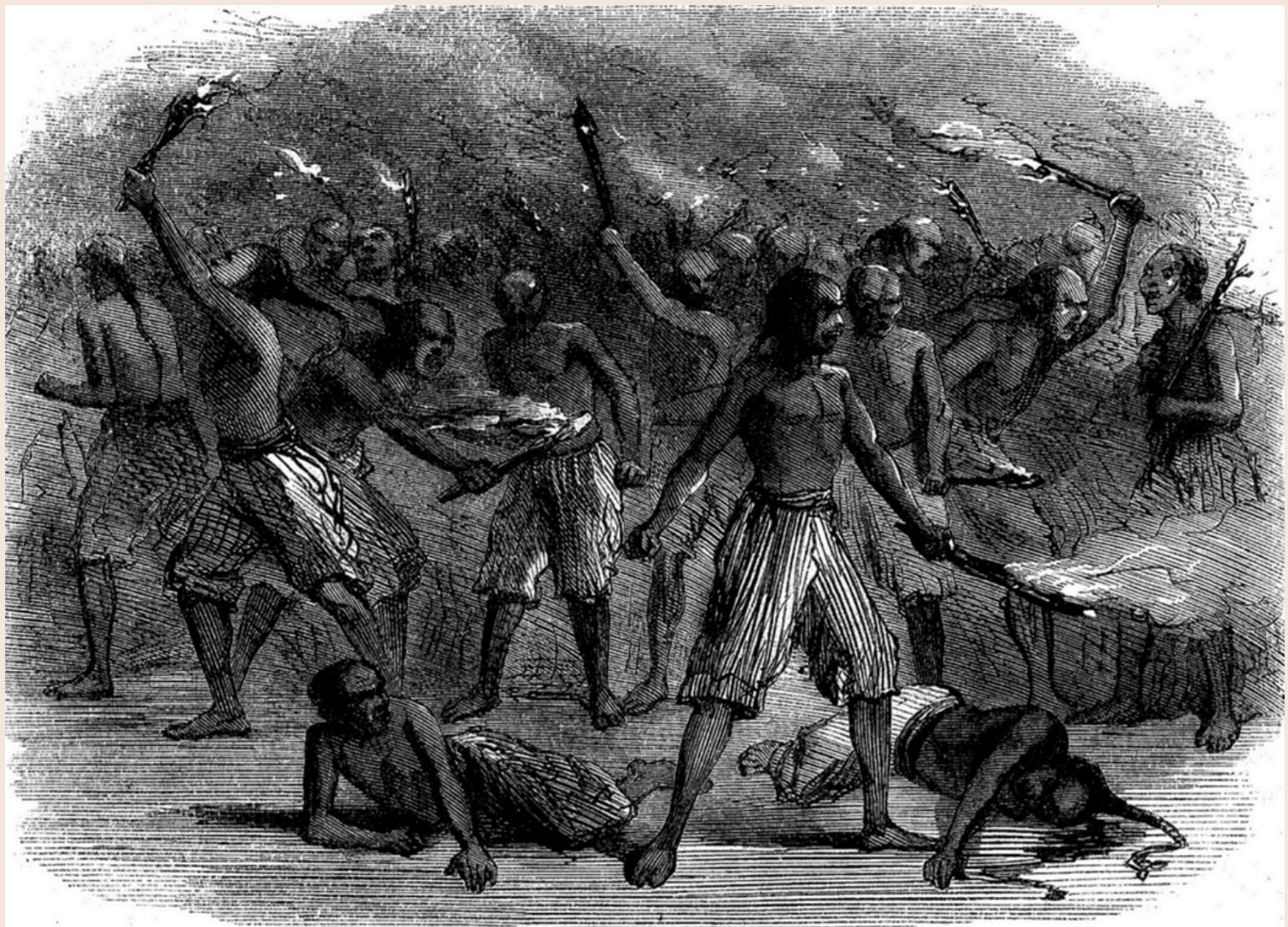
梁亞耀年三十二歲廣東開平縣人同治七年同族弟拐至澳門上夾板船到安南換輪船出洋被賣入糖寮日日割草同幫三十七人陸續自盡死者二十人內中最慘有二人投入煮糖鍋中遍體糜爛管工撈起屍身皮肉半已脫骨想冥司油鑄地獄不是過也



### **“Refining sugar with human bones”**

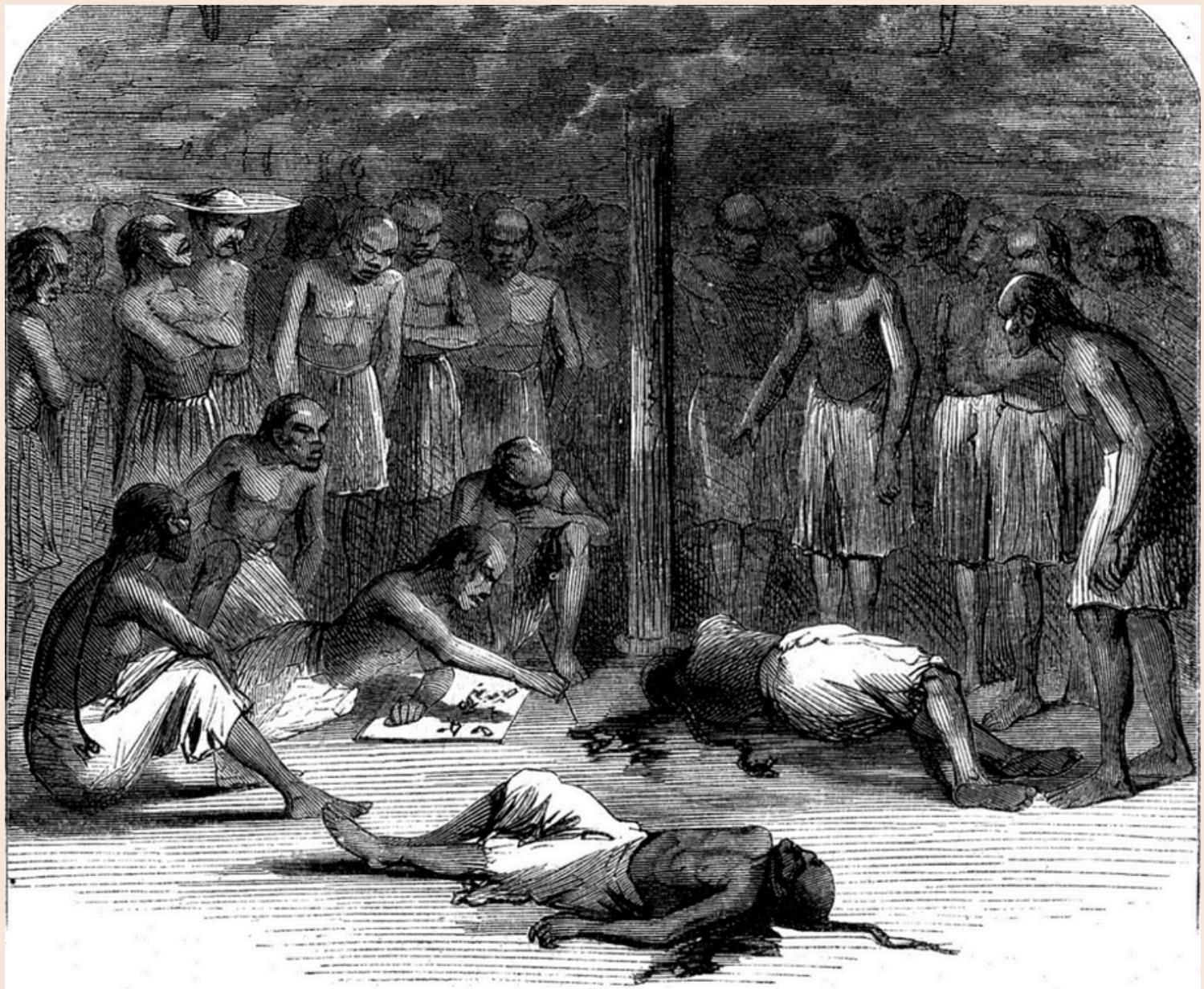
Anonymous author, “The Illustrated Description of the Living Hells (Sheng diyu tushuo 生地獄圖說).” Access provided by Leiden Special Collections, c.

1875.



### **"Enraged coolies below deck"**

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

368-

En virtud de la orden Identificatoria, certifico  
que el Señor Rafael Ochoa  
de nacionalidad Chilena, se ha visto formado en individual despliegue  
en esta fecha, de lo cual guarda constancia en el documento  
del 18 de conformidad con el del 30 del Decreto Ejecutivo

**THANK YOU FOR READING!**



Rafael Ochoa

Portero - Secretario

REPÚBLICA DEL ECUADOR	
Ministerio de Defensa	
Oficina Identificatoria	
Número 1 - Quito	
Teléfono 3-13-3000	
FECHA DE EXPEDICIÓN: 20-10-1968	
FIRMA:	
Nombre:	RAFAEL OCHOA
Apellido:	OCHOA
Edad:	30
Sexo:	M
Relación:	OFICIALES
Estado Civil:	SOLTERO
Profesión:	OFICIALES
Religión:	PROTESTANTE
Estado Civil:	SOLTERO
Religión:	PROTESTANTE
Estado Civil:	SOLTERO
Religión:	PROTESTANTE

