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Forbidden Citizens: The Chinese Diaspora of Monterey Bay

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**Forbidden Citizens:
The Chinese Diaspora of Monterey Bay**



Veronica Sanchez

Senior Capstone

School of Humanities and Communication

Fall 2018

Forbidden Citizens: The Chinese Diaspora of Monterey Bay



Pictured is a Chinese symbol which means “forbid”, “forbidden”, “to prohibit” or “give a warning” and it comes from a video on YouTube by Sunny Sun.

Veronica Sanchez

Senior Capstone

Practical and Professional Ethics

Essay

Professor Umi Vaughan

School of Humanities and Communication

Fall 2018

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“Without a solid foundation, you’ll have trouble creating anything of value.” – Unknown

This capstone project would not have been possible without the following individuals:

Bill Robnet, a CSU Monterey Bay librarian, who enjoyed hearing my topic firsthand and helped me get started on my research right away.

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Gerry Low-Sabado, a fifth-generation Point Alones descendent, who bring awareness to new generations in the Monterey Bay region on how oppression was huge factor to all Chinese people since arriving to California.

For my Mom and Dad, without you two I would be the independent woman I am today.

Para mi Mami y Papi, sin ustedes, no hubiera llegado a ser la joven independiente que soy hoy.

Table of Contents

Senior Project Proposal	1
Research Essay	4
Abstract	4
Brief History of China	5
Chinese Diaspora to California	6
Chinese Women and Monterey Bay Chinese Fishermen	9
Chinese Exclusion Act of 1882	12
May 16, 1906 Burning	13
<i>Monterey-by-the-Smell</i> and Tourism	16
Fifth-Generation Point Alones Village Descendant	19
The Present Recognition of the Chinese	22
Conclusion	25
Annotated Bibliography	26
Final Synthesis Essay	31
Professional Development Plan	34

Senior Project Proposal

1. Name and Concentration

Veronica Sanchez, concentration in Practical and Professional Ethics

2. Focus

The specific issue I want to focus on is the audacity the citizens of Pacific Grove had when they treated the Chinese Fishermen as outcasts when they were only trying to make a better living for their families when they migrated to the New World. And also, this dark history brings in the burning of the Chinese Fishing Villages that used to reside on Cannery Row, near Pacific Grove.

How is it that a group of people can come to a consensus of how they should treat another race different from their own? I chose this focus area because I want to bring to light the disturbing history of Pacific Grove. This way people who live in or near the area will not simply brush this away from the city's past.

3. Alignment with Common Theme

Diaspora is the diverse unity of a people spread far and wide. A dispersal from the homeland, often by violent forces, the making of a memory and a vision of a homeland. I want to elaborate on how the American Dream was only possible for people who were privileged in being White and how at the time, the Chinese were seen as the "other" rather than a group of people who wanted the same opportunities as their White peers. I would like to include a Chinese Lion Dance performance before the start of the capstone festival to bless everyone and their future endeavors.

4. Purpose

The purpose of my project is to bring awareness to a piece of history that not many citizens of the Monterey County know about. I hope when people see my project,

they question everything, do not take anything at face value, and want to know about the history of the area they live in.

5. **Capstone Title**

Forbidden Citizens: The Chinese Diaspora of Monterey Bay

6. **Working Summary**

Diaspora is everywhere and focusing on the Chinese Diaspora is a part of America's past. This tends to be erased from history books and lectures in schools. There has been evidence of people encountering the Chinese during the early settlement of the Bay Area in California. Since America was painted as a White nation for a long time, we unfortunately erase the possibility of other races contributing to the American Dream.

7. **Sources**

I anticipate interviewing people who have lived in this area for most of their life, and how they have contributed to the Monterey Bay area with this history.

The primary and secondary sources I intend to use are the books on the Chinese Diaspora that CSUMB library carries, population history of the Monterey Bay area, peer-reviewed articles. The following article names are the sources I have read prior to starting my capstone proposal:

Monterey-by-the-Smell

Pacific Eldorado: Rethinking Greater California's Past

Shaping the Shoreline- Fisheries and Tourism on the Monterey Coast

Tourism's Uneven Impact: History on Cannery Row

8. Next Steps

The next steps I will be taking in meeting my project's expectations are to keep on reading the history of China, why the Chinese citizens dispersed and who were the many people who decided to reside in the Monterey Bay Area. And during this time, I hope to get my proposal approved.

9. Timeline

I plan on having read all peer-reviewed articles, books, and interviews done by October 31st, and also by this time had asked the Chinese Lion Dance Club members if they are willing to participate in a performance before the start of the capstone festival. I plan on having my first draft of the essay done by November 9th and then have this draft looked over by the professor. After this, work on a second draft before Thanksgiving Break. Then if I need to work on another draft, I will do so until my birthday on December 3rd. After this, I will finish on the tiny details of pagination, table of contents and then the poster board.

Research Essay

Abstract

The purpose of this essay is to educate California State University Monterey Bay students, the professors, and members of the Marina, Seaside, and Monterey community about the oppressive history that occurred in Pacific Grove towards the early Chinese who traveled to California. As far as research methods go, I read scholarly articles that included a history of the reoccurring conflicts between the Chinese fishermen and the business along Cannery Row, and books on what the Chinese endured while traveling to California. I attended events in the town of Pacific Grove that relate back to my topic, such as *The Walk of Remembrance* which is an event to bring awareness of the Chinese who have been present in the Monterey Bay area since before the 1850's. I went to the *Pacific Grove Museum of Natural History* to educate myself from a historian's point of view of the town, and I interviewed members of the community who are educated in the oppressive history of the area. The community members I interviewed have lived in the Monterey Bay area their whole life, and they have been involved with the community in educating about the oppression many of the early Chinese and Chinese American citizens faced.

Brief History of China

By the late 1700's, China experienced internal strains and Western imperialist pressure to expand population that taxed food supply and government control, which then lead to rebellions and a weakening of the central government. The nation flourished under the Qing Dynasty and was at the center of the world economy as Europeans and Americans strived for Chinese goods. There was an imbalance of China's trade, and the attempt to ban the sale of opium in the port city of Canton lead to the Opium War of 1839, and the Chinese were defeated by superior British arms which resulted in the first of many "Unequal Treaties." (Asia for Educators).

China did not want to change their way of living and many of its citizens opposed this way of living because of the changing times. Various single Chinese men decided to travel to the Western world in the 1850's to take advantage of the jobs opening up for whomever was capable of performing them. This was the impact the Chinese single men, and eventually families, had when it came to have the desire to work hard for something to call their own.

Chinese Diaspora to California

Many Chinese immigrated to California in search of gold. In 1849, there was an influx of thousands of Chinese from the port of Hong Kong making their way to California for the Gold Rush at Sutter's Mill in Coloma, California; also known as Gold Mountain. This embarkment was a form of free labor, meaning the Chinese who arrived at Gold Mountain was free to obtain whatever gold was available and they could keep most of their findings. It was later suggested that the Chinese emigration to California was a part of a "coolie trade", which is men taken forcefully overseas to work under hell-like conditions and commonly identified as a slave trade. "Coolies" are identified as unskilled native laborers in India, China, and other Asian countries. The governor of California at the time did not see that issue, he dubbed these immigrants as not being "coolies" but "respectable people" (Osborne, page 5). Remittances, especially among ordinary Chinese workers in California duty-bound to support their families in China, were often money earned from back-breaking work and saved through relentless self-sacrifice (Osborne, page 300).

Much of that laborious work included the making of the transcontinental railroads, with four of the first important tracks labeled as the "Northern Pacific," "Union Pacific," "Central Pacific," and "Southern Pacific". These tracks took six years to build and stretched from California and Washington state throughout the eastern part of the United States, and it could not have been done without the hard and grueling work of 4,000 workers and two-thirds of those workers were Chinese immigrants. Several workers risked their lives making these railroads especially when the tracks had to go through mountains. "The smaller and lighter Chinese workers were lowered by rope, in a pail big enough to hold them, to leave sticks of dynamite

inside the mountains and hope those workers lowering him would pull him up fast enough before the dynamite went off' (Low-Sabado, interview).

Another physically demanding job, specifically in the Monterey and San Francisco area, was fishing. Many of the fishermen in Monterey were Chinese and were not recognized by many of the citizens of the area as the most hygienic. "One of the first [Chinese squid fishery] came in April 1853, with news that six Chinese had set up camp near Monterey to harvest abalone... Point Alones emerged in 1870 as the main Chinese fishing camp on the peninsula..." (Chiang, page 186). The smell was apparent when the Chinese traveled by boat throughout the Pacific Ocean and were in a compact space for months with many Westerners who did not understand their diet and who often ridiculed the Chinese food for its strange smells and taste. To the Chinese travelers facing the hazards of a perilous journey and an uncertain future in the destination, the very smells and taste of hometown cooking must have been most comforting. By the same token, the gambling and opium smoking provided the necessary entertainment to reduce the [dreariness] of a long voyage (Osborne, page 123).

Whether it was single men who left China to work at the demanding jobs or families who left their country to travel to California for their children, they would find a place to call their own and frequently faced challenges of belonging. When there is a diasporic movement, there is a concept of an "in-between place... It involves frequent transits and detours, zigzags, and crisscrosses, with migrants often going from locality to locality before finally settling down." This can help us rethink the meaning of this concept of not just migrating to one place and settling down but taking time in finding the right to call home (Osborne, 9). What other in-between places were there besides Hong Kong? Some Chinese arriving in San Francisco, for example, stayed and worked there until they returned to China; others used it as a stepping stone

to other localities, both within California and beyond. In some instances, while they move from place to place, migrants repeatedly returned to San Francisco, using it as a home-base to wait for new employment or investment opportunities, or for other activities that required dense and overlapping linkages (Osborne, page 305). Many of the Chinese who migrated to California did not know what to expect from others who were of different race and who came from different parts of the world. They did, however, imagine bigger and better opportunities when it came to be sustaining themselves financially.

Chinese Women and Monterey Bay Chinese Fishermen

Such a discrepancy in numbers may seem natural for the early years of Chinese presence in California. Like many frontier towns, San Francisco attracted single male workers rather than women. In 1852, the California state census reveals that among the Chinese, only 19 females resided in the city compared with 2,954 males, a ratio of 1:155; the ratio for non-Chinese population in San Francisco came closer to parity at 1:3 (Osborne, page 223). In 1860, the number of women residing rose that “24 percent of the 654 Chinese women in San Francisco were listed as prostitutes”, and the number elevated in 1870 to the “peak of 71 percent of the 2,018 women” who were listed as such (Osborne, page 243).

Chinese women in the nineteenth and early twentieth centuries generally did not travel overseas because Chinese society was patriarchal, patrilineal, and patrilocal. Women’s acceptable role was bearing children and serving their husbands and parents-in-law at home (Osborne, page 224). A copious number of single women who did travel by themselves were usually sold as prostitutes, concubines, or domestic bond servants. This became extremely popular amongst male Westerners. An abundance of these women was “distributed to different ports, this included San Francisco”, and unfortunately treated as pieces of meat rather than humans (Osborne, page 226). But the females who did arrive in smaller bay areas, such as Monterey Bay, arrived as families. These families mainly wanted to get away from the Chinese government at the time and make a better life for themselves in the new world.

Unlike Monterey Bay, San Francisco was heavily populated and a developing city that needed males to work in back-breaking jobs along the coast such as fishing, laying out railroads, blowing up sides of mountains to mine for gold or make routes for trains, and to travel long hours from their homes to San Francisco. The men who arrived in ships were mainly single, and

either had arrived in steam ships or ships known as “junks” that did not have an engine. Many of these “junks” ended up arriving in Monterey Bay, as historian Sandy Lydon claims, but there is no documentation to support the claim (Osborn, page 99).



Pictured above: “junk” boat the Chinese sailed on, taken at the Pacific Grove Museum of Natural History

As more Chinese fishermen arrived at the Monterey Bay region with families, they fished for their family during the day, and if the males worked in San Francisco they would travel to take much of the sea life they have caught to sell there. In 1892, the Chinese from Monterey County shipped 357,622 pounds of dried squid. Not only did squid find ready markets, but the fishery also allowed Chinese to escape their losing conflict over the fishing grounds with Europeans who worked during the day (Chiang, page 190). Unfortunately, with more Chinese families arriving to the area, the Chinese fishermen were banned to fish throughout the day by

the city and many of the Portuguese and Italian citizens who lived in the area were the only ones allowed to fish throughout the day. By night, the Chinese fishermen fished in secret, out in the cold, dark waters of the bay now known as Cannery Row. It was dangerous to hunt for sea life after midnight because of the high tides, but it was the only time the Chinese fishermen dared to fish without getting fined (Low-Sabado, interview). During this time, the Chinese fishermen were still able to fish along the bay, but xenophobia began to evolve when it came to enacting laws that would prevent the Chinese people from participating in other occupations.

Chinese Exclusion Act of 1882

The easy flow of Chinese to the United States was stemmed by the *Exclusion Act of 1882*, the first of a series of increasingly stringent laws to restrict the entry of Chinese into the country. The 1882 Act was designed specifically to keep out “coolies” by prohibiting Chinese in certain occupations from entering the United States and making it impossible for them to become citizens (Osborne, page 134). But of course, this act did much more than keep out “coolies.” It was the first significant law that restricted immigration of Chinese into the United States, these included students from China who wanted to study in the United States, merchants, diplomats, travelers, essentially this was a struggle to any Chinese who had the appropriate papers to enter the country legally. Throughout this *Exclusion Act*, there was even a question of naturalization of the Chinese women who bared children in the United States.

Chinese who were not “coolies” but had the required documents to certify that they [were not laborers] were allowed to enter the United States and they needed passage. Those already in the United States in 1882 also traveled back and forth. “[They] were allowed to re-enter provided they obtained the proper papers before leaving the [country]... In [1884], for instance... according to Hong Kong government records, the number of Chinese passengers departing for San Francisco was 8,516” (Osborne, page 135). But if they were laborers, “they obtained a certificate of identification, popularly known as a ‘return certificate’ from the collector before leaving” (Osborne, page 261). Modern United States citizens see California as a liberal state but tend to gloss over the “anti-Chinese brutality of California” that occurred during this xenophobic time (Osborne, page 301). The Geary Act of 1892 tightened some procedures and extended the Act for another ten years. This tedious process lasted until 1943 when “President Roosevelt formally rescinded the *Chinese Exclusion Act*” completely (Osborne, page 134).

May 16, 1906 Burning

The Portuguese and the Italians in the Monterey Bay area had built up tension towards the Chinese due to their way of living. In May 1904 the local board of health of Pacific Grove announced that it intended to take the matter up with the State Board of Health... in 1905 the company announced that the Chinese would have to leave Point Alones when their lease expired in February 1906 (Chiang, page 198).



Picture taken at the Pacific Grove Museum of Natural History. Front view of a model built by Michael E. Croft of The Chinese Fishing Village at Point Alones, with miniature fishing boats along the coast used for fishing.



Picture taken at the Pacific Grove Museum of Natural History. An overview of a model built by Michael E. Croft of The Chinese Fishing Village at Point Alones. Towards the back of the picture, there is a strip of railroad that used to be laid out on what's now known as Ocean View Blvd which is a street up the aquarium. The city first became a station in August 1889 when the Pacific Grove Extension of the Monterey Branch was constructed by the Southern Pacific Railroad.

On May 16, 1906, a fire [of unknown origin] destroyed about two-thirds of the village, leaving only sixteen buildings. *The Pacific Grove Review* provided numerous theories about the fire, speculating that a carelessly discarded cigarette, arsonists, or inattentive Chinese burning garbage started the blaze. The Chinese themselves may have contributed to the disaster by building a flammable village of cramped wooden structures and fish-oil soaked drying racks. As the blaze engulfed the village, spectators lined the railroad tracks, while others looted the buildings that remained (Chiang, page 198). After this horrible incident, a fence was built around what used to be known the Point Alones village. The Chinese from that fishing village were not allowed to rebuild after the fire destroyed their homes. They were threatened by the guards, hired by the Pacific Improvement Company, if the Chinese ever tried to attract tourists and homebuyers to the area.



Burnt Point Alones Village, May 17, 1906. Chinese residents scramble to collect their belongings. This picture is from the J. K. and Myron A. Oliver Collection at Colton Hall, Monterey.

Much of the older generation who now know about the history of Pacific Grove, have referred back to the “mysterious” fire and not understand how it occurred. “But we all know what that means... ignorance is a bliss and many of us should not turn the other cheek when it comes to oppression to a minority group” (Telles, Interview). After the fire and seeing as they

were not allowed to live in Pacific Grove, many of the Chinese families moved to the surrounding areas such as Salinas, Watsonville and Santa Cruz to expand their families and opportunities to feel accepted in a place that drove them out of their homes. Other Chinese families stayed in the Monterey Bay, Seaside, area and made a life of themselves by making a profit off of what they had caught and continued to sell to the wealthy, mainly European, tourists.

Monterey-by-the-Smell and Tourism

Known as one of the biggest fishing and canning industries of its time, Cannery Row acquired a booming business thanks to the hard work of many of the fishermen, especially the Chinese, but many people saw them as a nuisance. Attacks against Monterey's Chinese fishermen were not isolated events. Criticizing Chinese gear and methods reflected a statewide attempt to regulate the Chinese out of the fishing industry and reduce [the Portuguese and Italian] fishermen's competition (Chiang, page 190). Monterey's industrial fishing era began in the early twentieth century, when San Franciscan H. R. Robbins built a fish cannery on the waterfront, next to Fisherman's Wharf, east of Point Alones and McAbee Beach. Robert Dollar, a San Francisco merchant, began marketing sardines in Asia in 1902, and foreign markets all over Asia, Cuba, and parts of Europe absorbed the majority of the canned sardine supply (Chiang, page 202).

The Chinese fisheries enjoyed success, but not without hostility from competing fishing groups and federal fishery officials. This animosity eventually nudged the Chinese toward focusing their efforts on the malodorous squid industry (Chiang, page 187). In 1880 the Chinese sued the Monterey Whaling Company accusing whalers of chasing them down and cutting their nets and lines... observers routinely expressed conventional anti-Chinese sentiments... Italian and Portuguese fishermen became naturalized citizens, while the Chinese "[appeared] to have no desire for citizenship" and "implied that applying for citizenship made [them] superior" (Chiang, page 188-89).

There were many comments from the public and also the foreign European tourists on how the "Chinese fishing village was 'unspeakably dirty and redolent with the odor of decaying fish'" (Chiang, page 192). Resort developers capitalized on Monterey's seaside resort, [Hotel

Del Monte,] whose proximity to the fishing villages and transformed the Chinese into tourist attractions... Tourists could take in exotic sights of the Chinese villages and buy souvenirs, while the Chinese profited from the by-products of their industry, empty abalone or sea urchin shells (Chiang, page 193-194).



Picture from Sandy Lyndon's book *Chinese Gold: Chinese in the Monterey Bay Region*. Pescadero Shell Stand circa 1900. Jung Family on the left. Shows a variety of shellfish sold as souvenirs to tourists on the Seventeen-Mile Drive.

The first battle began in the 1890s, when odors emitted by Chinese squid-drying fields prompted many white residents and tourists to condemn Chinese fishers and their distasteful operations. This intertwined with existing animosities to mark “the Chinese as inherently repugnant in the minds of some white observers... [the hotel] bowed to the sensibilities of affluent guests and forced the Chinese out” of Cannery Row (Chiang, page 185).

[Supporters] railed against the hypersensitive noses of tourists and other anti-odor residents, and they maintained that the elimination of fish smells would undermine Monterey's major industry and threaten the livelihoods of numerous working-class families... stinking sardines became connected to economic and social stability (Chiang, page 186). Much like the Chinese squid odors, cannery fumes raised the ire of local residents and developers... The debate

over odors exposed a fundamental class conflict between labor and leisure, much like disputes in other locales (Chiang, page 203-205).

The odors created a public nuisance and caused “great annoyance” and distress to those who encountered them. The stench was often so strong that guests and employees became “nauseated and physically distressed... company lawyers argued that odors had to cease so that tourists would continue to regard Monterey as a desirable vacation destination...” Employers and politicians believed that expanding paid vacation benefits and increasing tourism promotion would squelch industrial rancor, encourage consumption, and revitalize the economy (Chiang, page 206). The sale of canned fish brought in money and supported the local economy, directly and indirectly benefiting the residents of the Monterey Peninsula. According to Attorney John Milton Thompson, who defended the canneries, he claimed that visitors created the very odors that many residents found so offensive. There was a much greater smell that came from the sewers of the Del Monte Bathhouse and the Hotel that caused a great stench than the canning companies. Overall, the stench of this town could have less dramatic if the city knew how to take better care of their sewer systems instead of blaming the Chinese fishermen who had squid drying out. In relation to the fishing villages, a member of the Monterey County found out in her forties about her family’s impact to the city and their remarkable history.

Fifth-Generation Point Alones Village Descendant

While a young person is growing up, they ask questions such as “Where is our family from? Did we have a different last name? Was anyone in our family well-known?” This became a reality for Gerry Low-Sabado, who is a fifth-generation granddaughter of a Chinese fisherman and Point Alones Descendant. How did we not know about the Chinese Fishing Village in Pacific Grove? Why was the village set on fire? Why don’t people want to talk about that village history? (Low-Sabado, Interview).

Her family’s diasporic journey from China can be traced from 1851 as her great, great grandparents traveled in Chinese ships called “junks” and landed in Point Lobos, where their daughter Quock Mui was born in 1859. She and her family lived amongst the Native Americans of the area, interacted with numerous communities and learned to speak five languages and became an important translator in Monterey. Quock Mui moved with husband and Chinese fisherman, Jone Yow Hoy, from Point Lobos to Pescadero Point. They ended up settling in Point Alones where Low-Sabado’s grandfather, Quock Tuck Lee, was born in 1881 a year before the *Chinese Exclusion Act of 1882*.



Pictured above is Jone Quock Mui and a short description of her accomplishments in Monterey, especially being an interpreter since she knew five languages. This was taken along the Coastal Recreation Trail that runs from Pacific Grove to Fisherman’s Wharf.

block away from what's now known as Cannery Row. They also stayed in the fishing business as commercial fishermen and owned the Regal Seafood Company until 1973 when the canning business was terminated. Gerry Low-Sabado has become the voice of the Chinese and the Chinese fishermen who lived in the area over one hundred years ago, and to this day she continues to educate those who are ignorant of the fact that other immigrants, besides the Portuguese and Italians, worked to build up the economy and way of life in Monterey Bay.

The Present Recognition of the Chinese

Many of the families who lived here resided mainly in the area of what is known now as the Stanford's Hopkins Marine Station, where many artifacts were found from the Point Alones Chinese villagers who lived there. Bryn Williams, a graduate student from Stanford, took an interest in excavating for artifacts left by the Chinese villagers as a "contribution to [study] the Chinese diaspora" (Julian, Web). Many of the artifacts found were pots, compasses, Chinese currency, and those who were "members of Monterey's nearby Chinese communities contributed" to the excavation of the site. Gerry Low-Sabado was one of the fortunate Chinese members to help excavate the site of her grandfather, Quock Tuck Lee, and she mentioned how it was an experience in getting to know her ancestors and how "the essence of the matter is not the separation but the connection" one makes with their past (Osborne, page 305).



Picture taken at Pacific Grove Museum of Natural History. These artifacts (pots, and a compass) were found in the waters offshore from the Chinese Fishing Village.

According to Osborne, over time, the old “home,” in this case China, might gradually lose its emotional and cultural hold on the migrant or be made inaccessible by war or resolution or some other calamity. In these situations, in-between places could become substitute homes, complementing or even undermining and replacing the old one. The diaspora is not flat. Emphasizing in-between places enables us to re-visualize it as a multidimensional and phenomenon molded by a hierarchy of “homes.” This leads to a hierarchy of “in-between places,” its shape ever-changing in the unending process of dispersal and re-dispersal, returning and re-returning. Just as the diaspora’s shape changes, so does its tone, for the corridor between the old “home” and the migrant’s locale could get eroded and lose its intensity (Osborne, page 306).

Few of the ways Monterey Bay has its cultural hold for the presence of the Chinese is through *The Walk of Remembrance* event and recognizing the nonprofit the Monterey Bay Chinese Lion Dance Team. The first *Walk* was held in 2010 and was suggested by then Pacific Grove Mayor Carmelita Garcia to Gerry Low-Sabado, to start from the Pacific Grove Museum of Natural History to the Stanford’s Hopkins Marine Station where the Point Alones Fishing Village once stood. This was a way to remember the Chinese who died sailing over to California, who lost their homes during their village burning down on May 16, 1906, and to keep reminding the area about the oppressive history of Pacific Grove and how to move forward from it while still being reminiscent of the past (Low-Sabado, Interview). With the colorful costumes and loud, rhythmic drumming and cymbal playing, the Monterey Bay Chinese Lion Dance Team is a part of the Chinese diaspora culture. This organization awakened the Chinese-American story for the Monterey Bay area, making it a viable connection to what Gerry Low-Sabado has been doing which is educating and raising awareness to new generations that Chinese people were and will

always be a part of Monterey Bay's history no matter what the doubters say about her. Even though there has been a handful of people who have become a challenge for her to interact with, Gerry Low-Sabado is changing the Monterey Bay area with kindness.



Picture of Gerry Low-Sabado walking down the Coastal Recreational Trail in Pacific Grove, alongside the Monterey Bay Lion Dance Team, during The Walk of Remembrance on May 14, 2016.

Conclusion

History is always selective, but we should always try to be holistic and not leave anyone out because they are not of the same race or region. There is pride in every culture and to share that with others is what will build bridges to engage with each other, rather than walls which separates us from “the other”. The Chinese Diaspora to the Monterey Bay region shows the cultural distinctions between mainland China and the United States, and lets people know there is something here about Chinese recognition. It definitely is a slow process connecting the past with the present, but by spreading awareness and being allies with each other, the world we live in will be a more manageable place to live.

Annotated Bibliography

Asia for Educators. "China and the West: Imperialism, Opium, and Self-Strengthening (1800-1921)." *Literature of the Heian Period: 794-1185*, Columbia University, 2009, afe.easia.columbia.edu/main_pop/kpct/kp_imperialism.htm. Web.

This website, with its brief history of China, helps the reader understand the struggles the Chinese citizens faced for many centuries in their government. The most important aspects of this website are the events that occurred a few years before the 1850's. The Chinese set sail from mainland China to the United States because of the huge buzz of there being gold in California, hence the name given to this state by the Chinese as Gold Mountain.

Chiang, Connie Y. "Monterey-By-The-Smell." *Pacific Historical Review*. 73.2 (2004): 183.

Web.

There are accounts of conflicts between the Chinese fishermen and the businesses along Cannery Row. One of the main conflicts were how there was always a lingering smell of fish and this smell was blamed on the Chinese fishermen who dried squid out in the sun, and eventually the famous sardine fishing industry. They did this as a way to bring in income and to provide for their families. Later on, the stench that accumulated on Cannery Row was blamed on the businesses for their sewers and all of their tourists that went to hotels and other businesses. This helps my essay by giving insight on the many complaints the residents had and the tourism that took place at the time Monterey Bay was discovered by these Fishermen.

Fotsch, Paul M. "Tourism's Uneven Impact: History on Cannery Row." *Annals of Tourism Research*. 31.4 (2004): 779-800. Web.

Even though tourists brought in wholesome economy to the Monterey Bay year-round, especially during the summer, there were times when the city was made into something that it was not. Gentrification became an issue during the latter half of the twentieth century for those who lived in Monterey Bay. This led on to meeting the needs of the tourists rather than the area's residents. The privilege of having light skin complexion and money leads to their needs being met rather than the majority of the color folk who resided in the area.

Garone, Philip. "Shaping the Shoreline: Fisheries and Tourism on the Monterey Coast."

Environmental History. 14.4 (2009): 762-63. Web.

Knowing the different ethnicities of people who live in an area shows the rich history of the people who came from all over the world to one area. Those who came to the Monterey Bay area wanted to work hard and make a better living for their families by fishing. Developers had other plans in making the Monterey Bay Peninsula a tourist paradise. This will help my essay in showing how the area changed over time depending on the majority of people who lived in the Peninsula.

Julian, Sam. "Graduate Student Uncovers Hopkins' Immigrant History." *Stanford University*, 17 Aug. 2010, news.stanford.edu/news/2010/august/hopkins-081710.html. Web.

This website gives insight on the anthropologists who have worked on excavating what artifacts were at the Hopkins Marine Station before the station was established. Those working on this project uncovered a life in the sand of what used to be known as Point Alones. Many members of the Chinese communities in the modern Monterey Bay contributed to excavate the site, giving them the opportunity to dig on the site of their ancestors. This gives a powerful, real, connection to the past and to those who have

known very little about their family's history when immigrating to California. This discovery has added an understanding of the Chinese diaspora to the Monterey Bay region. The scholarly website will give perception to my paper in what it meant to uncover historical artifacts from the fires that occurred on what used to be known as Point Alones many years ago.

Low-Sabado, Gerry. *Monterey's Chinese Heritage*. November 25. Monterey Bay. YouTube Video. Interview.

Personal interviews help give an essay a more humanistic approach when learning about an area a person is studying. Gerry Low-Sabado's interview has done that. She is a fifth-generation descendent of one of the Chinese Fishermen from Pacific Grove. She has great intel as to what her grandparents were doing at the time of the Exclusion Act of 1882, the Burning of the Village by the Hopkin's Marine Center, to Cannery Row becoming an industrial sardine canning company. This interview helps me connect back to the theme of diaspora because she has worked alongside the community for many years to bring awareness to the oppression the Chinese have faced.

Lydon, Sandy. *Chinese Gold: The Chinese in The Monterey Bay Region*. Capitola Book Co., 2008.

This book addresses the history of the Monterey Bay Region, emphasizing in the arrival of the Chinese from their homeland China, those who were born in the Monterey Bay area, and the dispersal of the Chinese from the Fishing Villages to other parts of the Monterey Bay Peninsula. Many of the white newspaper writers took the Chinese for granted and treated them as a part of the landscape, failing to report events that occurred involving the Chinese. And many of the Chinese born in California were not recognized

as citizens due to the xenophobia that occurred in the early 1850s when the heavy arrival of Chinese workers took over the making of railroads, fishing industry and mining during the gold rush. Chapters of this book will help focus on the first immigrants who arrived at the Monterey Bay region, the Chinese activists who gave a voice to those who did not know how to speak up for themselves, and the tragedies that occurred to the Chinese.

Osborne, Thomas J. "Pacific Eldorado: Rethinking Greater California's Past. (Teaching California History: A Conversation) (State Overview)." *California History* 87.1 (2009): 26-71. Web.

History is never linear because there is new evidence every day that adds on to the chronicle of an area. This article goes into the history of California, the Gold Rush and how many people mostly thought those who were a part of this huge event in the state were mostly White. While in fact, the Chinese who migrated to California were a huge reason for gold being discovered in the mines and what boomed California's economy. This article gives a different perspective on California's history and the impact it had on the Pacific trade.

Sinn, Elizabeth. *Pacific Crossing: California Gold, Chinese Migration, and the Making of Hong Kong*. Hong Kong: Hong Kong UP, 2013. Print. UPCC Book Collections on Project MUSE.

This book goes into detail on the diasporic movement of the Chinese from the Hong Kong Port to San Francisco Port. It gives background on the ratio of there being more men than women at first in California, especially in big cities. Also, this book elaborates on how the Chinese migration and labor enhanced the economy of the state, while at the same time facing oppression from a land that considered itself free.

Telles, Larry. *Pacific Grove Museum of Natural History*. Interview.

When it comes to uncovering history from those who have become oppressed due to colonization, a historian's point of view is the way to go. Larry Telles is a historian and curator at the *Pacific Grove Museum of Natural History* and has been there for over 10 years, educating the young and the old about the history of Pacific Grove. He is really educated on the history of the area to the point that he found it ridiculous how the oppression of the Chinese was not talked about in town nor was it really taught to the children at the schools in the area. His interview will help me fill out the historical gaps I have missed while reading other scholarly articles.

Vermote, Frederik, Gerry Low-Sabado, Leonard Han, Dr. Lu, Richard Zhang. *Global Studies (GS) Class: GS 316 – Approaches/Global Histories*. November 15, 2016. Panel Interview.

This panel was hosted by the GS 316 class as part of one of their class subjects for this fall semester. The panel consisted of four individuals who are Chinese descendants and talked about their experiences as a Chinese American. Each of their backgrounds gave me insight to the oppression of someone from a different minority faced in a country that did not see them as an equal. The question and answer part of the panel initiated a creative conversation. This will help my paper because of the insight every single one of the panelists had while answering the questions the students asked.

Final Synthesis Essay

For my HCOM 475-02 Capstone class, our theme was *Diaspora* which is the dispersal of a people from its original homeland. We read a variety of books that talked about the different types of diaspora from Cuba, Vietnam, Dominican Republic, Nigeria and the Great Migration in the United States.

How I have directly contributed to my class theme of *Diaspora* is whenever there were class discussions about a reading, I would answer the questions on a personal perspective. This one time, Professor Vaughan asked us to partner up with someone and talk about how their family first came to America. I realized then I did not know much about my parents' journey to America because many Latin families, like other "outside" groups, did not want to talk about the struggles they faced coming to a new land. They would much rather celebrate their accomplishments and positive experiences they have encountered.

When it came to ask the class questions, I made sure they were as personal as possible. This way, it would get the class thinking and have the opportunity to put themselves in someone else's shoes too. In this class, we were separated into groups throughout the semester to talk about the books we read and talk about the different diasporas that took place. I was placed in a group that talked about the book called *The Warmth of Other Suns* by Isabel Wilkerson. This book really opened my eyes to the movement that took place within the United States called the *Great Migration*. This crusade involved six million Black Americans who moved from the South to either the North or West of the country between 1916-1970. Many of the migrants throughout this movement did not see their move as anything "great", they just wanted a better life for their children and future family members.

For the group project, I was to work with two other people, three in total, on the book by Wilkerson. The work was separated evenly, and I sent an email to my group with an update to who will work on what and by when this needs to get done. Unfortunately, on the day of our presentation, only two of us showed up and we were stuck splitting up the work our other group mate was in charge of. Working with groups has never been a problem for me because I am always able to communicate with my group mates through texting or emails, and I know they can rely on me to answer questions if they happen to have any.

Working independently on my capstone project, however, has been a bit of a struggle. I made sure to get started on my project as soon as the semester started, before my workload from other classes piled up, by meeting with California State University Monterey Bay librarian, Bill Robnet, to help me find online scholarly articles about China and Chinese Fishermen. By then I was excited to get my project going, had plans to have interviews early in the semester, and had my theme figured out along with my title.

I realized when the middle of the semester came along, I started neglecting my project a little because I had read so much information on Chinese Fishermen and the history of the Monterey Bay area such as books and articles. I kept telling myself I would work on it later when I had time after I finish all of my other homework from my two other classes. Fortunately, I know I am able to work just as well under pressure as I am able to when I have all the time in the world to finish an assignment. I know I will do well on this essay because I have someone who has consistently looked over my writing and have given me great feedback as well.

For my project, I dive into the Chinese diaspora to Pacific Grove. I have always known about this movement because one of my Monterey Bay Lion Dance Team members always talked about it and invited us to perform at events while in the Lion costume. However, I have

never done so much intensive research in my leisure time until this class. It is unfortunate how many Pacific Grove citizens had no idea of the Chinese history in that area. There was, and still is, so much oppression this minority faced during the late nineteenth century when it was a time of harsh racism and xenophobia. This way of thinking was made possible because of the different ways of living the Chinese had compared to the Portuguese and Italians who first lived in this area. Thanks to events such as the Walk of Remembrance, the Feast of Lanterns, and also the display of the Chinese Fishing Village at the Pacific Grove Museum, citizens of this town and the tourists have become more aware and educated of the history.

The theme *Diaspora* is just that, people who want better opportunities for themselves and their descendants. That is how most us ended up in the United States. If my parents never decided to migrate from Mexico to Los Angeles, I never would have had the opportunity to attend good schools as a child nor would I have ever decided to attend university six hours north from home. This class made me realize how much my parents had to sacrifice for their future family they never thought they could ever have, if it was not for their decision to move. This class also opened my eyes to how the Chinese group who migrated to California greatly impacted the economy, their families and the neighborhoods they were a part of.

These are the type of stories many young people, and even adults, will not be aware of because the history books are always written by the victorious, and this always means those who are colonizers of European descent. Individuals' stories give a more humanistic approach when it comes to learning about our past, and with the hope of not repeating its negative consequences of the outrages phobias a nation faces from people who do not resemble them. This class theme helped me realize that knowing my family's history, will be great stories to tell when the time comes in having my own family.