

沙加緬度中華文化基金會

Sacramento Chinese Culture Foundation

P. O. Box 160841, Sacramento, CA 95816

February 2014

www.sccfsac.org



凝聚中華古老智慧 大同老師公益養生講座 ——愛與心靈的呼喚

How to improve your health, your family's health and your business' health!!!

The Sacramento Chinese Culture Foundation invites you to attend this Health Regimen lecture by Master Datong.

The lecture will be given in Chinese (Mandarin), with limited English translation.

大同老師：鳳凰園生命大回歸系統工程悟創人、香港鳳凰園慈善基金發起人，特邀為此次講座介紹鳳凰園的“人體養生”、“家庭養生”、“企業養生”。



Master Datong: the founder of Hong Kong Feng Huang Yuan Charity Foundation, will come to give a seminar and share the secrets of this Health Regimen.

現場將免費贈送養生秘法光碟

Date and Time: Saturday, March 15, 2014, 1:30 – 4:30pm

**Place: Sacramento Sheriff's Department
Florin Station
7000 65th St, Sacramento, CA
95823**

(One block from SF Market and behind Burlington Factory, 與順發市場只相隔一條街, 在Sears對面和Burlington Factory後面)

Price: Admission to this event is free of charge

**Contact: Janice Tsai 916-508-2416
please leave message**

~~ RSVP by March 12, 2014 ~~

**Refreshments will
be served!**



2014 General Membership Meeting

SCCF held its annual general membership meeting on Sunday, February 23, 2014, at the Rice Bowl restaurant in Sacramento. Over 250 guests turned out to celebrate the Year of the Horse. The banquet tables were elegantly adorned with ceramic horses courtesy of Wells Fargo Bank.

Karaoke entertainment was the theme of the event, led by emcee and SCCF membership chair Danny Vuong and his charming daughter Jocelyn. Special guests included State Assemblymen Roger Dickinson and Richard Pan, Sacramento County Supervisor Jimmie Yee and Sacramento City Unified School board member Darrel Woo. Eight local schools received scholarship awards to improve teaching of Chinese through the generosity of Wells Fargo Bank.



SCCF President Mayue Carlson introduces board members



Festive banquet tables were decorated by SCCF board members and volunteers.





SCCF membership chair and emcee Danny Vuong and daughter Jocelyn warm up for karaoke.



Rotary Club of Roseville supports SCCF



Dr. Richard Pan presents California Assembly resolution to SCCF president Mayue Carlson.



Below, guests sample herbal soup with whole chicken encased in pork maw. Photo courtesy of Liz Wong.

Brooke Zhan, Danny Vuong and Megan Truong show raffle prizes donated by generous sponsors.



Wudang Kung Fu and Cultural Training Camp for Chinese Speaking Students in Hong Kong, July 12-25

The Sacramento Chinese Culture Foundation proudly presents this special Summer Camp program with HKFYG (Hong Kong Federation of Youth Groups) to all area Chinese schools, local public and private high schools and universities. Students, age 14-25, are invited to apply and participate in this once-in-a-life-time opportunity to: 1) camp overseas in Hong Kong, 2) learn Wudang Kung Fu and traditional culture from the real Masters from China. Winning students will receive \$500 scholarship to cover tuition, room & board, uniforms, and minor expenses, donated by John and Margaret Wong

ONLY FIVE students will be selected from the United States. There will be 100 students from various countries and cities to attend this special Summer Camp. **The Application Deadline is March 13, 2014.** A 4-person Committee will select the 5 students. Students must demonstrate fluency in Mandarin. Students are responsible for round trip airfare and passport costs from California to Hong Kong.

Application form and additional information is available at www.sccfsac.org. Please do not hesitate to contact John Wong at (916)-743-4125 for more information or requirements.

Bittersweet History of Chinese in Cuba

By Eileen Leung

Many are surprised to learn that there is a Chinatown in Cuba, and Chinese immigrants have been a part of Cuba's history since at least 1847. Although Chinese may have arrived in Cuba earlier, the first large group of Chinese arrived on the Spanish frigate *Oquendo* in 1847 to work on sugar plantations. When the ship dropped anchor in Havana harbor, only 206 of the original 300 contract laborers from Guangdong province had survived the overseas journey to work the sugar fields.

These indentured workers and those who followed were recruited to fill the gap created by the termination of African slave trade. Estimates of this immigration over the next quarter century range from 50,000 to 130,000. About 13 percent died during the voyage or shortly after arrival.



These early laborers were bound to virtual slavery on the sugar plantations for four pesos a month. At the end of their eight-year contract,

the Chinese were in debt to the plantation owners for food, clothes, and other daily needs. Most were worked to death either in mines or sugar cane farms. The availability of Chinese as indentured servants made them easy prey for the labor brokers since slavery was outlawed. Until 1950, almost all the Chinese immigrants to Cuba came from the Pearl River Delta Region.

They arrived from Hong Kong around the year 1847 to work in the Cuban fields as contracted day laborers, hoping to earn enough money to send to their families in China, and to possibly return to China with more money. This contract, however, turned out to be more like a contract for slavery. The Cuban government in connection with the Chinese government, used these Chinese immigrants as "beasts of burden" and not only isolated them to work in the most horrible conditions, but selected the inhospitable and infertile land for them to reside and to live.

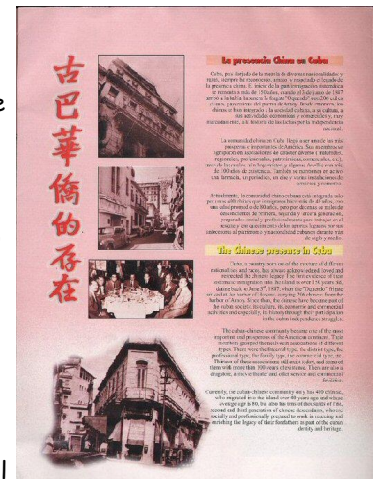
It was, as described by Catalá, a "verdadera esclavitud", and the Chinese were seduced into toiling the Cuban lands and beaches, but arrived and were instead greeted with a dif-

ferent reality than promised. Also, most of the Chinese arriving in Cuba from China were sick with infections and fevers caused by the voyage, and were later thrown to one side to be placed in the more infectious Cuban hospitals. The reasonably healthy Chinese were marched to the fields outside of the city where conditions were poor and the small huts, *barracaones*, offered to the Chinese were dirty and uncomfortable. Because of the awful conditions of the Chinese in Cuba at the time, many committed suicide, were put into insane asylums, and the majority experienced injuries while working. Deformities were common, and workers were badly treated by the land owners.

Between 1860 and 1875, a second wave of Chinese immigrants arrived: about 5,000 who fled anti-Chinese sentiment and legislation in California. "The Californians," as these relatively wealthy newcomers came to be called, laid the economic foundation of Havana's Chinatown. At the same time, former indentured laborers provided an eager work force for produce farms, laundries, restaurants, small soy sauce and tobacco factories, and family businesses typical of Chinatowns across the globe. Havana's Chinatown became the largest Chinese enclave in Latin America. "El Barrio Chino" or Chinatown, grew to 44 square blocks and was once the largest such community in Latin America. In addition to working in the fields, they opened shops, restaurants, and laundries and worked in factories. A unique fusion Chinese-Cuban cuisine melding Caribbean and Chinese flavors also emerged.

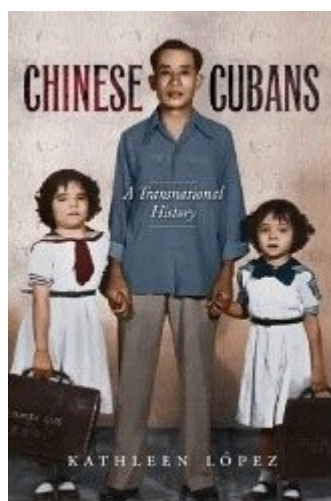
Residents developed community organizations and social clubs, such as the Casino Chung Wah, founded in 1893. This community association continues to assist the Chinese in Cuba today with education and cultural programs. The Chinese-language weekly, Kwong Wah Po also still publishes in Havana.

Throughout the 19th century, Chinese Cubans participated in the struggle to gain independence from Spain, which succeeded in 1898. A period of integration and assimilation followed.



A third wave of Chinese immigrants to Cuba resulted from the political and economic upheavals between the establishment of Sun Yat Sen's republic in 1912 through the early years of the Chinese revolution. At its height, the ethnic Chinese population in Cuba was about 40,000.

Traditionally small business owners, many Chinese left Cuba with the dissolution of private enterprise by the Castro regime in 1959. Most of these settled in the United States, particularly nearby Florida, where they and their US-born children are called Chinese-Americans or Cuban-Americans of Chinese descent, while a relatively few to nearby Dominican Republic and other Latin American countries, and also to US territory of Puerto Rico, where they are called Chinese Puerto Ricans, Cuban-Puerto Ricans of Chinese descent, or Cuban-Americans of Chinese descent. Chinese refugees to United States include people whose ancestors came to Cuba 10 years before the Cuban Revolution and those from the United States. These Chinese American refugees, whose ancestors had come from California, were happy to be back in the United States. As a result of this exodus, the number of pure Chinese dropped sharply in Havana's *Barrio Chino*. The places to which they migrated had a unique Chinese culture and a popularity of Chinese Cuban restaurants.



In time, this exodus, gradual assimilation, lack of new Chinese immigration and death of community elders led to the deterioration of El Barrio Chino. The Chinese Cubans are estimated at only about 500 today. Only a very small portion of Havana's Chinatown is occupied by Chinese Cubans and their descendants. However, some Chinese chose to remain after 1959, and the younger generation now include doctors, lawyers and engineers. These young people, often the product of intermarriage with non-Chinese, are determined to regain their lost traditions. Chinese migration, intermarriage, and assimilation are central to Cuban history and national identity during a key period of transition from slave to wage labor and from colony to nation.

The Chinese Language and Arts school opened in 1993 and thrives today. Various community groups are working to revitalize Havana's Chinatown and to rescue and foster Chinese traditions for future generations. Several years ago, Cuba's economic policy was altered to allow individual operation of small businesses such as repair shops, beauty salons, and produce and food stands. Many such ventures are now active

in the Havana Chinatown. After decades of attrition, the Chino Barrio community is experiencing a renaissance with a bustling market and plans for a museum and renewal of the historic architecture.

While the government provides health care and there are many doctors, the county is hampered

by lack of pharmaceuticals. Chinese doctors are introducing the use of acupuncture and massage to help alleviate this medical shortage.

Education in Cuba is free. About 90 percent complete high school and 70-80 percent go on to college. However there are not enough jobs for this highly educated population.

Despite their situation, the people are cheerful and, in contrast to the usual Chinese reserve, the Chinese Cubans are very affectionate and demonstrative. Over the years, the Chinese community in Cuba had lost the language and traditions of their ethnic origin and are reaching out to Chinese throughout the world to regain them.

In a comprehensive, vibrant history that draws deeply on Chinese- and Spanish-language sources in both China and Cuba, Chinese Cubans: a Transnational History, Kathleen López (University of North Carolina) explores the transition of the Chinese from indentured to free migrants, the formation of transnational communities, and the eventual incor-



Sources: www.chcp.org; www.cuba1847.com

Stanford University Project on 150th anniversary of Transcontinental Railroad

史丹福大學北美中國鐵路工人研究項目

與1865年和1869年，成千上萬中國移民辛勤工作在艱苦的步伐，並在危險的工作環境，幫建立美國第一條橫貫大陸的鐵路。北美中國鐵路工人研究項目旨在使一個聲音對中國移民的勞動力在橫貫大陸的鐵路幫助塑造了美國西部的自然和社會景觀。該項目以創造提供給所有的在線數字檔案協調研究，在美國和亞洲。該項目還組織大型會議和公眾活動在史丹福大學和中國在2015年為紀念大批中國鐵路工人到來工作，對鐵路150週年紀錄。

2015 will be the 150th anniversary of the introduction of large numbers of Chinese workers on the construction of the first transcontinental railway across North America, a project that culminated with Leland Stanford driving the famous "golden spike" completing the line. The labor of these Chinese workers (who eventually numbered between 10-15,000 at any one moment) was central to creating the wealth that Leland Stanford used to found Stanford University. But these workers have never received the attention they deserve. We know relatively little about their lives. What led them to come to the United States? What experiences did they have in their arduous work? How did they live their daily lives? What kinds of communities did they create? How did their work on the railroad change the lives of their families in China and how did it change the lives of the workers themselves, both those who returned to China or went elsewhere after the railroad's completion and those who stayed in the U.S.?



Chinese railroad workers were paid \$30 a month; most saved \$20 a month.

The Chinese Railroad Workers in North America Project seeks to give a voice to the Chinese migrants whose labor on the Transcontinental Railroad helped to shape

the physical and social landscape of the American West. The Project which coordinates research in the United States and Asia in order to create an on-line digital archive available to all. Co-directors of the project are Gordon H. Chang, Professor of History, and Director of Stanford's Center for East Asian Studies and Shelley Fisher Fishkin, Professor of English, and Director, Stanford's Program in American Studies.

We need to know how they contributed to shaping not just the physical but the social landscape of the West. The approaching sesquicentennial provides an unprecedented opportunity to launch a major evaluation of their experiences. Historians and other scholars in a range of disciplines in the U.S. and in Asia are cooperating in locating new historical materials and developing a multi-disciplinary approach to understanding and appreciating this long neglected history. (Although the focus of the project is the Chinese railroad workers, the Project also opens out into the lives these individuals lived during the decades after the railroad was completed, as well.) In addition to recovering an unjustly neglected chapter of history of special significance for Stanford University, this transnational, collaborative, multi-year research project will pioneer in modeling new ways of exploring the shared past of China and the United States.

The history of the Chinese in the U.S. from the nineteenth to early twentieth century is a transnational story that should be told from both U.S. and Chinese perspectives. The possibilities that the digitization of archives opens up will allow us to explore a range of issues involving the Chinese in America from both U.S. and Chinese vantage points. The Chinese Railroad Workers Project will produce a body of scholarship based on new materials and resources that will be the most authoritative study on the Chinese railroad worker experience in America. It will culminate in (1) an online multi-lingual digital archive of historical materials, collections of visual images, material objects, art work, and more; (2) conferences in 2015 at Stanford and in China; (3) the publication of a volume containing the produced scholarship.

<https://www.stanford.edu/group/chineserailroad/cgi-bin/wordpress/>

Community Calendar 2014

SCCF Sponsorship in bold

March 2, 2014, Sunday, Chinese New Year parade and festival. Chinese Culture Society of Stockton, Downtown Stockton and Civic Center Auditorium.

March 15, 2014, Saturday, 1:30 pm-4:30 pm, SCCF Health Regimen lecture, Sacramento County Sheriff's Office, 7000 65th Street, free admission. See Page 1 for details.

April 6, 2014, Sunday, 11 am- 3pm, lecture luncheon, Sylvia Sun Minnick, author of Never a Burnt Bridge, Chinese American Council of Sacramento, \$25/\$30. Contact Brenda at bjfong1950@yahoo.com

May 3, 2014, Saturday, 5:30 pm-9:00 pm. Dragon Boat Festival, OCA,GSA California Museum, 1020 "O" Street, Sacramento. Tickets \$75, www.ocasacramento.org

May 10, 2014, Saturday, 11 am-5pm, Asian Pacific Festival on Main Street, Locke, entertainment, raffle, poker tournament, food vendors, arts and crafts, free admission and parking, www.lockeca.com

May 18, Pacific Rim Streetfest, 10 am- 4 pm, Old Sacramento, free admission.

In memoriam

Bob Leong (1923-2014)



John Robert "Bob" Leong passed away peacefully on January 17, 2014 surrounded by his children Greg Leong, Jacqueline Leong, and Diana Bucquet and grandson, Michael Leong at Balfour Retirement Community in Louisville, CO. He was preceded in death by his wife June Leong in 2006. The son of L. S. Kua and N. H. Leong he was born in Yu-

ma, Arizona on August 21, 1923. Bob entered Stanford University in 1942 and left the same year "for the privilege of sightseeing throughout the Southwest Pacific Combat area as a medical corpsman with a rifle company" in the U.S. Army. Awarded the Silver Star, Bronze Star, Purple Heart and Combat Medical Badge, he returned to Palo Alto in 1946 and completed his Stanford education. For four years he operated Leong Brothers, a land investment company in Palo Alto and was a stockbroker with what was then Harris-Upham.

In 1956 he helped form three offices which opened as East-West Securities, later sold to Bache and Co. He became the first Chinese manager of a major brokerage house in Palo

Alto. Leaving the brokerage business in 1964 he moved to Sacramento and operated Leong Liquors until he retired. He served as Master of Golden Empire Lodge #733 (now Capital City Lodge #499) and was a former grand officer of the Grand Lodge, F. & A. M. of California. He was decorated a Knight Commander of the Court of Honour in 1989 and coroneted an Inspector General Honorary of the Thirty-third degree in 1999. He was the recipient of the Hiram Award presented by Capital City Lodge and the Grand Lodge F. & A. M. of California.

Always active in the community in Sacramento CA, he was a Past President of Sacramento Host Lions Club, worked in the California Republican Party, and was a former member of both Stanford Settlement and Catholic Social Services. Bob was a former member of the Sister City Program between Jinan and Sacramento. He served as SCCF president from 1995-96.

A memorial service will be held on Saturday, March 8, 2014, at 1 pm at the Fremont Presbyterian Church, 5770 Carlson Drive Sacramento, CA 95819 .

SCCF Membership Application/Renewal

Last Name _____ First Name _____

Name in Chinese characters (if available) _____

Mailing address _____

Email _____ Tel () _____ Cell () _____

I would like to volunteer for the following activities:

Event planning _____ Publicity _____ Membership recruitment _____

Event logistics _____ Speaker's Bureau _____

Special interests in Chinese history and culture: _____

Membership: Individual, \$25/year Family, \$45/year Lifetime membership, \$150/\$200
School/non-profit: \$150/year Lifetime School/non-profit: \$300

Please return this form to: SCCF, P. O. Box 160841, Sacramento, CA 95816-0841 or any SCCF board member.

*SCCF is a non-profit 501-C-3 organization. Contributions are tax deductible to the extent allowed by law.
FEIN: 68-0097383*

SCCF

P. O. Box 160841

Sacramento, CA 95816-0841

2014 Board

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