

Cuba and China: Labor Links

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Introduction

Rarely spoken of or written about as if it ever occurred, was the “middle passage” of the Chinese to Cuba. Though not nearly as brutal, nor the loss of life as tremendous, the transporting of human beings as “cargo” produced the same type of carnage for the Chinese as it did for the Africans on their way to the Americas. From 1847-1889 over, 125,000 Chinese arrived in Cuba to work, not as slaves but as indentured servants. This period is unique in that it was the link between labors. The link between free and slave labor, the skilled and unskilled worker.

The primary focus of this paper will look at three perspectives: that of the historian, the recollection of Esteban Montejo, a runaway slave and those Chinese-Cubans living in and outside of Cuba today. Very limited, I used small articles or essays written by newspapers, websites of individuals in order to ascertain the opinions of today’s Chinese Cubans.

This research will encompass some of the development of the Chinese in Cuba beginning in 1847 until the end of Cuban slavery in 1889, to the current relationship between China and Cuba. This research provides several charts taken from Rebecca Scott's work: *Slave Emancipation in Cuba*. These tables illustrate the population of Chinese in entering and working in Cuba between 1861 and 1877; other tables illustrate the labor contracts of the Chinese as far back as 1848. The last table shows the cost of paying a Chinese worker or indentured worker versus that of a free laborer.

Historical Perspective

Numerous events lead to the migration of the Chinese. The Treaty of Nan-king, which ended the Opium Wars from 1839-1842, the Abolitionist Movements in the U.S. and England from 1800 to 1859, and the Law of 1845 passed by Junta de Fomento a type of Agriculture Board. Each of these events made it much easier for Spanish representatives and brokers to recruit Chinese workers. The Chinese were recruited, kidnapped and intimidated into signing contracts to work in Cuba. Many came from poor peasant communities and therefore it was easier to persuade them to sign contracts to come to Cuba. The Chinese were disillusioned in their belief that they could become rich from working on Cuba's sugar and tobacco plantations. The Chinese were naïve to believe that they would work eight years of their contract, collect their riches and return to their families in China, sadly, this was never the case.

The first 800 Chinese came to Cuba in 1847; it was a busy time for Cuba economically because the sugar and tobacco industries were in high and steady demand. During this time, the Laws of 1845 were formalized by the Junta de Fomento. These laws were established by the Spaniards who feared Black slaves; they feared the same uprising would happen in Cuba as it did in Haiti. Therefore, although more Chinese workers were contracted to work in Cuba it was never meant to put an end to slavery, just to slow it down in order to quell possible uprising by slaves. As part of their contracts or agreement, the men would work on either sugar or tobacco plantations. They were also assigned duties as tailors, hat makers, cigar, cigarette makers, cooks, gardeners, waiters, carpenters and hotel or house servants. For their work they would receive wages between twenty and thirty cents per day, as well as a ration of food; 1-2 pounds of potatoes or wheat, grain, or in some cases as it was mentioned by Esteban Montejo¹, taking a credit and purchasing items from the general store in town. They also received clothing, a blanket, medical assistance and promised but never fulfilled was their return fare to China at the end of their eight-year contract. Many Chinese continued to come to Cuba and similarly like the "middle passage" the ships claimed hundreds of Chinese lives. According to some of the research:

A few ships crossed the Middle Passage without any deaths. Some ships lost most of their 'cargo.' The average losses were between 10 percent and 20 percent, through sickness, suicide and even murder at the hands of the slave crew and captains. 10 percent means over 1,000,000 Africans died on board the ships, 20 percent represents over 2,000,000 deaths.²

1. Esteban Montejo, a runaway slave who assisted in the writing of the autobiography of his life as a slave. Montejo's perspective of the Chinese are scattered throughout his autobiography.

The Chinese did not go to Cuba in the same numbers as African slaves did to the Americas but, regardless of quantity, the numbers of lives lost were astronomical and importunately humans have been reduced to being considered as animals or referred to as lost 'cargo.' Nearly 28 percent of men lost their lives from poor and inadequate food, hard labor, inhuman working conditions and suicide. From 1853-1857, the slave trade continued to boom in Cuba and over 5,150 Chinese were imported,³ despite laws and the persistence of the abolitionist movement against slavery in the U.S. and England. This second voyage was said to have lost 11 percent of its passengers (about 840). In March 1854, a royal decree was issued by Spain and China that opposed and warned those in the international slave trade of its abuses and mistreatment of contracted laborers. Regardless of the decree, the Chinese laborers were still treated as slaves; even tortured and whipped like slaves. Some data say that between 1853 and the end of Chinese importation in 1873 more than 132,432 Chinese came to Cuba. During this 20 year period more than 13 percent died either in route from China to Cuba or while working out their contracts.

In 1857, many of the Chinese actually came from China to Cuba via U.S. ships. One of the most famous of slave ships was the Kate Hooper. According to the U.S. National Archives and Records Administration, the ship sailed to the port of China and picked up 652 indentured Chinese laborers. The Chinese thought they were going to San Francisco, when they realized they were not traveling to California they tried to revolt. San Francisco today hosts a large number of Chinese as well as many Chinese-Cubans who fled after the 1959 Revolution.

The Kate Hooper was in trouble on many occasions due to Chinese revolts, but almost on its last trip another ship, the Flying Childers, came to its rescue and helped the crew gain control of the ship. They did this by torturing and killing the leaders of the revolt. This time the Kate Hooper docked in Macao in February 1858, only 612 passengers survived. The U.S. National Archives⁴ say that the mortality rate was 6 percent to 17 percent from 1857-1858. Around November 1858, the crew of the Kate Hooper suited James A. Hooper the owner of the ship for an additional \$10 bonus, which they

2. Port Cities Bristol Website: <http://www.discoveringbristol.org.uk/showNarrative.php?narId=46&naclId=49>.

3. Cuba: Una Identita en Movimiento. *Cuba and the Coolie Trade* by Eugenio Chang Rodriguez, Website: <http://art.supereva.it/carlo260/chang.htm> downloaded on December 10, 2003.

4. U.S. National Archives & Records Administration, by Robert J. Plowman. The Voyage of the "Coolie" Ship Kate Hooper: October 3, 1857-March 26, 1858. Summer 2001, Vol.33, No 2. Part 1 & 2. downloaded from website: http://www.archives.gov/publications/prologue/summer_2001_coolie_ship_kate_hooper_1.html and http://www.archives.gov/publications/prologue/summer_2001_coolie_ship_kate_hooper_2.html

claimed was promised to them. After many courtroom battles a decree was issued by the District Court of Baltimore, which stated that Mr. Hooper had to pay the crew of the Kate Hooper \$40 each with interest. It is said that the Kate Hooper did sail again to China but was set on fire near Australia in 1860 and that in February 1862 Congress passed a law that prohibited the trade of Chinese. The act claimed to “Prohibit the ‘Coolie Trade’ by any U.S. ships or vessels.

The Chinese’s contracts stated they were “wage laborers” and yet their contracts were sold for \$60 each to plantation owners. Although some Chinese were poor and uneducated peasants, the majority had some skills that allowed them to supercede Black slaves on the plantations. The Spanish used the Chinese’s skills to help mechanize the sugar industry that would ultimately increase production in order to meet the demand. The Chinese knew they were not like the African slaves or any of the Free Black slaves, but they were beaten and whipped as if they were slaves, unable to leave the island and were under constant surveillance by the overseers. There were times when the Chinese would become frustrated, angry over their treatment, and revolted. The Chinese revolts resulted only in harsher treatment and murder by their masters and overseers. The harshness and brutality of the slave and labor trades would end almost one decade apart. For the Chinese the final passages aboard U.S. ships ended in 1862 and later 1877 final importation decree would end importation of the Chinese. In 1886 slavery in all of its forms officially ended.

Chinese Movement and Impact From 1847-1889

Depending upon the source, it has been written that between 125,000 to 200,000 Chinese indentured servants came to Cuba to work on the sugar and tobacco plantations; the total is even higher when the number of Chinese immigrants who perished in route from China to Cuba is taken into account.

All of the following tables were taken from Rebecca Scott’s *Slave Emancipation in Cuba*, and she states, that depending on the sources, data for slaves (and wage laborers) may not be accurate but can be used to illustrate comparisons and perspectives. Tables 13-1⁵- 13-5⁶ illustrate the number of Chinese laborers recorded as having arrived in Cuba and the various statistics of their impact on the labor force during 1847-1889.

5. Scott, 29. Introduction: Sugar and Slavery.

6. This chart was taken from an article by Eugenio Chang Rodriguez called *Cuba and the Coolie Trade*, Website: <http://art.supereva.it/carlo260/chang.htm>, downloaded December 10, 2003.

Esteban Montejo: A Runaway Slave's Perspective⁷

This section only takes into account the perspective of Esteban Montejo. In the autobiography of his life called *A Runaway Slave*, Esteban Montejo gives numerous accounts of his experience as a runaway and a look into his personal relationships and opinions of the Chinese.

Once the Chinese set foot on Cuba soil, they were sent to live on various plantations in buildings known as barracoons or barracks. The barracks according to the runaway slave Montejo could be large or small depending on the number of slaves on the plantation. Rebecca Scott's work claims that Flor de Sagua plantation became the depot for Chinese because the sugar mills demanded labor that was more skilled. Montejo says that all slaves lived in the barracoons:

Around two hundred slaves of all colors lived in Flor de Sagua barracoon.⁸

TABLE 13-1. Population

Status of the Chinese Population, 1872 and 1877				
Status	1872		1877	
Under contract	34,408	(59%)	25,226	(54%)
Free ^a	14,064	(24%)	21,890	(46%)
Runaways	7,036	(12%)		
Runaways held in <i>depósitos</i>	1,344	(2%)		
<i>Cumplidos</i> in <i>depósitos</i> , pending recontracting	864	(1%)		
In jails or prisons, or pending trial	684	(1%)		
Total	58,400		47,116	

Sources: Same as Table 13.

^a In 1877 the category used is "cumplidos," meaning those who had fulfilled their contracts.

He describes life in the barracoons as depressing and claiming that they were always whitewashed on the outside but filthy on the inside. The floors were made of mud and had very little ventilation inside that everyone used the same bathroom facilities, and to clean ones "arse" they had to pick leaves or use cornhusks. The barracoons were places full of infestations: ticks, fleas and sickness. In his autobiography he says, the Negro could never get used to it, because of his love for trees and the forest; however the Chinese liked creepy things.

In China- there they have weeds, praline, morning-glories and that sort of thing that creep along.

The Chinese always stayed apart from the other workers and that when every one was going to dances, taverns, and playing games that the Chinese

7. Montejo, Esteban, *the Autobiography of a Runaway Slave*, ed. Miguel Barnet, New York: Pantheon Books, a Division of Random House, 1968.

8. Montejo, pg. 21. Life in the Barracoons.

did not participate, they stayed silent and always to themselves. Montejó fervently denies that the Black slaves killed themselves, however he does claim that the Chinese often committed suicide:

After several days they would turn up hanging from a tree or dead on the ground.⁹

TABLE 13-2. Population

Estimated Costs of Indentured and Free Chinese Labor, 1874	
INDENTURE	
Cost of one "coolie" under contract for 8 years	\$ 400
Interest on capital invested for 8 years at 12%	384
Wages for 8 years at \$4 per month	384
Maintenance for 8 years at \$15 per month	1,440
Total	\$2,608
FREE LABOR	
Wages for 8 years at 35 cents per day	\$1,008
Maintenance for 8 years at \$15 per month	1,440
Total	\$2,448

SOURCE: Duvon C. Corbitt, *A Study of the Chinese in Cuba, 1847-1947* (Wilmore, Ky.: Asbury College, 1971), p. 23.

TABLE 13-3. Chinese Contracts

Chinese Workers' Contracts Sold in the Port of Havana, 1848-1874					
Year	Number	Year	Number	Year	Number
1848	571	1860	6,193	1868	7,368
1853	4,307	1861	6,973	1869	5,660
1854	1,711	1862	344	1870	1,227
1855	2,985	1863	952	1871	1,448
1856	4,968	1864	2,153	1872	8,160
1857	8,547	1865	6,400	1873	5,093
1858	13,385	1866	12,391	1874	2,490
1859	7,204	1867	14,263	Total	124,813*

SOURCE: J. Pérez de la Riva, *El barracón y otros ensayos* (Havana: Editorial de Ciencias Sociales, 1975), p. 471.

* This is the total given in the Pérez de la Riva volume. It may reflect a minor typographical error; the total of the annual figures given is actually 124,793.

Often of the Chinese revolted, and had confrontations with overseers or sailors, Montejó does not indicate that the Chinese revolted, he only declares that they had "respected no one" often did things in "silence." He even reported on how they killed the overseers with sticks and knives. Moreover, to gain their trust the Master or owner of the plantation would appoint one of the Chinese men as an overseer. Montejó believed that the Chinese were "born rebels;" he later after spending much time in Sagua la Grande started seeing the Chinese from a different perspective.

9. Montejó, pg. 44, *Life in the Barracoons*.

The Chinese were not the only foreign workers during this time; Montejo mentions and describes the mannerism of all groups present on the plantation: the Canary Islanders, Philippines, and Africans from all countries but predominantly from two tribes of the Congo and the Lucumi. Esteban never mentions any fighting between the various groups other than the Congolese and the Lucumis. He said:

Relationship between the groups remained unchanged.¹⁰

TABLE 13-4. Chinese Labor Costs

Chinese Population, 1861-1877			
Province	1861	1872	1877
Pinar del Río	2,221	3,396	3,137
Havana	9,456	11,365	10,108
Matanzas	15,782	27,002	20,054
Santa Clara	6,274	15,878	13,301
Puerto Príncipe	341	297	94
Santiago de Cuba	754	462	422
Total	34,828	58,400	47,116

SOURCE: 1861—Cuba, Centro de Estadística, *Noticias estadísticas*, "Censo de población según el cuadro general de la Comisión Ejecutiva de 1861"; 1872—Expediente General Colonización Asiática, AHN, Ultramar, leg. 87; 1877—Iglesias, "El censo cubano."

It was not until the Sagua la Grande that Montejo changed his opinion of the Chinese, recognized, and respected the Chinese as a people, with talents and abilities. It was during this period the Chinese opened their community to the island sharing their talents and skills, spiritually, medicinally, artistically and socially. Spiritually and medicinally, Montejo says that Chinese (and the African witch doctors) were highly respected so that the Spanish doctors whom nobody trusted. He even recalled one of the doctors by name, "Chin" whom he said he would never forget; he even went as far as to describe Chin's clothing:

...He wore a shabby-looking doctor's tunic and a straw hat¹¹

He claims he charged a lot for his visits and only the rich could afford to pay him. He says Chin's herbs are probably the same medicines used at pharmacies today (1968).

Though there was no population breakdown given, it is an estimate that there were about 125,000 Chinese in Cuba during this time, Montejo (for closer estimations see Tables 13-1 – 13-5).

There were lots of Chinese in Cuba...I saw a lot of them, especially in Sagua la Grande, which was their neighborhood. Plenty of workers went to Sagua on Sundays, from all the plantations.¹²

10. Montejo, pg. 69, *Life on the Plantation*.

11. Montejo, pg. 93.

Artistically, the Chinese were able to build their own theatre; they painted it in vivid colors. Everyone always enjoyed Chinese Theatre, “people applauded wildly and the Chinese bowed politely,” affirms Montejo, and during the Chinese festivals or religious holidays, the streets would be crowded with people watching the celebration.

The Chinese were excellent entrepreneurs according to the autobiography; “clever” says Montejo, The Chinese had owned many shops and sold various items, for perfumes to toys. They operated various service-oriented businesses; barbershops, tailors shops, candy stores, and opium shops. Almost naively, Montejo tells of some of the vices of the Chinese, opium and gambling. He says of Opium:

The Chinese were very fond of opium, I don’t think they knew it was harmful...They smoked it in long wooden pipes, hidden away at the back of their shops so the whites and Negroes shouldn’t see them, although no one was ever persecuted for smoking opium in those days.¹³

Whether or not the Chinese knew that opium was “harmful” or whether or not the Opium War had ended, meant little since some of the negative aspects of Chinese culture was still able to find its way to Cuba. The fact that the Chinese did “hide” their opium consumption from the whites and the Negroes is some indication that the Chinese knew that consumption was illegal or would be or have some kind of negative attachment to them.

With a change of heart, accounts, of the Chinese Montejo now boast that the Chinese are the greatest inventors of gambling games. Charades is one of the three so-called gambling games invented by the Chinese. Today, this game is not seen as a gambling, but the today it is a family game or general game that can be played by anyone not normally for money but for the thrill of winning over another person, family or team. Montejo claims that the Chinese set up shop and ran the gambling shops like modern day casinos, complete with a door attendant who served as a bouncer that would control the types of people who entered. When they finally lost their money, the Chinese would return to peddling or selling sesame seeds, fruits and vegetables.

Esteban Montejo’s final reflections on the Chinese mentioned their fear about death. He said that they believed if they died there that their bodies would be reborn in Canton. That they were so afraid of death, that even if one of their own had fallen down and died, they would runaway and return with someone who would prepare the body and burry it.

In his last chapter on War of Independence: Life as a Revolutionary Fighter, Esteban Montejo relives his time fighting in the war against the

12. Montejo, pg. 93 – 94.

13. Montejo, pg. 94.

Spanish. However, it maybe refutable Montejo claims that in all his time he had come across all races of guerrillas, but none Chinese.

The real guerrillas were stupid countrymen...Don't anyone try to tell me a man of letters would become a guerrilla.¹⁴

Montejo felt that there were two kinds of guerillas; the Mambises¹⁵ for whom his troop was named because of the relentless and ferocious way in which they attacked their enemies. The Mambis where real nationalist, "clever" and educated, they fought and wanted to liberate Cuba from Spain. The other type of guerilla was a negative connotation in which said:

Some whites use to say that he (Morua) was a guerilla, but they were Americans, scabs! They tried to accuse him (Morua) of being a guerrilla just because of the colour of his skin.¹⁶

In addition to skin, color guerrillas were callous and wanted to fight in the war but only as cold-blooded killers, even attacking the Mambis who felt they were true and sincere liberators of Cuba.

Again, it is important to reiterate here that these opinions are that of Montejo, a mulatto Cuban slave who was a runaway, not of other slaves or runaways. Nevertheless, it is evident of his softening to the Chinese that he gains more respect and admiration as he spends more time working along side them in Sagua la Grande, he affirms:

The Chinese were the most elegant thing in Cuba"...Everything they did was in silence, bowing away the whole time. They were well trained.¹⁷

Chinese Cubans: Today's Perspective

Chinese Cubans in 2004 are still struggling, the continued U.S. trade embargo that stifles exchanges and blocks economic growth. Chinese Cubans are also finding it difficult to maintain themselves culturally.

The Table below illustrates the data taken from the World Fact Book of 2003.¹⁸ The statistics on the ethnic population of Cuba is broken down in the Table 13-5.

In an article produced by the Chinese Historical and Cultural Project (CHCP), they estimate that there are only about 500 Chinese left in Cuba while an article from CUBANET puts the number of pure Chinese at around

14. Montejo, pg. 208, *Life as a Revolutionary Fighter*.

15. According to Esteban Montejo, *Mambi* is an African word meaning the child of an ape and a vulture.

16. Montejo, pg. 94, *Life as a Revolutionary Fighter*.

17. Montejo, pg. 94.

18. This data was compiled from the World Fact Book 2003, published by the US Central Intelligence Agency (CIA). <http://www.odci.gov/cia/publications/factbook/geos/cu.html>.

430. The CHCP, gives no figures for the total population of Chinese Cubans, CUBANET sources say 3,200 Cubans have Chinese blood. The Chinese-Cuban population will further decrease since many of the pure Chinese are elderly and in their 80's. This means that inevitably the Chinese population in Cuba will disappear.

TABLE 13-5. Ethnic Groups (2003)

Mulatto	51%
White	37%
Black	11%
Chinese	1%

TABLE 13-6. For the Chinese Cubans today this means scrambling about to find ways to maintain the Chinese heritage and revitalize Chinatown. This is very difficult to do under Cuba's current economic situation. Many of the Chinese have begun to build associations in which they ask for assistance from China in which to help them rebuild the Chinatown. In 1998, the Chinese held a festival, the goal was to celebrate and exchange history and experiences with Chinese Cubans as well as share experiences with other Chinese across the globe. The Chinese Cubans are almost desperately trying to reach out to Chinese around the world in order to get other Chinese to help them by reinventing in Chinatown in Cuba. Many of these good intentions were criticized within the Chinese-Cuban community. The sentiment from the older Chinese was that the third generations of Chinese-Cubans only look at the festival as a business transaction, only wanting to generate commerce and business in order to restore Chinatown. The older Chinese, do believe that restoring Chinatown will take some funding, but that the more important part of the festival is to learn about Chinese ancestry and the history of Chinese in Cuba.

In addition to the traditional business: restaurants, laundries and produce farms and markets, in 1993 a school was opened that focused on Chinese Language and Art. The Chinese Cuban community also has plans to open a museum complete with Chinese style architecture. The Chinese Cuban community are receiving donations to help revitalize the interest in Chinese culture; books, music, videos, newspapers are all donations sent by the international Chinese community. While the international Chinese community donates smaller items, the Cuban government is in support of the Chinese doctors by allowing them to introduce acupuncture and massage some forms of traditional Chinese medicine. Much of the Cuban governments support is due because of the lack of medical supplies and pharmaceuticals in the country.

It is not that today's Chinese-Cubans have forgotten their ancestry, on the contrary. What is difficult is beating back time. In all of the research, that I

have come across there was never mention of women or Chinese social or sexual explorations. This only came later perhaps around the turn of the century. Therefore, much of Chinese culture has been wiped out because of interracial marriages with Creoles, Mulattos and Africans. The majority of Chinese-Cubans know the history of slavery and their ancestor's participation in it, this is no surprise as even part of Spanish culture the closeness of family and traditions are important. The Chinese-Cuban population in San Francisco for years after the 1959 revolution has been the eyes and ears for Chinese-Cubans still on the island, as they have had more freedom and economic resources to travel to China and to move about within other Chinese community circles. What most Chinese-Cubans long for now is opportunity. The opportunity to visit China in order to see where they came from and to put a place and faces with the history they have only read and heard about.

China and Cuba Relations

After the collapse of the Soviet Union, Cuba needed find as many friends and allies as possible to help Cuba maintain. In 1993, the president of China-Jiang Zemin went to Cuba. He did not vow to take up the economic burdens or ask Cuba to reform to the standards of China, he merely demonstrated his solidarity to Cuba by providing them with rice and bicycles and as the relationship grew China would become Cuba's top three trading partners the other two being Russia and Canada.

With bilateral trading average about \$400 million per year. China offers loans and credit to Cuba for \$700 million dollars to finance state-owned businesses and enterprises. China is the leading importer of food staple: rice and beans, while Cuba exports raw-sugar and nickel to China.

The Cubans have asked for assistance from China and reach out to former Chinese and Chinese- Cubans around the world. In which to continues to help rebuilding Chinatown and Chinese heritage. In 1998, the Chinese held a festival, the goal was to celebrate and exchange history and experiences with Chinese Cubans as well as share experiences with other Chinese across the globe.

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Conclusion

There are many similarities in the history of slavery for the Chinese and the African. Both groups became the means by which completely different cultures controlled and dominated them in order to accomplish their own goals or satisfy their own need. The length at which the Spanish (the English, Americans, and Italians) accomplished all this was through brutal and dehumanizing labor, labor that was slave, free or indentured. Between each race, thousands have died in their passages to Cuba or California and whilst working on plantations. It is sad phenomena in humans that most would think could never happen, or would be forgotten.

The prejudices of Esteban Montejo surfaces in many of his earlier accounts of the Chinese. It is likely that Montejo had never been to China, but this did not stop his skepticism and negative imagery of the Chinese. His earlier impressions were that the Chinese were not social and sneaky, as he wrote "they like things that creep". However, his opinion changed only after he was able to witness and work with large groups of Chinese in Flor de Sagua or the Sagua Le Grand. The Chinese became more human even elevating themselves to "fine" in Montejo's eyes. he knows the Chinese in Cuba are a dying breed. He comments in as far back as 1968 when his autobiography was published:

The Chinese have lost the cheerfulness they had in Spanish times. If you see a Chinese now and ask him, 'How are you? He says, 'Me not know'

The Chinese culture depends very strongly on tradition and family. It is obvious from some of the research that Chinese Cubans of today still want to remain connected: through the mandarin language, martial arts, cooking, and the celebration of various holidays. The only way these traditions can continue to survive is through the people. The exchange and celebration of knowledge from people to people. People, either of the same race or that of another race. The traumatic and somewhat sad reality is that the rich culture and tradition of the Chinese is becoming extinct in Cuba. In 1998 CUBNET published an article stating that there are only "430 pure Chinese" left in Cuba and that many of them were already in their eighties and that there are about 3, 200 Cubans who are descendant of Chinese heritage. With so few Chinese left in Cuba, the challenge will be to see if there is enough room in nationalistic pride to allow memory and homage to such an ugly yet unique moment in Cuban History.

The challenge for descendants and (non-descendants) of both races is to remember is to pay homage to those who sacrificed themselves by celebrating the culture. In other words never letting the next generations forget that such a horrific incident took place in the history of their country, Non-descendants of Chinese or African culture should be encouraged to respect all the beauties of another culture even if it is different from their own. People who are Chinese or African ultimately become encouraged to talk about and pass on all parts of their heritage. If this were done, it would seem impossible that slavery and any forms of it would die.

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