Unveiling Chinese History and Presence in Quebec City's Lost Chinatown

by

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Author's Declaration

I hereby declare that I am the sole author of this thesis. This is a true copy of the thesis, including any required revisions, as accepted by my examiners. I understand that my thesis may be made electronically available to the public.

Acknowledgments

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Abstract

Chinatowns in Canada are markers of Chinese history and immigration, playing an important role in promoting and sustaining Chinese social networks, community identity and sense of belonging. During the early twentieth century, numerous Chinatowns developed in Canadian cities and towns. Today, aside from those in major cities, they cease to exist with little record of their existence.

This thesis will investigate a widely forgotten Chinatown that once existed in Quebec City's Saint-Roch neighbourhood during the twentieth century. Emerging in the 1930's as a small concentrated street of Chinese residents, Chinatown expanded to a network of Chinese restaurants, businesses and institutions spanning Quebec City by the 1960's. Over the last decades of the twentieth century, urban renewal projects and French language laws pushed Chinese businesses and families out of the city, dispersing into the suburbs and other Canadian cities. Today, there are little physical remnants of the lost Chinatown and little documentation of its existence and characteristics. Many residents of Quebec City, including those of Chinese ethnicity are unaware a Chinatown once existed. Quebec City's Chinatown is lost, both physically and within the collective memory of the city.

Through interviews with past Chinese residents of Quebec City and archival research, this thesis uncovers and documents Quebec City's lost Chinatown, its Chinese restaurants and the stories of its community. Chinese restaurants played a vital role in the Chinese population's formation of a close community, providing spaces to gather and belong. Stories from past residents frame the restaurant as a multifaceted space of community, family, cultural exchange and resiliency. Referencing the importance of the Chinese restaurant, the thesis culminates in an event proposal held at the only remaining Chinese restaurant from Quebec City's lost Chinatown, Wok n Roll. The event will unveil Quebec City's lost Chinatown and share the unheard stories of its past residents. The preservation of these narratives and architectural spaces where they unfolded, through both formal documentation and storytelling, is essential to safeguarding the rich history of Quebec City's Chinese community for future generations.

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1 Introduction

"*Sam Wong* was the most popular Chinese restaurant in Quebec City!" my maternal grandfather [Gung Gung] exclaimed with pride. He was one of ten co-owners of *Sam author Restaurant* in the Sainte-Foy suburb of Quebec City, which was in operation from 1963 to 1984. Operating the buffet serving Chinese and Canadian food was a family affair. My mother worked coat check, my uncles worked as busboys and my grandma worked the cash register. Growing up, I would often hear stories about the restaurant from my Gung Gung and mother. The Chinese buffet would be open every day of the year except for Christmas, where all the owners' families would gather in the restaurant for celebration.

My father was also Chinese and raised in Quebec City. His family was familiar with my mother's family. At this time, during the 1970's and 1980's it was common for Chinese families to know of each other as the Chinese community was small. When my father would make me Chinese food for dinner, he would tell stories of how he used to work in Chinese restaurants when he was young. Following the steps of his father, he started as a dishwasher and worked his way up to a cook. His father [my Yeh Yeh] worked as a cook at *Woo's House Restaurant* in the Saint-Roch neighbourhood of Quebec City. A popular story from my family is how much my father loved the fried macaroni noodles from *Woo's House*. Multiple days a week, after elementary school he would sit at *Woo House*, eat his noodles and wait for his father to finish work.

Upon hearing these stories from both sides of my families, I realized that both families were connected to a Chinese restaurant. To further investigate, I asked my family about other Chinese families they knew from Quebec City and how they made a living. We discovered that they all were connected to Chinese restaurants, either owning or working. In my preliminary research about Chinese restaurants in Quebec City, I came across an article that stated Quebec City used to have a Chinatown that disappeared in the 1980's.[1] I was instantly curious; *How can a Chinatown disappear?* I asked my mother if there was a Chinatown. "Quebec City never had a Chinatown. We used to drive to

1 Cassandra Leader, "On This Lunar New Year, Wok N Roll Celebrates 61 Years in Quebec City's Saint-Roch," CBC News, February 5, 2019.

Montreal to go to Chinatown." When I brought up the article I found, she had stated she's never heard about an old Chinatown despite growing up in Quebec City while Chinatown existed.

There are multiple articles that state there was a Chinatown in the Saint-Roch neighbourhood of Quebec City during the twentieth century. Quebec City acknowledges the existence of a past Chinatown but there is no information available on its physical and social characteristics.[2] There is a lack of documentation of Chinese history in Quebec City. The results online about the topic are sparse and only state the existence of the Chinatown after its disappearance. There is no public documentation depicting the Chinatown during its existence. Its formal elements such as its buildings and records of businesses and residences are buried in the archives.

2 Ville de Québec, "Quartier Multiethnique," Ville de Québec.

However, uncovering Quebec City's Chinatown based solely on historical documents and maps, silences the most important aspect of Chinatown: its people.[3] Focusing solely on the physical aspects of the neighbourhood overlooks the personal significance and experiences attached to it. Quebec City's Chinatown did not exist without its community members, their sense of group belonging and their memories. The stories of Chinatown exist in its past residents and are passed on orally, through family. As there has been no public documentation or collection of stories, many Quebec City residents are unaware of its Chinese history and the existence of a Chinatown. The past Chinese residents of Chinatown have moved away to other cities and started new lives. Their memories of Quebec City are decades old and hard to remember. Without the collection and sharing of their stories and memories, Quebec City's Chinese history is at risk of being lost.

3 Linda Zhang, "'Memory in Suspension': Chinatown Lost and Found," *Idea Journal* 17, no. 01 (October 21, 2020): 237–57.

1.1 Methodology

This thesis will utilize three methods of research: a literature review of the limited current literature, archival research and personal accounts from former Chinese residents of Quebec City gathered through surveys and interviews. Subsequent chapters of the thesis will layer these methods of research, providing a comprehensive and nuanced retelling of Quebec City's Chinese history and presence in its lost Chinatown.

This thesis compiles, for the first time, the existing literature on Quebec City's Chinatown and its Chinese history. The current literature mainly consists of newspaper articles reporting on a forgotten Chinatown and its remembered elements such as its location and significant buildings. The review will outline the known aspects of Chinatown from the various sources and compare its descriptions.

Archival materials such as photographs, city and business directories, insurance plans and newspaper articles are gathered from the Quebec City municipal archives and the Bibliothèque et Archives nationales du Québec (BAnQ) and analyzed. Additionally, personal photographs and artifacts from my family and other past Chinese residents are collected.

Oral history was selected as the method for gathering and preserving historical information through recorded interviews with people who have firsthand knowledge of past events.[4] This approach captures the perspectives and experiences of individuals, often focusing on voices and stories that might not be represented in official records.[5] Oral history provides a method to explore and preserve the experiences and memories associated with Quebec City's lost Chinatown.

To gather such personal accounts, I conducted a study consisting of past Chinese residents who lived in Quebec City during 1950 to 2000. Participants included individuals who immigrated to Quebec City and individuals who were born and raised in Quebec City. The study consisted of an online anonymous survey and an interview that asked participants about their experiences living in Quebec City during the specified

4 "Principles and Best Practices - Oral History Association," October 6, 2009.

5 "Principles and Best Practices - Oral History Association."

time period. The objective of the study was to determine the physical and social characteristics of the lost Chinatown and to investigate the role of the Chinatown and Chinese restaurants in the formation of a Chinese community.

My position as an insider-outsider[6] and the research context influenced the following methodological decisions of the research. Within this study, I hold the position of both an insider and outsider. I am an insider as I am a Chinese-Canadian who is researching other Chinese-Canadians. Additionally, both sides of my family are from Quebec City. My maternal grandfather immigrated to Canada in 1955 and settled in Quebec City in 1962. After living in Quebec City for a couple years, he traveled back to Hong Kong where he met my maternal grandmother. They moved to Quebec City in 1968. My paternal grandfather immigrated to Quebec City from China with my great-grandmother in 1958. My great-grandfather had previously immigrated and established himself in Quebec City. My paternal grandmother immigrated in 1966. Both sides of my family established themselves as part of the Chinese community present at the time. My mother and father were both born and raised in Quebec City during the 1970's to the 1980's. Both families continued to live in Quebec City until the 1990's when they moved to Toronto and Montreal.

6 Hanin Bukamal, "Deconstructing Insider–Outsider Researcher Positionality," *British Journal of Special Education* 49, no. 3 (September 2022): 327–49.

My position as an insider whose family is from Quebec City allowed me to access their network of friends, peers and extended family. Both sides of my family were living in Quebec City during the time period of interest (1950's-2000's) and were connected to the Chinese community during this time. This connection provided easier access to approach other Chinese community members to participate in the study. The first part of the study, which was an anonymous online survey, asked participants their knowledge of a Chinatown in Quebec City, their knowledge of Chinese restaurants that existed and their relationships to said Chinese restaurants. The survey was provided in English and Traditional Chinese. The survey was first given to my family members where they forwarded it to their friends from Quebec City. Participants were asked to further forward the survey to any friends or family members who would also be of interest. As my parents and my grandparents were involved in forwarding the survey, participants of various ages were included. The chain forwarding of the survey resulted in responses from both people who are close to one of my family members and those who are only

acquainted with my family. In total, 14 participants responded to the survey.

Despite my family connections, I am also an outsider as I am approaching participants as a researcher who has no personal connections to them. Due to the nature of the research, I am viewing people's personal stories as history. This affects the perspectives I as a researcher and a participant may have on a topic. For example, within the research I am framing the Chinese restaurant as a space of agency, where the Chinese community could gather socially. However, for participants who actually worked or owned Chinese restaurants, they may view the restaurant as purely work and means of money and livelihood. For many, the restaurant was tied to struggle. I am not familiar with the experiences of working in a Chinese restaurant and what working in a restaurant could represent to an individual. Additionally, I do not speak Cantonese which is the main language of many elderly past residents. Many elderly past residents could not speak and comprehend little English, thus there was a language gap.

The second part of the study consisted of a verbal interview. Participants of the survey indicated if they were interested in an interview. The interview consisted of questions asking about their daily life living in Quebec City and their experiences being part of a Chinese community. Questions included where they worked, how they met other Chinese individuals and if they participated in any social activities with Chinese members. Interviews took place in person, via online video call or over the telephone based on the participants preferred method. 11 participants took part in the interviews.

My position as an insider with family connections and an outsider due to lack of personal connection and the language gap impacted how the interviews were conducted. Some elderly past residents felt more comfortable having the mutual family member present during the interview. Having the mutual family member present also aided in bridging the language gap. My primary language is English and I do not understand Cantonese. Most older participants are more comfortable speaking in Cantonese and speak and understand limited English. The mutual family member would aid in translating the questions and responses for both me as the researcher and the participants. My position as an insider with family connections impacted the nature of the interview to

be more informal and personal. Some interviews included my family members who were friends with the participant as participants felt more comfortable with someone they knew present. Other interviews included multiple related participants together. As participants knew my family, had the family member they knew present at the interview or were together with their family, they felt more comfortable and spoke more freely of topics compared to if they were speaking to a researcher who was a complete outsider. To facilitate and foster an informal and personal setting for the interviews, I did not record the interviews and rather took written notes of the relevant information as the interviews took place. As some interviews additionally included family members who are friends with the interview participants, some interviews were interjected with casual conversations and personal topics. Additionally for interviews that did not have a family member present, many participants knew of my family members which increased their trust and allowed them to open up. Many conversations included discussions about personal aspects of either participants', the family members' or [my] the researcher's life that are not directly relevant to the research topics but nonetheless remain intertwined with the social character, network and fabric of Chinatown.

The interview participants' identities are anonymous and will be referred throughout the thesis as *Interviewee A* through *K*.

Name	**Relationship to Chinatown**	**Years in Quebec City**
Interviewee A	Chinese restaurant worker	1961-1990's
Interviewee B	Chinese restaurant worker	1960's-present
Interviewee C	Resident	1968-1998
Interviewee D	Chinese restaurant owner	1962-1998
Interviewee E	Family owned a restaurant	1981-1993
Interviewee F	Family owned a restaurant	1980-1992
Interviewee G	Family owned a restaurant	1967-present
Interviewee H	Family owned a restaurant	1979-present
Interviewee I	Family owned a restaurant	1967-1989
Interviewee J	Chinese restaurant worker	1950's-1996
Interviewee K	Resident	1960's-1996

This study has been reviewed and received ethics clearance through a University of Waterloo Research Ethics Board REB #46313 If you have questions for the Board, contact the Office of Research Ethics, toll- free at 1-833-643-2379 (Canada and USA), 1-519-888-4440, or reb@uwaterloo.ca.

1.2 Thesis Structure

The thesis is structured in two parts. The first part is an investigation and exploration of Quebec City's Chinese history from 1950 to 2000. The thesis will analyze Chinatown through various physical scales and perspectives. The second part of the thesis, beginning at Chapter 5, will propose a method of dissemination for the research with a focus on community history stewardship.

Chapter 3, *The Lost History of Quebec City's Chinatown* will provide a comprehensive examination of Quebec City's Chinatown and its lost status. This chapter will begin by establishing the historical context of Chinatown through a literature review, which will serve as a foundation for subsequent research. It will then delve into the physical and social elements, incorporating archival materials and analyzing study data. Personal accounts from former residents will further enrich the narrative, offering a multi-layered perspective on Chinatown.

Chapter 4, *Stories from the Chinese Restaurant* will focus on the Chinese restaurant as a central element of the community. This chapter will be primarily based on data collected from surveys and interviews, using personal anecdotes and memories to depict the restaurant as a space of belonging.

The thesis then discusses methods for disseminating the research findings of the aforementioned chapters in Chapter 5, *History Sharing and Preservation*. This chapter will propose organizing an event to celebrate and preserve the living history of Quebec City's Chinatown. It will present case studies of similar events that have honored places and memories.

The thesis culminates in Chapter 6, *Memory Dinner Party* with a proposal for an event designed to commemorate Quebec City's lost Chinatown through formal documentation and storytelling. The event will aim to honor and preserve the history of Chinatown by weaving together collected stories and experiences. Throughout the thesis, there is a strong emphasis on memory and storytelling as crucial elements in uncovering and enriching the understanding of Quebec City's Chinese heritage. The gathering of experiences and memories of former residents are crucial to ensure that the history of Quebec City's Chinatown is remembered and honored.

2 The Lost History of Quebec City's Chinatown

2.1 Chinese Presence in Quebec City Today

Quebec City, Canada is the capital city of the province of Quebec. The city contains a rich history as the earliest known French settlement in North America. Its official language is French which was declared in 1977 through Bill 101.[7] Fortified city walls protect the historic region of the city including its preserved buildings and monuments. This region was declared a World Heritage Site by UNESCO in 1985.[8] However amongst and just outside these city walls there exists other histories that have been forgotten. This thesis will focus on one such history: Quebec City's Lost Chinatown.

The Chinese population of Quebec City has been gradually increasing since the first two recorded immigrants in 1891.[9] [10] However, today there is little sense of Chinese community and presence felt in the city.[11] Referencing Ban Seng Hoe's article, *Chinese Community and Cultural Traditions in Quebec City* written in 1985, he defines community as:

> *An ethnic group which seeks to maintain its structural arrangements and folk culture. The community members share a common language, common customs, traditions, beliefs, a group identity, a sense of belonging, a distinctive associational pattern and an internal functional institution, all of which cater to its own needs and problems.*[12]

There is currently a Chinese population in Quebec City but they more exist as individuals rather than possessing a group identity and belonging. Interviews with current Chinese residents reveal the Chinese population is brought together through work and rarely gather for social reasons.[13] There are no organizations or associations aimed towards bringing together Chinese or Pan-Asian people.

7 "Bill 101 (Charter of the French Language)", The Canadian Encyclopedia.

8 "Historic District of Old Québec," UNESCO World Heritage Centre."

9 "Profile Table, Census Profile, 2021 Census of Population - Québec, Ville (V) [Census Subdivision], Quebec," Statistics Canada.

10 Camille B. Jobin, "[EN IMAGES] Saviez-vous que Québec a déjà eu un quartier chinois?," Journal de Québec.

11 Rachel Rodrigues, "The 'Wok n Roll', the last vestige of Quebec's Chinatown," L'Exemplaire, February 12, 2020.

12 Ban Seng Hoe, "Chinese Community and Cultural Traditions in Quebec City," ***Ethnologies*** 7, no. 1–2 (1985): 95, https://doi.org/10.7202/1081324ar.

13 Rodrigues, "The 'Wok n Roll."

In contrast to other nearby major Canadian cities such as Montreal, Ottawa and Toronto, Quebec City currently lacks a Chinese social fabric and space to hold Chinese individuals and the diaspora together. Many Chinese residents who previously lived or grew up in Quebec City have moved to Montreal or Toronto in favour of a more robust Chinese community and access to Chinese food and culturally competent businesses.[14] These cities are home to ethnic enclaves of Chinese and Pan-Asian people, otherwise known as Chinatowns.[15]

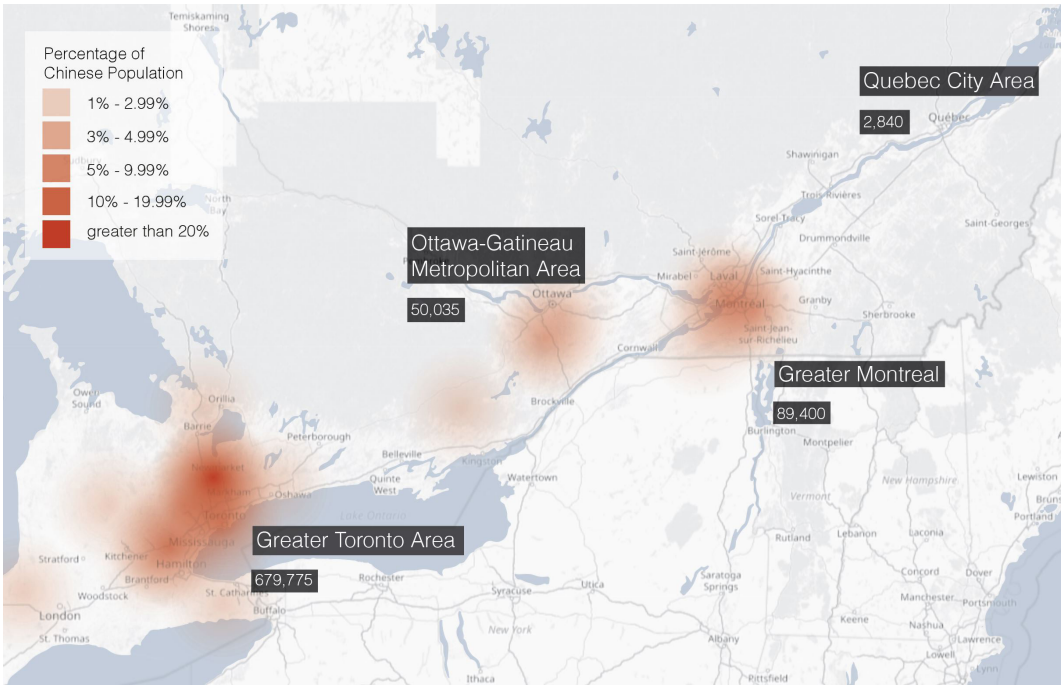


Figure 2.1 Map of current sizes of Chinese diaspora populations in Quebec City, Montreal, Ottawa and Toronto based on the 2021 Census.

Quebec City once had its own Chinatown in the Saint-Roch neighbourhood just 200 meters west from the historic city walls and overlapping with the protected UNESCO district.[16] Saint-Roch is located at the bottom of the Cape Diamond escarpment, and often referred to as Basse-Ville or Lower-Town. Historically, Saint-Roch has been a low-income to working class neighbourhood consisting of residential, commercial and industrial districts. Emerging as a single street where many Chinese single businessmen settled in the early twentieth century, Chinatown developed into a network of Chinese laundries, restaurants and institutions spanning Saint-Roch during the mid to late twentieth century.

14 Rodrigues, "The 'Wok n Roll', the last vestige of Quebec's Chinatown."

15 Chuenyan David Lai, *Chinatowns: Towns within Cities in Canada* (University of British Columbia Press, 1988).

16 Ville de Québec, "Quartier Multiethnique."

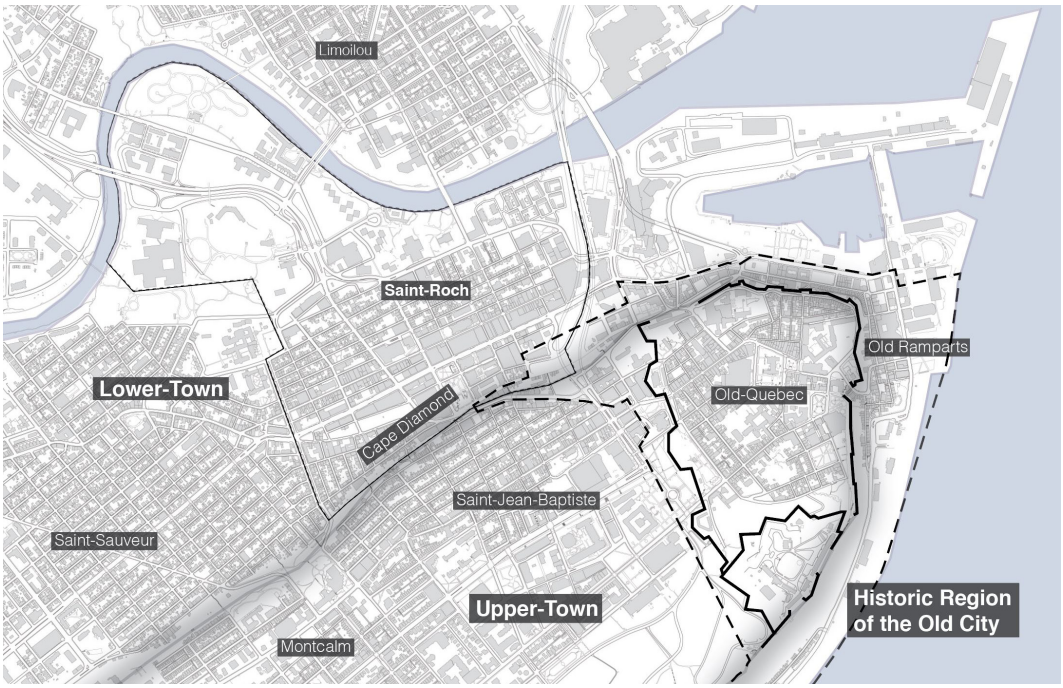


Figure 2.2 Map of Quebec City showing the Cape Diamond escarpment and the distinction between Lower and Upper town, the historic UNESCO site and Saint-Roch neighbourhood are indicated

Quebec City's Chinatown is lost, in the physical sense and within the collective memory of Quebec City and its current and past Chinese population. The newspaper, *Le Soleil* wrote an article in 1993 about the Chinese community and Chinatown titled *les Chinois de* Québec*: Ils ont déjà occupé le centre-ville. Qui s 'en souvient?,* translated to "the Chinese of Quebec: They once occupied downtown. Who remembers?".[17] In the article, Chinatown is reported to be physically gone. A quote from a section titled "Une histoire qui s'oublie" or "A forgotten history" states:

> "The history of the Chinese in Quebec has never been written", declares Father Paul-Eugene Bou chard, who succeeded Father Adrien Caron at the Chinese Mission in Quebec City.
>
> "After me, there won't be many left who know about it", wrote Father Caron in a letter to Benoit Woo in 1982.[18]

This passage, published in 1993, exemplifies the lack of documentation of Chinese history. Thirty years later, as Father Caron predicted, both Chinese and non-Chinese residents of Quebec City are unaware of a Chinatown ever existing; it had slowly faded from the public consciousness.[19]

17 Robert Fleury, "les Chinois de Québec: Ils Ont Déjà Occupé Le Centre-Ville. Qui s 'en Souvient?," *Le Soleil*, December 26, 1993, Cahier C edition, BAnQ numérique.

18 Fleury, "les Chinois de Québec: Ils Ont Déjà Occupé Le Centre-Ville. Qui s 'en Souvient?"

19 Rodrigues, "The 'Wok n Roll', the last vestige of Quebec's Chinatown."





Figure 2.3 (left) Exterior of Woo's House Restaurant in August 1975, located on 761 boulevard Charest est. Ville de Québec Archives, Fonds Gérard Donnelly, P059-N404196.

Figure 2.4 (right) Exterior of Wok n Roll Restaurant in 2024, facade elements remain the same but are painted, the front and side signages are updated. Photograph taken by author, May 2024.

Currently, there are few physical elements of Chinatown that remain. From what is visible at an urban scale, all that remains is a Chinese restaurant and a Chinese-named alleyway. *Wok n Roll* is a Chinese restaurant located on 761 boulevard Charest Est. It is the only Chinatown restaurant still in operation and the only Chinese restaurant currently in Saint-Roch. Originally opened in 1958 as *Woo's House Restaurant*, it is a multigenerational family run business.[20] During the decade of its opening it was one of (ten) Chinese restaurants in Saint-Roch. Rue Xi'an is a commemorative street that is reported to be located near the past Chinatown in Saint-Roch.[21] The street was renamed from Rue des Prairies in 2006 in an act to recognize the past Chinese community.[22] Xi'an, a city in China, is a twinned city with Quebec City.[23] The street is an alleyway between a large 4-storey parking garage and the 8-storey *Lauberivière* building, a shelter for individuals experiencing homelessness and housing precarity. There are no culturally competent businesses or programs activating the alley. Other than its name there are no references to Chinatown or Chinese culture.

20 Rodrigues, "The 'Wok n Roll', the last vestige of Quebec's Chinatown."

21 The Quebec Chronicle Telegraph, "The story behind Rue Xi'an," The Quebec Chronicle Telegraph, January 23, 2018.

22 The Quebec Chronicle Telegraph, "The story behind Rue Xi'an,"

23 Ville de Québec, "Quartier Multiethnique."





Figue 3.5 (left) Photograph of the street sign rue Xi'an. Photograph taken by author, May 2024.

Figue 3.6 (right) Photograph of rue Xi'an, it is mainly used as a service alleyway, on the left there is a 4-storey parking garage, on the right the 8-storey Lauberivière building, the middle shows the Dufferin-Montmorency Highway. Photograph taken by author, May 2024.

Apart from Wok n Roll and rue Xi'an, there are no urban indications of a Chinese community once living in Saint-Roch. Within the archives, Chinatown is not explicitly documented.[24] Online, there are blogs and news articles that speak about a once thriving Chinatown in Saint-Roch.[25] [26] [27] From these sources, it is a popular belief that Chinatown, located on rue St-Vallier est has disappeared due to construction of the Dufferin-Montmorency Highway beginning in 1969. Chinatown was expropriated and physically demolished. News articles from the past two decades such as *Globe and Mail* and *CBC News* and *CBC Radio* report on the lost Chinatown.

> *The old Chinatown has been all but wiped off the map.*
> *The community, in the St. Roch district downhill from the capital's spiffed-up tourist sites, was razed in the early 1970s for construction of the Dufferin-Montmorency Highway.*
>
> *Today, the highway's ramps and overpasses loom over the old neighbourhood like tombstones.*[28]

24 Patrick Donovan, "Tail of the Dragon: Looking for Chinatown in Old Quebec," *Quebec Heritage News*, May 2007.

25 "Map of Quebec's Chinatown," Le Chinois.

26 Virgile Lautier, "Quand Saint-Roch Parlait Chinois |," Monsaintroch, February 28, 2013.

27 "Saint-Roch, a Popular History: Chinatown, Jewish Neighborhood," *Saint-Roch, a Popular History* (blog), accessed September 27, 2023.

28 Ingrid Peritz, "'Chinatown Is Gone, Gone to Heaven,'" The Globe and Mail, June 23, 2006.





Figue 3.7 (left) Dufferin-Montmorency Highway, it is an elevated highway. Photograph taken by author, May 2024.

Figue 3.8 (right) Photograph of the Dufferin-Montmorency Highway, the area under the highway is used as a parking lot. Photograph taken by author, July 2024.

Chinatown was also going through a lot of changes.
Part of the area had been bulldozed in previous years, to make room for the construction of the Dufferin–Montmorency Highway.[29]

Like any self-respecting big city, Quebec City once had its Chinatown. It was located in the Saint-Roch district, under the highway ramps, around rue Saint-Vallier and carré Lépine. (translated from French by author)[30]

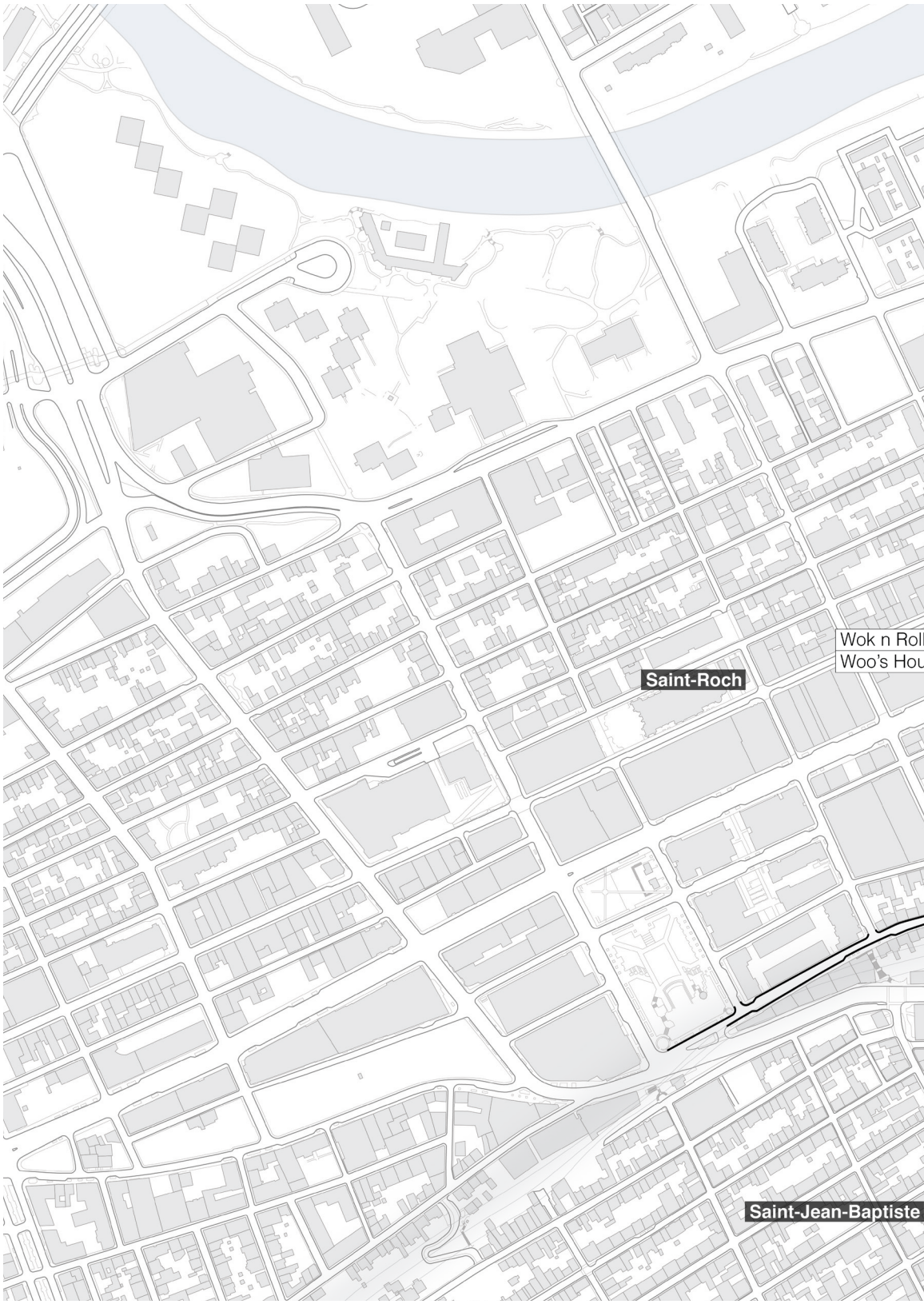
However, within this chapter, community stories and archival research will demonstrate the cause of Chinatown's disappearance to be more complex and nuanced. With existing articles and literature about Chinatown as a starting point, this chapter will uncover what Quebec City's Chinatown was and the events leading to its disappearance. Quebec City is not the only Chinatown to have disappeared in Canada.[31] Both disappearing and remaining Chinatowns in Canada have faced expropriation due to large scale developments.[32]

29 Leader, "On This Lunar New Year, Wok N Roll Celebrates 61 Years in Quebec City's Saint-Roch."

30 "L'histoire de l'ancien quartier chinois de Québec," CBC Radio, May 23, 2023

31 Cho, Karen, director. *Big Fight in Little Chinatown*. EyeSteelFilm, 2022. 1 hr., 28 min., 15 sec.

32 Kathryn Mannie, "The Rise and Fall of Chinatown: The Hidden History of Displacement You Were Never Told," Global News, May 26, 2022.


Wok n Roll
Woo's Hou
Saint-Roch
Saint-Jean-Baptiste

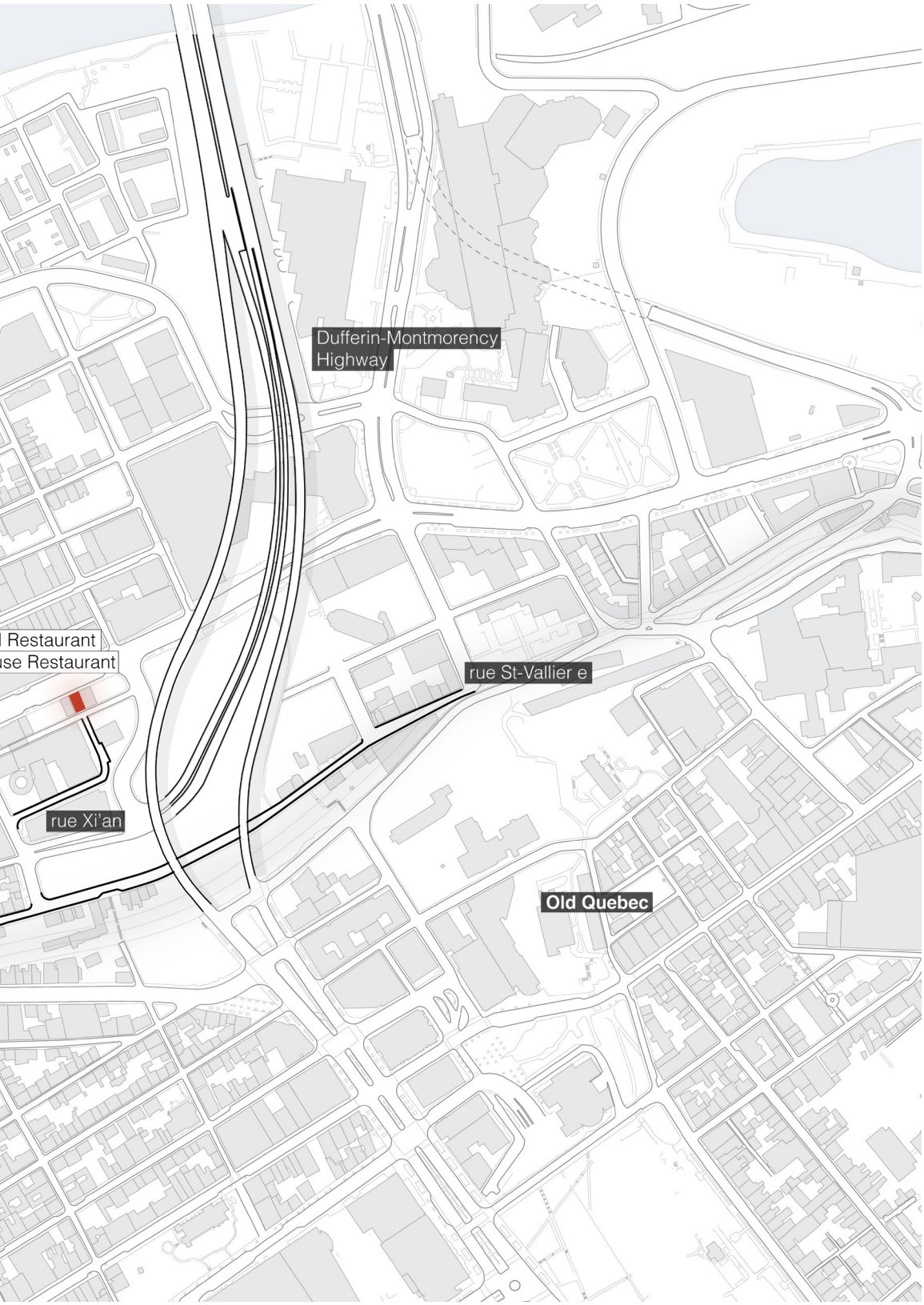


Figure 2.9 Iterative map of Chinatown showing the locations of Wok n Roll Restaurant, rue Xi'an, rue St-Valler est and the Dufferin-Montmorency Highway

2.2 Chinatowns and Urban Renewal

The term "Chinatown" is commonly used to describe an self-contained enclave with a high concentration of ethnically Chinese and Pan-Asian residents and business within an urban setting.[33] Chinatowns in Canada were formed in response to the hostile reception and environment of the existing white population. For many early Chinese immigrants, Chinatowns were the only place they were allowed to live due to ongoing anti-Asian sentiment rampant in the late 1800's. This is exemplified by the federal government imposing the Chinese Immigration Act of 1885 which imposed a head tax of $50 on every Chinese immigrant entering Canada.[34] This discriminatory act was in response to the large wave of Chinese labourers immigrating to British Columbia during the 1870's for the construction of the Canadian Pacific Railway.[35] The railway spanned from Vancouver, British Columbia to Montreal. After the railway's completion in 1885, Chinese labourers mainly settled in cities along the railway such as Vancouver and Calgary, later heading east to Toronto and Montreal, forming Chinatowns.

The intention of the head tax was to discourage Chinese labourers from coming to Canada by imposing a heavy financial burden on them.[36] The tax was raised to $100 in 1900 and $500 in 1903.[37] Chinese immigration to Canada still persisted as Chinese labourers would still earn more in Canada than in China at the time. Discrimination towards the Chinese population persisted, highlighted by the federal government enacting the Chinese Immigration Act of 1923.[38] This discriminatory act outright banned Chinese immigration with some exceptions including diplomats, students or merchants.[39] Despite the restriction of further Chinese immigration to Canada, the existing Chinese population at the time demonstrated resistance by opening businesses and forming communities and associations.

Over the next century, Chinatowns continued to persist and develop into lively commercial and community hubs consisting of Chinese and other pan-Asian populations. However, the majority of the outsider perception of Chinatown remained unchanged. In the early twentieth century a series of anti-Asian riots broke out in 1907 in Vancouver, British Columbia and Bellingham, Washington that tried to forcefully and

33 David Lai, *Chinatowns: Towns within Cities in Canada.*

34 "A Brief Chronology of Chinese Canadian History," "A Brief Chronology of Chinese Canadian History," Simon Fraser University.

35 "A Brief Chronology of Chinese Canadian History," "A Brief Chronology of Chinese Canadian History," Simon Fraser University.

36 "A Brief Chronology of Chinese Canadian History," "A Brief Chronology of Chinese Canadian History," Simon Fraser University.

37 Chuen-yan David Lai and Ding Guo, *Great Fortune Dream: The Struggles and Triumphs of Chinese Settlers in Canada, 1858-1966*

38 "A Brief Chronology of Chinese Canadian History," Simon Fraser University.

39 Chuen-yan David Lai and Ding Guo, *Great Fortune Dream: The Struggles and Triumphs of Chinese Settlers in Canada, 1858-1966*

violently remove the Chinese, Japanese and south-Asian immigrant populations out of the city.[40] By the late twentieth century, these attitudes would make their way into the built environment. Municipal governments in North America unleashed urban renewal projects to remove Chinatowns from their cities under the guise of civic infrastructure beautification and sanitization.[41] When Chinatowns first formed, they were located outside the city core reflecting the ostracism experienced by the Chinese community. However, as cities grew in population and size, Chinatowns were now located in the heart of the city. By the late 1950's, Chinatowns occupied prime real estate in the city while property values increased. Municipal governments sought to claim this prime land and a common tool they used to expropriate Chinese property was through the urban renewal projects such as highways and civic centres.[42] From the 1960's to the 1980's, municipal governments launched a number of public works projects that would lead to the expropriation and displacement of Chinatowns across Canada.

40 "Roots of Canada's Modern-Day Racial Divide," Wilfred Laurier University, November 24, 2020.

41 Mannie, "The Rise and Fall of Chinatown."

42 Mannie, "The Rise and Fall of Chinatown."

2.2.1 Montreal, Quebec

Throughout the 1970's and early 1980's, Montréal's Chinatown was reduced to nearly a third of its current size by expropriation and redevelopment.[43] Using boulevards and highways, the city opted to create physical boundaries that pushed back the boundaries of Chinatown. Rene-Lesvesque boulevard just north of Chinatown was established, encroaching on the neighbourhood. Then, just a few years later, in the 1970s they created the Ville-Marie Expressway just south of Chinatown cutting off connection with Old Montreal. Due to these development projects, Chinatown became isolated between two major roads.[44]

In 1972, the federal minister of public works announced the construction of Complexe Guy-Favreau, a group of government office buildings and rental properties.[45] The scope of this project included plans for high-rise towers which encroached on the area in which Chinese Montrealers lived and worked. The construction of Complexe Guy-Favreau saw 6 acres of Chinatown land expropriated, resulting in the loss of one third of Chinatown and displacing residents, businesses, and the livelihoods of families. In addition, an additional city block was taken to build the Palais des congrès de Montréal convention centre in 1983.[46]

Today, Montreal Chinatown organizers continue to fight for anti-displacement, recently securing heritage status for a block of de la Gauchetière.[47] This heritage designation prevented this block from being redeveloped by private developers, saving nine historically significant buildings from being demolished.[48]

43 "Montréal Chinatown," Simon Fraser University.

44 Mannie, "The Rise and Fall of Chinatown."

45 Oliver Paré, "'Save Chinatown': The Struggle to Protect a Neighbourhood," Encyclopédie du MEM, June 2, 2017.

46 Paré, "Save Chinatown."

47 The Canadian Press, "Core of Montreal's Chinatown District Gets Quebec Heritage Status," *CTV News Montreal*, July 25, 2023.

48 "The Struggle to Save Quebec's Last Chinatown," *The McGill Daily* (blog), November 1, 2021.

2.2.2 Toronto, Ontario

In Toronto, the first Chinatown developed in the Ward neighbourhood in the early 1900s.[49] During the mid twentieth century, the City of Toronto approved a project to build the new City Hall and Nathan Phillips Square. There was no community consultation with Chinatown residents and business owners prior to its destruction.[50] By 1958, two thirds of Chinatown was expropriated and demolished.[51] While one third of Chinatown remained, its business and residences were also pushed out due to subsequent rising land costs. Proposals to further expand the civic square drove land speculators to assemble as much land as possible, thus inflating Chinatown land prices to approximately double its original value.[52]

The existing Chinese community moved to the city's west end, towards Spadina Avenue, forming what is currently known as "Chinatown West". The area of Spadina and Dundas was a historically Jewish neighbourhood and consisted of more affordable housing, employment opportunities, and space.[53]

By 1971, 44% of the homes in the neighbourhood were occupied by tenants who identified as Chinese. Within the seven years after the expropriation of their first neighbourhood to build the civic square, the percentage of Chinese residents increased to nearly 90%.[54]

Today, Toronto's Chinatowns continue to face accelerating pressures from speculative land assemblies.[55] Community organizations such as Toronto Chinatown Land Trust aims to aid in the sustainment of an inclusive, culturally competent Chinatown through developing and steward landing for community needs and benefits.[56]

49 Arlene Chen, "Toronto Chinatown," The Canadian Encyclopedia, March 17, 2021.

50 Arlene Chan, "From Chinatown to Ethnoburb: The Chinese in Toronto."

51 Chen, "Toronto Chinatown."

52 Peter Sealy and Linda Zhang, "Faithful Infidelities: 3D Scanning, Speculative Fictions, and Hot-Pot Politics for Chinatown, Toronto," Journal of Architectural Education 78, no. 1 (January 2, 2024): 237–54, https://doi.org/10.1080/10464883.2024.2303941.

53 Lilian Leung, "Virtual Storytelling in Toronto's Chinatown," n.d.

54 Josephine Smart, "Thompson, 'Toronto's Chinatown: The Changing Social Organization of an Ethnic Community' (Book Review)," *Canadian Ethnic Studies = Etudes Ethniques Au Canada* 22, no. 1 (1990): 125–27.

55 Sealy and Zhang, "Faithful Infidelities."

56 "Information," Toronto Chinatown Land Trust.

2.3 History of Chinese Immigration to Quebec City

Following the Canadian Pacific Railway's completion in 1885, few Chinese individuals ventured further east, past the railway, to Quebec City, Quebec.[57]

57 Donovan, "Looking for Chinatown in Old Quebec."



Figure 2.10 Map of Canada from 1900 showing the route of the Canadian Pacific Railway from Vancouver to Montreal and Quebec City's location, the Chinese population of each province is overlayed according to the 1901 cenus.

Around the 1890's, the first Chinese immigrants established themselves in Saint-Roch, opening laundries.[58] This type of business required only a low initial investment and resulted in few losses in the event of closure. The first instance of a Chinese-owned laundry appears in the 1889-1890 Quebec City Directory owned by Kee Wah, listed as a "chinese laundry", located at 58 Rue Saint-Joseph Est.

58 Jobin, "Saviez-vous que Québec a déjà eu un quartier chinois?"

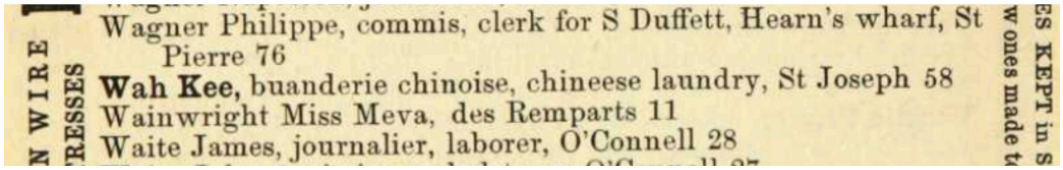

Wagner Philippe, commis, clerk for S Duffett, Hearn's wharf, St Pierre 76
Wah Kee, buanderie chinoise, chineese laundry, St Joseph 58
Wainwright Miss Meva, des Remparts 11
Waite James, journalier, laborer, O'Connell 28

Figure 2.11 Page from the 1889-1890 edition of the Quebec City Directory Alphabetical List. Bibliothèque et Archives nationales du Québec.

By 1910, *Le Soleil* reported the Chinese population in Quebec City consisted of at least 60 individuals, "Some sixty members of the Chinese colony in Quebec City met last night at the Auditorium, where they laid the foundations for a mutual protection society." (translated from French by author).[59] Around this time, approximately 30 laundromats

59 Hoe, "Chinese Community and Cultural Traditions in Quebec City."

operated by Chinese immigrants were open in Quebec City according to the verbal account of a resident who lived in Saint-Roch.[60]

60 Fleury, "les Chinois de Québec: Ils Ont Déjà Occupé Le Centre-Ville. Qui s 'en Souvient?"

61 Isabelle Porter "Un Quartier Chinois à Québec," Le Devoir, January 7, 2004.

2.4 Quebec City's Chinatown

This thesis will focus on Quebec City's Chinatown from the 1950's to the 2000's. The majority of the current information explicitly about Chinatown, gathered together, synthesized and mapped is in the form of quotes from past members, observers or researchers and reported in newspapers. In conjunction with formal archival information that has been discovered and collected from fire insurance plans, business registries, phone books and newspapers, much of the information contradicts each other. Layered with the memories and stories gathered from the interviews and survey, the following section reveals the multifaceted and diverse experiences of its community.

62 Peritz, "'Chinatown Is Gone, Gone to Heaven.'"

63 Cassandra Leader, "On This Lunar New Year, Wok N Roll Celebrates 61 Years in Quebec City's Saint-Roch," CBC News, February 5, 2019.

64 Rodrigues, "The 'Wok n Roll', the last vestige of Quebec's Chinatown."

65 Jobin, "Saviez-vous que Québec a déjà eu un quartier chinois?"

There are varying perspectives and attitudes regarding if Quebec City had a Chinatown and what it was. The City of Quebec acknowledges that there was a Chinatown with the renamed Rue Xian, the alleyway. News articles from the last two decades such as *Le Devoir, Globe and Mail, CBC News, L'Exemplaire* and *Journal de Québec* write about Quebec City once having a Chinatown.[61] [62] [63] [64] [65] All the articles state there was a Chinatown on rue St-Vallier Est near Côte d'Abraham and the Dufferin-Montermercy highway ramp.

In an article from *L'exampaire*, the location and physical elements of Chinatown are described.

> *Located in the Saint-Vallier Street area, near Carré Lépine, Quebec City's Chinatown included, in the 1950s, laundries, restaurants, but also a cultural centre and the Kuomintang building, a central location that housed, among other things, the Chinese Community Centre and the headquarters of the Quebec Chinese Association.* (translated from French by author)[66]

66 Rodrigues, "The 'Wok n Roll', the last vestige of Quebec's Chinatown."

An article published by *Journal de Quebec* in collaboration with Bibliothèque et Archives Nationales du Québec (BAnQ) gives an overview of Chinese history in Quebec city during the twentieth century. According to the article, there was a Chinese Catholic Mission that was located where the current YMCA Saint Roch is from 1939 to 1964.[67] Additionally the previously mentioned headquarters of a Quebec Chinese Association was located at 319 (today 617) rue St-Vallier est.[68]

67 Jobin, "Saviez-vous que Québec a déjà eu un quartier chinois?"

68 Jobin, "Saviez-vous que Québec a déjà eu un quartier chinois?"





Figure 2.12 (left) Photograph of 617 rue St-Vallier est in 2024, there are no apparent traces that a Chinese association was onced housed in the building. Photograph taken by author May 2024.

Figure 2.13 (left) Photograph of rue Xi'an, YMCA Saint-Roch is captured in the back and indicated in red. Photograph taken by author May 2024.

In Patrick Donovan's *Looking For Chinatown*, he investigates if Quebec City had a Chinatown and what it consisted of.[69] He writes that official statistics and archives tell a different story. There were Chinese businesses such as laundries and restaurants and Chinese associations in Saint-Roch but they are all dispersed.[70] The Chinese population in Saint-Roch was very low during the reported heydays of the 1940's, though this may be due to the Chinese Exclusion Act not being repealed until 1947.[71] However, he concludes there was a type of Chinese settlement near Côte d'Abraham.

> *…I see no reason to challenge anyone who chooses to refer to the area as a former Chinatown. Despite its unofficial status, the area at the foot of Côte d'Abraham did share characteristics with many old working-class Chinatowns across the country, from the important concentration of Chinese-run businesses to the community associations. Some could argue that stories are more*

69 Donovan, "Looking for Chinatown in Old Quebec."

70 Donovan, "Looking for Chinatown in Old Quebec."

71 Donovan, "Looking for Chinatown in Old Quebec."

important than statistics in defining a sense of place. Furthermore, there's no arguing that the lower town neighbourhoods at the base of the expressway are the birthplace of the small Chinese community in Quebec City. I guess it all depends on how you define Chinatown.[72]

72 Donovan, "Looking for Chinatown in Old Quebec."

In addition to the varying types of information between verbal accounts and official accounts, there are also varying perspectives from past Chinese residents of Quebec City. During the survey, past Chinese residents, including immigrants from the 1950's and 1960's and Canadian-born-Chinese who were raised in Quebec City during the 1970's to 1990's were asked if they were aware of a Chinatown. 71.4% of participants indicated they were aware, while 28.6% indicated they were not aware. When shown a current image of rue St-Vallier Est, the street that has been reported by the aforementioned news articles as the site of Chinatown, 80% of the initial 71.4% of respondents stated they associated the street as being Chinatown. Thus, 20% of the initial 71.4% did not associate the image of rue St-Vallier Est as Chinatown which bring forth the question of *where and what was Chinatown?*.



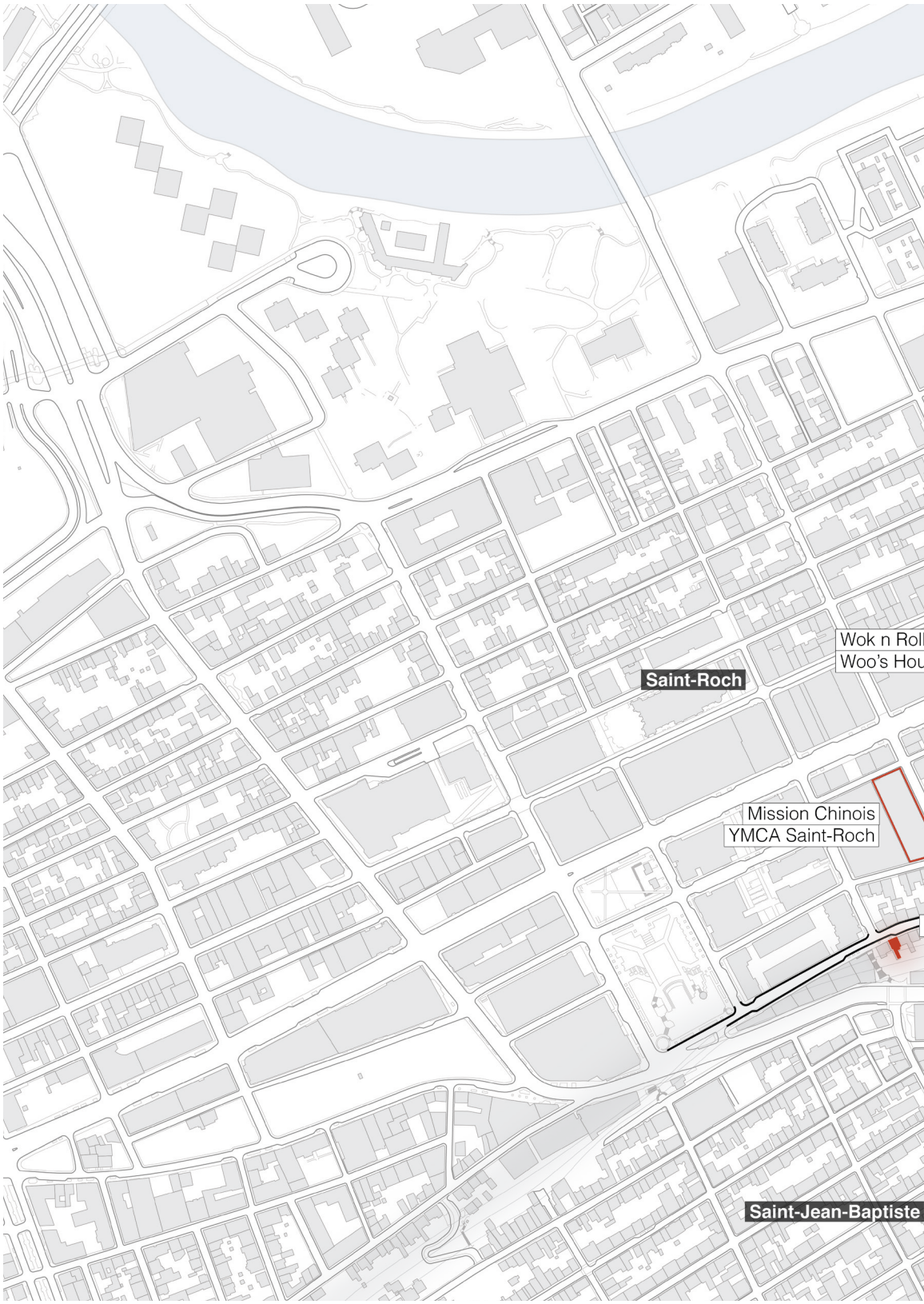
Figure 2.14 Survey results of the question "Were you aware Quebec City had a Chinatown?"



Figure 2.15 Image of the current rue St-Vallier est at the intersection of rue de la Chappelle. Respondents indicated if they regarded this area to be Chinstown



Figure 2.16 Survey results of the question "Did you associate this area of rue St-Valler est as Chinatown?". Note: the 28.6% of respondants who were not aware Quebec City had a Chinatown answered *No*.


Wok n Roll
Woo's Hou
Saint-Roch
Mission Chinois
YMCA Saint-Roch
Saint-Jean-Baptiste

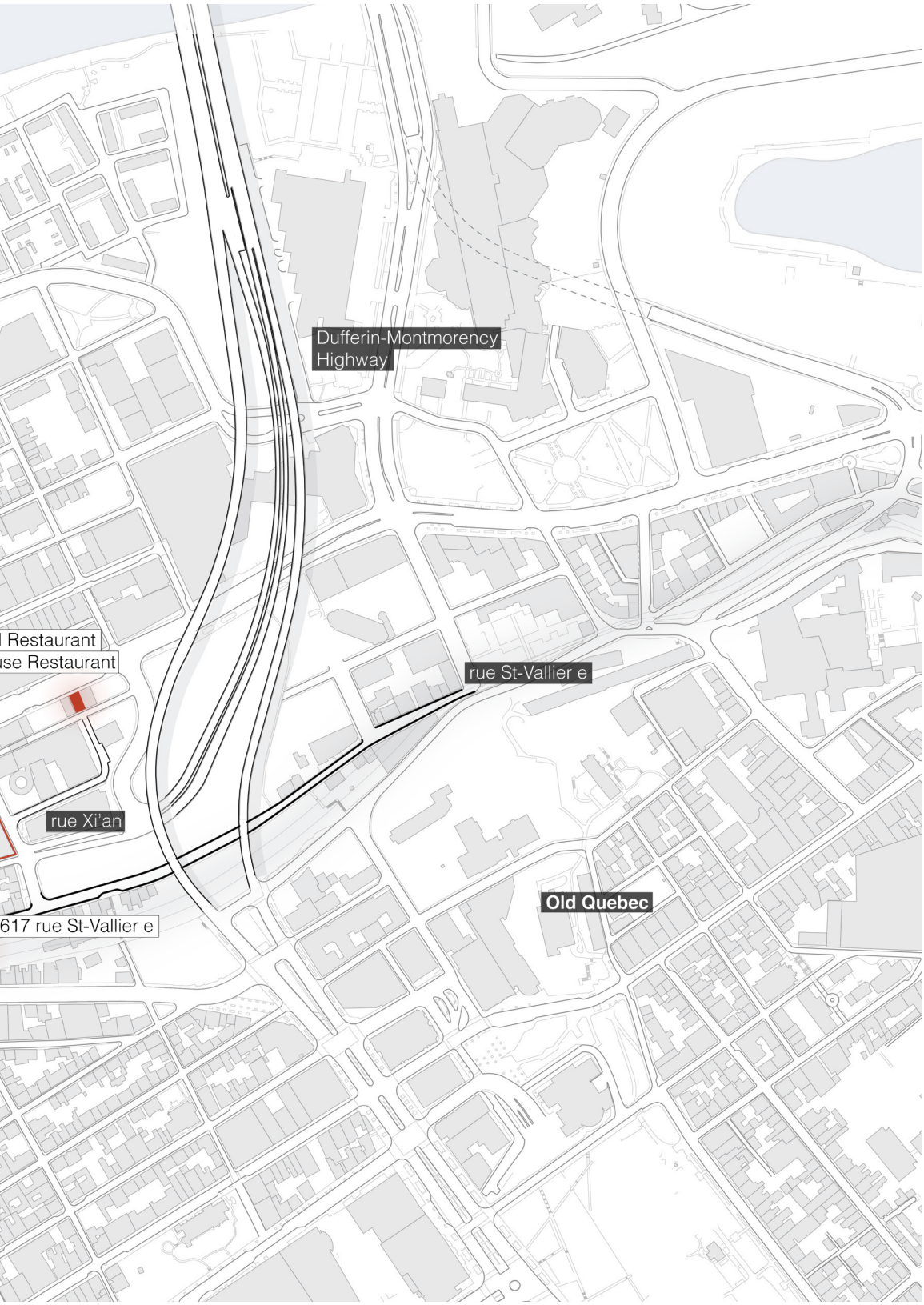


Figure 2.17 Iterative map of Chinatown showing the locations of Côte d'Abraham, 617 rue St-Vallier est and the general area of the Chinese Catholic Mission

In follow-up interviews, participants were asked to elaborate on their responses. Interviews reveal Chinese immigrants who moved to Quebec City during the 1950's and 1960's mainly did not associate the area of rue St-Vallier Est as Chinatown rather stating it was an area where Chinese people lived and that had Chinese restaurants.[73] [74] *Interviewee C* stated the Chinese population living on rue St-Vallier est mainly consisted of Chinese immigrants who were single businessmen.[75] *Interviewee K* acknowledged "Chinatown" was a designation the Quebecois population gave.[76]

Respondents who were born and raised in Quebec City during the 1970's to 1990's regard Chinatown in different perspectives. Some regard Chinatown as the shown image of rue St-Vallier est and state there were Chinese residents living along rue St-Vallier est and rue du Pont.[77] [78] Others regard Chinatown as the various Chinese restaurants opened in Saint-Roch. *Interviewee E* views the Chinese-run community centre located at 617 rue St-Vallier est as Chinatown.[79] *Interviewee I* associates the whole Chinese community that was present in Quebec City as Chinatown, stating "Chinatown is the people".[80] *Interviewee F,* who grew up in Quebec City during the 1980's, revealed they were unaware of the existence of a Chinatown in the city, but they still felt they were part of a Chinese community.[81]

Based on the conflicting opinions of the interviewees of different age ranges, it appears that Chinatown once was a single street that had a dense population of Chinese immigrants during the mid twentieth century. However as Chinatown developed and the Chinese community established families, Chinatown transformed into a broader network, physically unconstrained to a street.

73 Interviewee C, Interview by author, July 7, 2024.

74 Interviewee K, Interview by author, July 21, 2024.

75 Interviewee C, Interview by author, July 7, 2024.

76 Interviewee K, Interview by author, July 21, 2024.

77 Interviewee G, Interview by author, July 5, 2024.

78 Interviewee H, Interview by author, July 5, 2024.

79 Interviewee E, Interview by author, July 17, 2024.

80 Interviewee I, Interview by author, July 6, 2024.

81 Interviewee F, Interview by author, July 19, 2024.

2.4.1 Development of Chinatown

Derived from archival research and compiled existing literature, the following subsection presents an early history of Chinatown during the early twentieth century. This provides the context of Chinatown before the main time period of research from 1950 to 2000.

According to Journal de *Québec*, around 1916 Sung Lung purchased a house located at 138-140 Côte d 'Abraham.[82] This building became the first recorded hub for the Chinese community acting as a dwelling, grocery store, an alleged illegal gambling den and the meeting and event space for the Chinese National Association League.[83] This is one example of how the Chinese community would adopt the use of informality and flexibility within spaces. Based on the *Alphabetical List of Addresses* from 1924, a "Chinese store" owned by Sung Lung is located at 130-134 Côte d 'Abraham.[84] In the same directory, the "Chinese National Association League" is listed to be located at 140 Côte d'Abraham.[85]

82 Jobin, "Saviez-vous que Québec a déjà eu un quartier chinois?"

83 Jobin, "Saviez-vous que Québec a déjà eu un quartier chinois?"

84 *Québec et Lévis Adresses (Directory) 1924-1925*, 36th ed. (Québec: Marcotte, 1924), 474.

85 *Québec et Lévis Adresses (Directory) 1924-1925.*

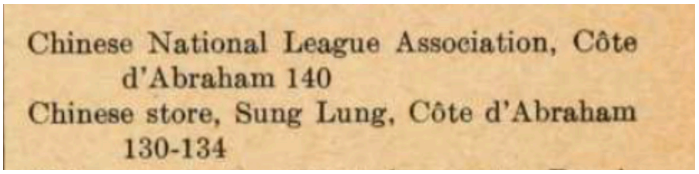

Chinese National League Association, Côte d'Abraham 140
Chinese store, Sung Lung, Côte d'Abraham 130-134

Figure 2.18 Page 474 from the 1924-1925 edition of the Québec et Lévis Directory. Bibliothèque et Archives nationales du Québec

In contradiction to this, *Le Soleil* reported on February 12, 1935 that the Chinese National Association League celebrated their fourth anniversary, implying they first formed in 1931, seven years after the association first appeared in the directory. This may reflect the date the association became public or a new association was formed.

> *The Chinese of Quebec City gathered on Sunday to celebrate the 4th anniversary of their association, and the banquet was remarkable for the multiplicity of dishes... All the speakers expressed the gratitude of the Chinese colony to Father Pacôme for having provided the Chinese with a beautiful Chinese-style chapel... The anniversary celebration took place at the "Chinese National League", 140 Côté d'Abraham.* (Translated from French by author)[86]

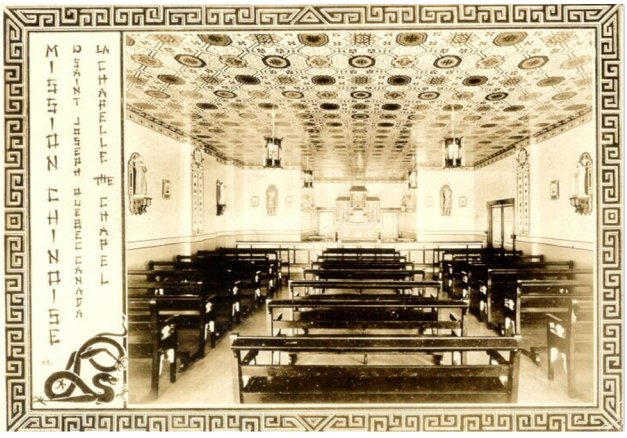
86 "Un anniversaire célébré par les Chinois locaux," *Le Soleil*, February 12, 1935, BAnQ numérique.

In an article in *L'Action catholique* reporting on the same event, the following is said about 140 Côté d'Abraham:

> *This is where the Chinese have their assemblies. It serves as a meeting place and classroom. At 136½ there's a shelter for unemployed Chinese individuals.* (translated from French by author)[87]

Today, the buildings of 130 to 140 Côte d'Abraham no longer exist, being demolished around 2000 to make room for the terrace on top of the Chappelle Staircase.

The "beautiful Chinese-style chapel" is in reference to the Chinese Mission located at 10 rue St Joseph at the time of the article. The Chinese Mission was a Catholic Church for Chinese members run by the Quebecois Catholic clergy.[88] The clergy became concerned with the evangelization of the Chinese community in 1910.[89] The Mission provided mass and prayer in Cantonese and their church would feature Chinese decorations.[90] The Chinese Mission moved buildings within Saint-Roch multiple times before settling in 1938 at 29-31 rue du Pont.[91] The Quebec City insurance plan from 1957 shows the location of the Chinese Mission at 498-510 rue du Pont.[92]





Over the following decades, Chinese laundries and restaurants were established in Saint-Roch. Father Adrien Caron, a priest at the Chinese Mission recalls:

> *There were forty laundries at the end of 1936 when I arrived at the Chinese Mission. There were about thirty restaurants, counting the small take-out diners.* (translated from French by author)[93]

87 Belle Reunion, "La colonie chinoise a un banquet," *L'Action catholique*, February 12, 1935, BAnQ numérique.

88 Jobin, "Saviez-vous que Québec a déjà eu un quartier chinois?"

89 Hoe, "Chinese Community and Cultural Traditions in Quebec City."

90 Hoe, "Chinese Community and Cultural Traditions in Quebec City."

91 Jobin, "Saviez-vous que Québec a déjà eu un quartier chinois?"

92 *Insurance Plan of Quebec City Volume 1*, Sheet 22, 1:200 (Toronto and Montreal: Underwriters' Survey Bureau, September 1957), BAnQ numérique.

Figure 2.19 (left) Image of the interior of the Chinese Mission located at 10 rue St-Joseph. Bibliothèque et Archives nationales du Québec, Centre d'archives de Québec, collection Magella Bureau, P547,S1,SS1,SSS1,D1-10, P0362R.

Figure 2.20 (right) "Chinese Catholique Mission" located at 498-510 rue du Pont. Insurance Plan of Quebec City Volume 1, September 1957, Sheet 22, Underwriters' Survey Bureau, Bibliothèque et Archives nationales du Québec.

93 Fleury, "les Chinois de Québec: Ils Ont Déjà Occupé Le Centre-Ville. Qui s 'en Souvient?"

According to the article *Chinese Community and Cultural Traditions in Quebec City* by Ban Seng Hoe, The Chinese population grew rapidly, increasing from approximately 60 individuals in 1910 to around 230 individuals in 1940.[94] The Chinese community faced discrimination from other Quebec City residents, often accused of taking away business from their white competitors.[95] Through the discrimination, the existing Chinese community at the time demonstrated resistance by continuing to open businesses and meet within their associations and institutions.

By the 1930's the Quebec City press began referring to a "quartier chinois", translating to "Chinese neighbourhood" or "Chinatown".[96] Early instances of "Chinatown" in Quebec City newspapers include reports of illegal behaviour and police raids. An article from May 20, 1940 headlines: "Police raid in Quebec City's Chinatown" (translated from French by author).

> *81 Chinese were arrested yesterday by the municipal police in gambling dens on rue St-Vallier and Côte d'Abraham.*
>
> *On seeing the police arrive, several Chinese tried to flee, but the police had carefully guarded the exits, and all were forced to surrender. It didn't take long for city officials to organize the transport of all these people. A dozen automobiles were needed. All this loading took place before the eyes of a large crowd of citizens massing on Cote d'Abraham and rue St-Vallier.* (translated from French by author)[97]

In Quebec City's 1941-1942 edition of the Quebec City Directory, an entry named "Chinese Club" is located at 321 (today 603-605) rue St-Vallier est.[98] Other than its location, there is currently no found information about the club. The "Chinese Club" is listed in the directory until 1954, it was later named "Wah Kow Club" from 1963 to 1966.[99]

In 1944, Woo Fook Soo, author Him and Ing Hip Foo, Chinese restaurateurs, purchased a three-storey building located at 319 (today 617) rue Saint-Vallier est for $6,500.[100] With the acquisition of this building, the Chinese National Association League, previously

94 Hoe, Ban Seng. "Chinese Community and Cultural Traditions in Quebec City."

95 Hoe, Ban Seng. "Chinese Community and Cultural Traditions in Quebec City."

96 "Jeune Fille Enlevée Par Un Chinois," ***Le Soleil***, January 19, 1931, BAnQ numérique.

97 "Descente de La Police Dans Le Quartier Chinois de Québec," ***Le Soleil***, May 20, 1940, BAnQ numérique.

98 *Annuaire Des Adresses de Québec et Lévis Directory 1941-42*, 53rd ed. (Québec: Marcotte, 1941), 730.

99 *Québec et Lévis Adresses (Directory) 1965-1966*. (Québec: Marcotte, 1965), 433.

100 Jobin, "Saviez-vous que Québec a déjà eu un quartier chinois?"

located at 140 Côte d'Abraham, moved its operations to this location based on the 1945-1946 edition of the Quebec City Directory.[101]

101 *Québec et Lévis, Québec-Ouest, Lauzon et Sillery 1945-46, 57th ed.* (Québec: Marcotte, 1945).

Chinesse Club, St-Vallier 321
Chinese Mission, Du Pont 29-31
Chinese National League Association, Côte d'Abraham 140

Figure 2.21 Page 730 from the 1941-1941 edition of the Annuaire Des Adresses de Québec et Lévis Directory. Bibliothèque et Archives nationales du Québec.

Chinese Club, St-Vallier 321
Chinese Mission, Du Pont 29-31
Chinese National League Association, St-Vallier 319

Figure 2.22 Page 834 from the 1945-1946 edition of the Quebec City Directory. Bibliothèque et Archives nationales du Québec

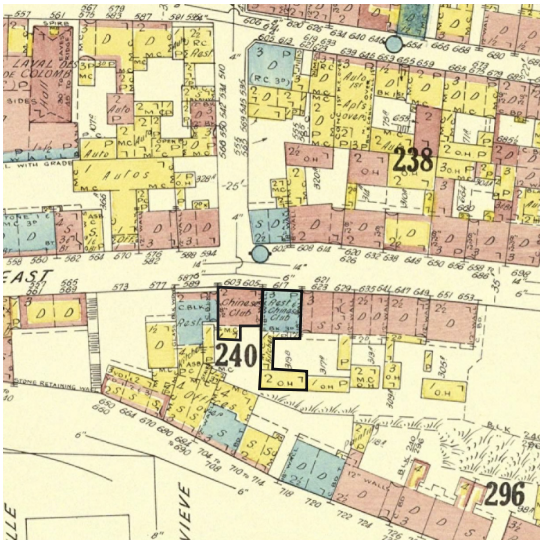
On March 9, 1946, *Canton Chop Suey House* restaurant opened on the ground floor of 319 rue St-Vallier est.[102] Its advertisement in *Le Soleil* for its opening states its location in "Centre Chinois".

102 Canton Chop Suey House, "Ouverture officelle samedi," *Le Soleil,* March 8, 1946, 22, BAnQ numérique.



Figure 2.23 An advertisement announcing the opening of Canton Chop Suey House published in Le Soleil on March 20, 1946. "Only chinese food is served here. At Canton, you'll find original Chinese-style food within your reach. served exclusively. To encourage a high-class restaurant, we have sufficient confidence in this magnificent capital of Quebec: so we have risked a lot to make ***Canton Chop Suey House*** one of Quebec's finest restaurants.We can assure the public that we sincerely wish to serve and please them at all times with the best we have to offer. Excellent cuisine, under the supervision of an experienced chef." (Translated from French by author) Bibliothèque et Archives nationales du Québec

Both buildings at 321 (605-605) and 319 (617) rue St-Vallier street are labeled as "Chinese Club" on Quebec City's fire insurance plan, published in 1957.[103]





The Canadian government repealed the ban on Chinese immigration in 1947.[104] The Chinese population allegedly grew to 230 where they continued to establish themselves as a tight-knit community, opening more businesses, thus forming Chinatown.[105] Quebec City's Chinatown would continue to persist for the next few decades.

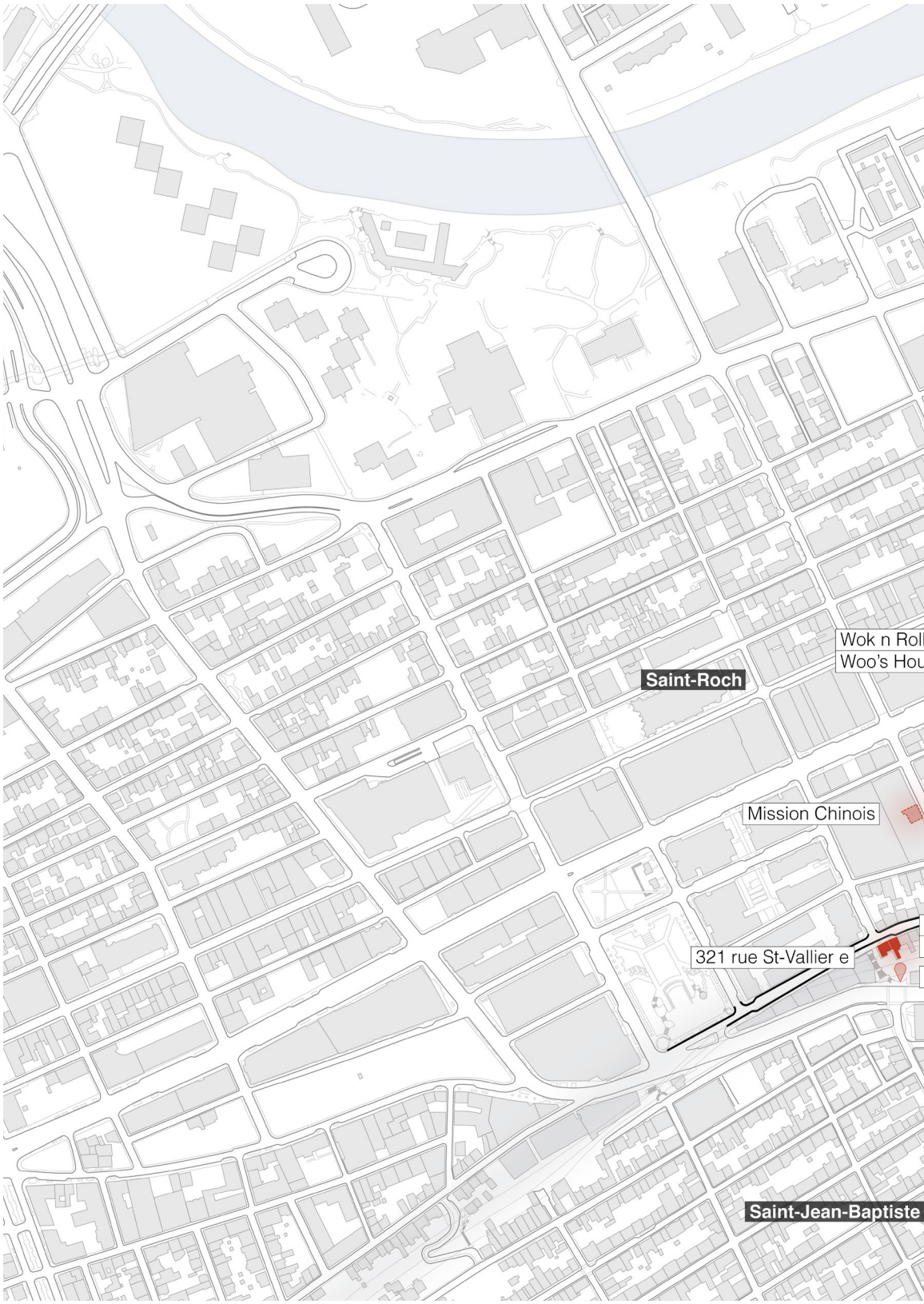
103 "Insurance Plan of Quebec City Volume 1.", Sheet 22

Figure 2.24 (left) "Chinese Club" located at 603-605 rue St-Vallier est, "Rest. & Chinese Club" located at 617 rue St-Vallier est. City Fire Insurance Plans, Vol. 1, 1957 (Underwriters' Survey Bureau), Sheet 22. Bibliothèque et Archives nationales du Québec

Figure 2.25 (right) Photograph of 617 rue St-Vallier e taken between 1946 and 1965. The ground floor houses the restaurant "Canton Chop Suey House" the second floor sign diplays "部台壁古黨民國國中" and "Chinese Nationalist Party of Canada Quebec Branch". Le Soleil, December 26, 1993. Bibliothèque et Archives nationales du Québec.

104 Chuen-yan David Lai and Ding Guo, *Great Fortune Dream: The Struggles and Triumphs of Chinese Settlers in Canada, 1858-1966*

105 Hoe, Ban Seng. "Chinese Community and Cultural Traditions in Quebec City."


Wok n Roll
Woo's Hou
Saint-Roch
Mission Chinois
321 rue St-Vallier e
Saint-Jean-Baptiste

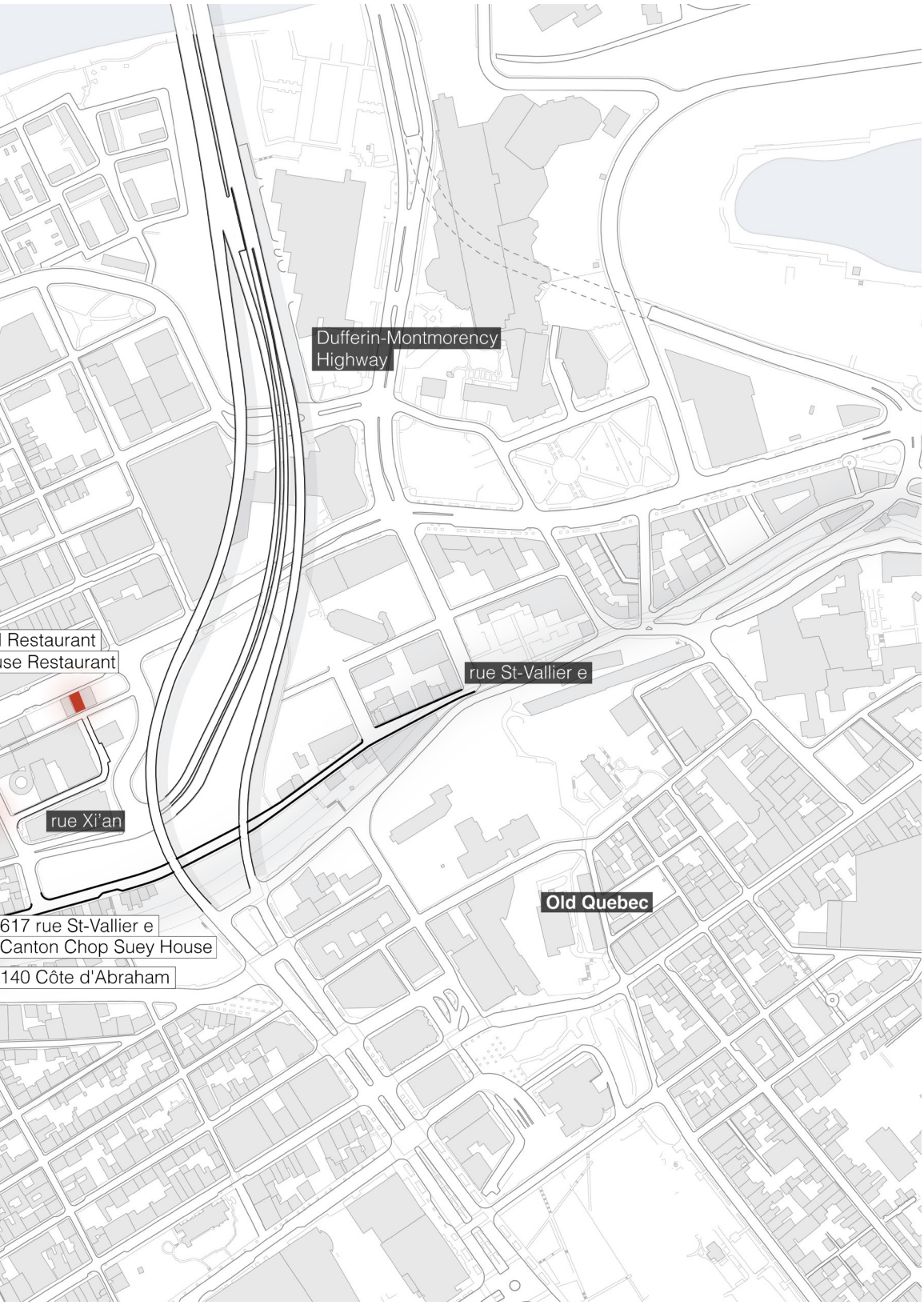


Figure 2.26 Iterative map of Chinatown showing the general location of 134-140 Côte d'Abraham and the "Chinese Clubs" located at 603-605 and 617 rue St-Vallier est.

2.4.2 Mapping Chinatown

The following subsection will document Chinatown's development following the 1950's. This subsection will compile archival sources and existing literature to uncover Chinatown while incorporating stories and memories gathered from interviews with past Chinese residents of Quebec City.

The key streets of Quebec City's Chinatown were reported in *Le Soleil'*s article on Chinatown in 1993 as boulevard Charest, rue de la Couronne, rue du Pont, rue Saint-Vallier Est and Côte d'Abraham which housed numerous Chinese restaurants.[106] In the article, a resident who used to work in the kitchen at *Woo House Restaurant* mentions the following Chinese restaurants: Boston Café, Palace Café, Star Café, Tipitine Café, Shangri-La Restaurant, Canton Restaurant, Gim Lim Restaurant, New Luxe Café, HoHo Café and Ming-Sing.[107]

Other restaurants have been found by searching through Quebec City newspapers *Le Soleil* and *L'événement* available through BAnQ. Chinese restaurants often published an advertisement marketing its opening and advertisements throughout its years of operation.

106 Fleury, "les Chinois de Québec: Ils Ont Déjà Occupé Le Centre-Ville. Qui s 'en Souvient?"

107 Fleury, "les Chinois de Québec: Ils Ont Déjà Occupé Le Centre-Ville. Qui s 'en Souvient?"

108 Le Dargona Chinois, "Ce Soir Ouveurture de Nouveau Restaurant Le Dragona Chinois," *L'événement Journal*, October 21, 1961, 7.



A *L'événement* newspaper advertisement in 1961 from a Chinese restaurant named *Le Dragona* states it is "Dans le coeur du Québec Chinois" which translates to "Located in the heart of Quebec's Chinese neighbourhood".[108] The restaurant was located at 587 rue St-Vallier est.

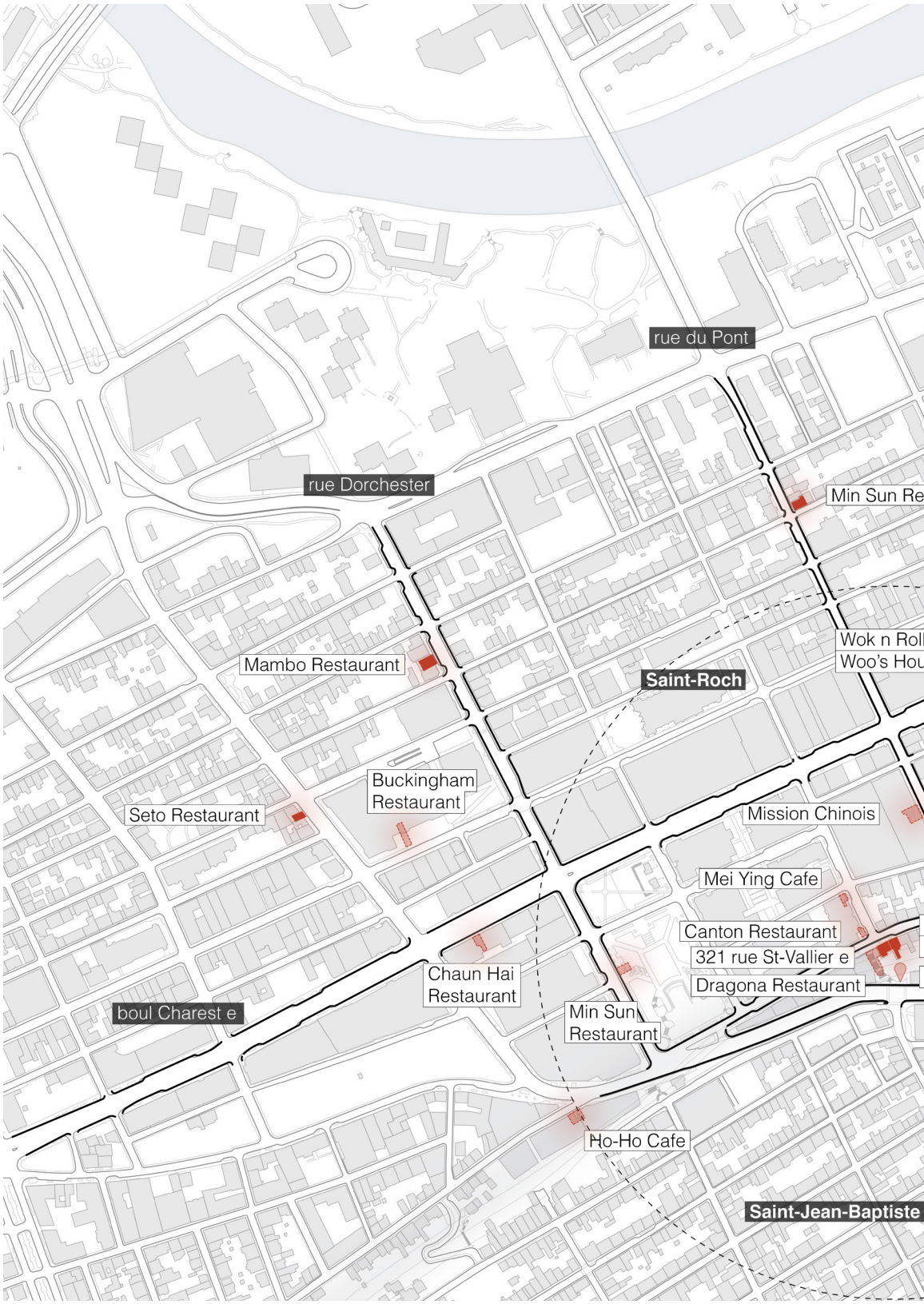
Figure 2.27 An advertisement announcing the opening of Le Dragona Advertisement, "Formerly Tipitine Restaurant, Specialties: Chinese and Canadian food, Free home delivery, Chinese gifts for everyone who visits today and Sunday (translated from French by author)". L'événement, October 21, 1961. Bibliothèque et Archives nationales du Québec.



Figure 2.28 Aerial photograph showing a concentrated area of Chinatown on rue St-Vallier est and rue Chapelle from 1975, the Chinese Centre, Dragona Restaurant and Canton Restaurant are captured, the buildings where Mei Ying Cafe and Gim Lin Restaurant was once located is also captured. Ville de Québec Archives, Ville de Québec 1833 Fonds, Q-C1-14-N0149-N014900.

Additional Chinese restaurants have been discovered through the use of Quebec City's business registries and yellow pages. However, there may be Chinese restaurants that have not been found in newspapers and business directories. Some restaurants potentially were not advertised in *Le Soleil* and *L'événement.* Additionally, some Chinese restaurants may be named unassuming names like Boston Café and Palace Café where, unless it is explicitly described as being a Chinese restaurant in advertisements or personal accounts, it is difficult to determine by just the name in the directories. Additionally, the directories available on BaNQ onlly include up to the 1976 edition.

With the use of Quebec City's business directories and 1957 insurance plan, the discovered restaurants' locations and years of operation have been mapped. With the mapping of the found Chinese restaurants, it is evident that Quebec City's Chinatown was not constrained and concentrated to the defined area of rue St-Vallier in Lower-Town, rather spanned throughout Saint-Roch and its neighbouring districts of Upper-Town Saint-Jean-Baptiste and Old Quebec.


rue du Pont
rue Dorchester
Min Sun Re
Wok n Roll
Woo's Hou
Mambo Restaurant
Saint-Roch
Buckingham
Restaurant
Seto Restaurant
Mission Chinois
Mei Ying Cafe
Canton Restaurant
321 rue St-Vallier e
Chaun Hai
Restaurant
Dragona Restaurant
boul Charest e
Min Sun
Restaurant
Ho-Ho Cafe
Saint-Jean-Baptiste

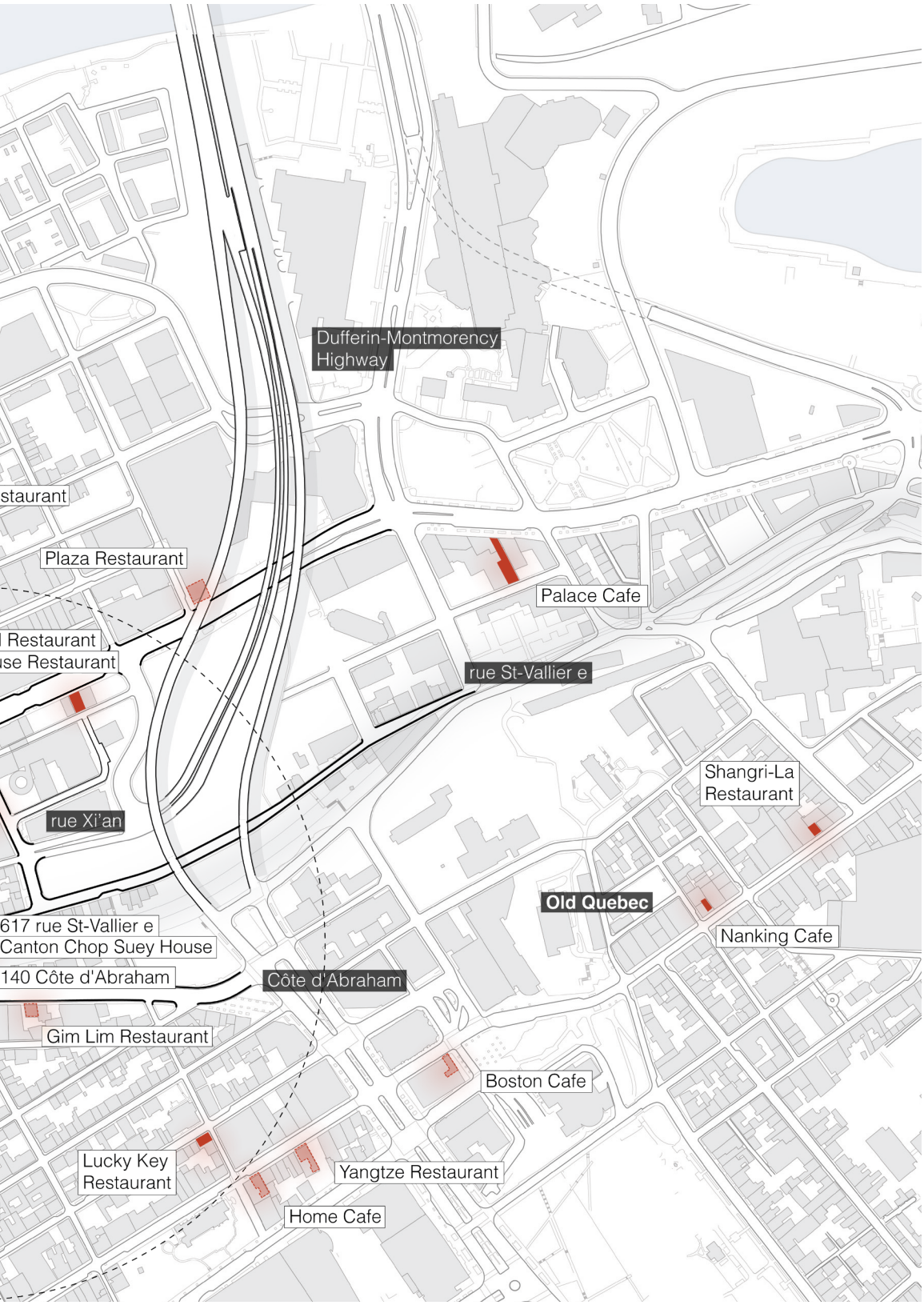
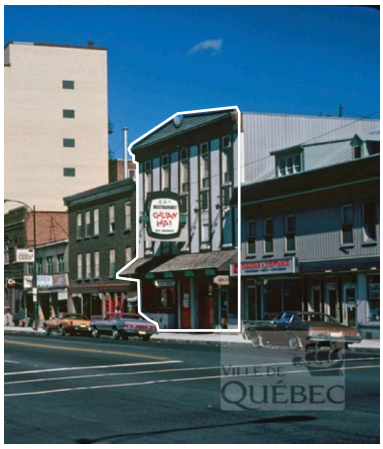


Figure 2.29 Iterative map of Chinatown showing the locations of the discovered restaurants. Footprints of buildings that still exist are opaque and buildings that have been demolished and replaced are translucent.





Ordered left to right, top to bottom

Figure 2.30 Photograph of Chuan Hai Restaurant, located at 333 boul Charest est. Ville de Québec Archives, Fonds Gérard Donnelly, P059-N404278.



Figure 2.31 Photograph of Yangtze Restaurant, located at 855 rue St-Jean. Ville de Québec Archives, Ville de Québec 1833 Fonds, Q-D1-11-N4007-N400796.



Figure 2.32 Photograph of HoHo Restaurant, located at 299 rue Arago est. Ville de Québec Archives, Ville de Québec 1833 Fonds, Q-A5-IC-N0122-N012208.

Figure 2.33 Photograph of Woo's House Restaurant, located at 761 boul Charest est. Ville de Québec Archives, Fonds Gérard Donnelly, P059-N404196.

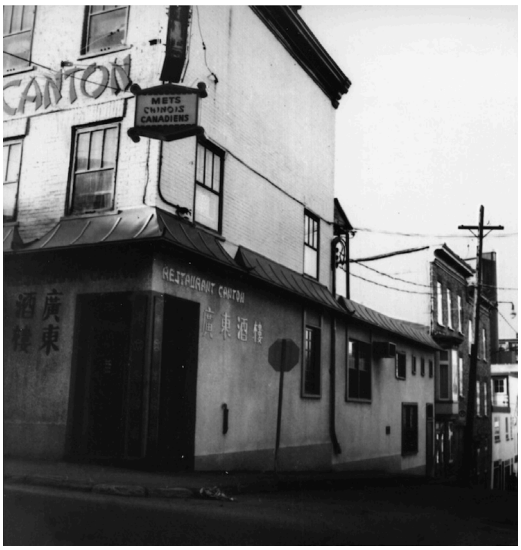


Figure 2.34 Photograph of Canton Restaurant, located at 594 St-Vallier est. Ville de Québec Archives, A00457.



Figure 2.35 Photograph of Seto Restaurant, located at 365 rue Dorchester. Ville de Québec Archives, Ville de Québec 1833 Fonds, Q-D1-11-N4028-N402822.













Ordered left to right, top to bottom

Figure 2.36 Photograph of Min Sun Restaurant, located at 499 rue de la Courranne. Ville de Québec Archives, Ville de Québec 1833 Fonds, Q-D1-11-N4028-N402832.

Figure 2.37 Photograph of Home Cafe, located at 811 rue St-Jean. Ville de Québec Archives, Ville de Québec 1833 Fonds, Q-C1-14-N0030-N003082.

Figure 2.38 Photograph of Gim Lin Restaurant, located at 745 cote d'Abraham. Ville de Québec Archives, Ville de Québec 1833 Fonds, Q-C1-14-N0048-N004836.

Figure 2.39 Photograph of Mambo Restaurant, located at 510 rue de la Courranne. Ville de Québec Archives, Ville de Québec 1833 Fonds, Q-D1-11-N0150-N015035.

Figure 2.40 Photograph of Boston Cafe, located at 937 St-Jean. Ville de Québec Archives, Ville de Québec 1833 Fonds, Q-C1-14-N0022-N002224.

Figure 2.41 Photograph of Shangri-La Restaurant, located at 1124 rue St-Jean. Ville de Québec Archives, Ville de Québec 1833 Fonds, Q-D1-11-N0226-N022662.

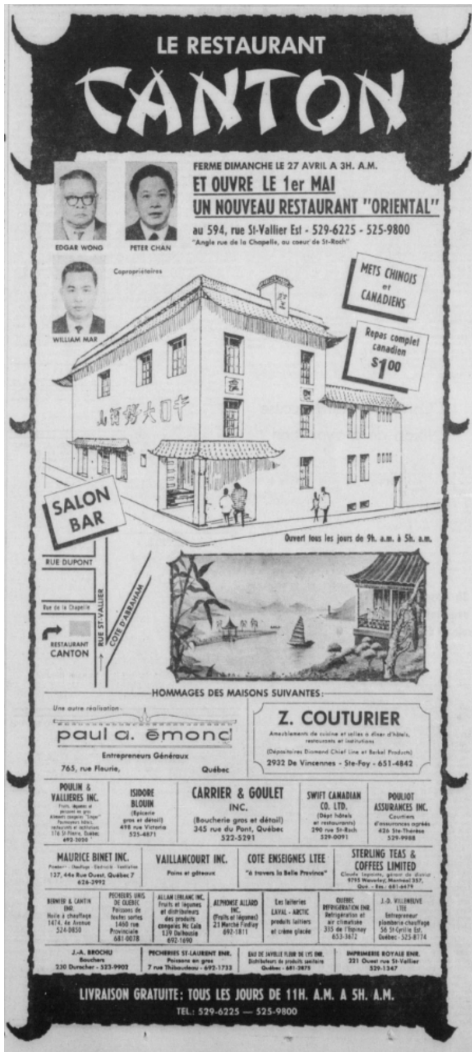
Ordered left to right, top to bottom

Figure 3.42 Opening annoucement for Canton Restaurant, "*a new 'oriental' restaurant, 'Corner of rue de la Chapelle, in the heart of Saint-Roch', Chinese and Canadian food, Full Canadian meal for $1.00, Open everyday from 9 am ro 5 am.*" (translated from French by author). Le Soleil, May 25, 1960. Bibliothèque et Archives nationales du Québec.

Figure 3.43 Opening annoucement for Cafe Mei Ying, "*Mr Bill Seto, former owner of Pagoda Hotel, Beauport Lake, now at your service here in Quebec City, Speciality: Chinese food.*" (translated from French by author). Le Soleil, November 6, 1958. Bibliothèque et Archives nationales du Québec.

Figure 3.44 Opening annoucement for Yangzte Restaurant, "*We are delighted to annouce the opening of this new restaurant, which can accomodate up to 165 customers at a time. Like the mighty river from which it takes its name, Yangzte goes on forever. The restaurant is open 7 days a week. Come visit us with your friends*." (translated from French by author). L'événement, October 21, 1961. Bibliothèque et Archives nationales du Québec.

Figure 3.45 Advertisement for Plaza Restaurant, "*We cordially invite the people of Quebec City and the surrounding area to*













come to our new Restaurant, now named Plaza Restaurant, Specialities: Chinese and Cadadian food." (translated from French by author). Le Soleil, August 18, 1956. Bibliothèque et Archives nationales du Québec.

Figure 3.46 (left) Opening annoucement for Seto's Restaurant, "*Where you can taste famous Chinese and Cadian dishes, to satisfy our customers, the restaurant manager will pay special attention and will gladly prepare any dish the customer chooses"* (translated from French by author) Le Soleil, March 30 1963. Bibliothèque et Archives nationales du Québec.

Figure 3.47 (right) Opening annoucement for Home Cafe, "*Chinese and Canadian food, food prepared for takeout, our restaurant is open from 7 am to 3 am*" (translated from French by author). Le Soleil, May 25, 1960. Bibliothèque et Archives nationales du Québec.



Figure 3.48 Opening annoucement for Woo's House Restaurant, "*We annouce the opening of Quebec's most fashionable Chinese restaurant, located in the city's business district st 761 Boulevard Charest, Specialities of Chinese and Canadian Food*" (translated from French by author). Le Soleil, March 1, 1958. Bibliothèque et Archives nationales du Québec.

The Chinese community would organise informal systems and gatherings to help sustain their cultural lifestyles. *Interviewee C* who used to live near Saint-Roch remembers receiving Chinese groceries through a delivery system setup within the Chinese community during the 1960's. Each week, someone would drive from Montreal to Quebec City to bring back Chinese groceries like sauces and vegetables.



Figure 2.49 Photograph of the bottom of the Chapelle Staircase. The staircase connects the top and bottom of the Cape Diamond escarpment. Ville de Québec Archives, Ville de Québec 1833 Fonds, Q-C5-IC-N0161-N016138.

They would park at the bottom of the now replaced *Chapelle Stairs* where Chinese individuals would buy groceries from their trunk. *Interviewee C* stated that they would call the person a week in advance to place a custom grocery order. Another interview participant also mentioned other instances of delivery from Montreal.[109]

Additionally the Chinese community would gather for recreational activities such as mahjong. *Interviewee C* revealed they used to gather with friends and play mahjong for leisure in the houses and basements of Chinese residences located around Saint-Roch.[110] Other stories include playing Asian gambling games like mahjong, fan-tan and thirteen.[111] In the 1960s, there was allegedly a gambling den located in the basement of a grocery store or depanneur (convenience store) on rue St-Vallier est.[112] [113] *Interviewee A,* who lived on rue St-Vallier est at that time recalls there being three gambling dens within the area.[114] Stories from past visitors of these dens suggest that they served as social hubs for Chinese restaurant workers, providing a place for them to meet and connect with each other.[115] [116] *Interviewee D,* who worked at various Chinese restaurants during the 1960s explained that they first learned about these gambling dens through other Chinese cooks at their workplace.[117] Within these dens, they would encounter other Chinese individuals and develop friendships that extended beyond the gambling den.[118]

109 Interviewee G, Interview by author, July 5, 2024.

110 Interviewee C, Interview by author, July 7, 2024.

111 Interviewee D, Interview by author, July 7, 2024.

112 Interviewee C, Interview by author, July 7, 2024.

113 Interviewee D, Interview by author, July 7, 2024.

114 Interviewee A, Interview by author, July 7, 2024.

115 Interviewee D, Interview by author, July 7, 2024.

116 Interviewee B, Interview by author, July 7, 2024.

117 Interviewee D, Interview by author, July 7, 2024.

118 Interviewee D, Interview by author, July 7, 2024.

As the Chinese population in Quebec City increased, more formal organizations and community events started to take shape, bringing together the broader Chinese community. The *Centre Chinois de Québec* served as an important gathering space for the Chinese community. In the survey, many respondents indicated attending the *Centre Chinois de Québec* for Chinese school, gatherings and events.[119] It was located at 617 rue Saint-Vallier, the past headquarters of the Chinese National Association League.[120]

Based on a newspaper article from *Le Soleil*, reporting its inauguration in December of 1969, the centre was established entirely by the Chinese community with no outside financial aid.[121] According to the article, at the time there were a reported 700 Chinese individuals living in Quebec City and the board of directors consisted of seven Chinese members.[122] The board of directors indicated the centre had three goals,

> *It aims to promote the integration of Chinese people into the Quebec community, while enabling them to preserve their culture. It is also intended to provide them with a place for recreation, leisure activities, meetings and so on. Finally, we want to provide all other means of assistance to this population, whether in the field of work, health, social assistance or others.* (translated from French by author)[123]

The centre acted as a different type of gathering space than the *Chinese Mission* as it was an institution that also provided secular programming and was open to all of Quebec.[124] A Chinese priest ran the service on Sundays and taught Cantonese on Saturdays.[125] The main room on the ground floor was described as,

> *decorated in Chinese style and sporting red, green and black colors, is used for mass on Sunday mornings, and for meetings on other days. You can read, play cards or chess, or simply chat. Everything is simple but welcoming and cheerful.* (translated from French by author)[126]

119 Author, "Anonymous Survey" July 31 2024, Unpublished Google Forms Survey.

120 Hoe, "Chinese Community and Cultural Traditions in Quebec City."

121 Monique Duval, "Inauguration Prochaine Du Centre Chinois de Québec," *Le Soleil*, June 17, 1970, 67, BAnQ numérique.

122 Duval, "Inauguration Prochaine Du Centre Chinois de Québec."

123 Duval, "Inauguration Prochaine Du Centre Chinois de Québec."

124 Duval, "Inauguration Prochaine Du Centre Chinois de Québec."

125 Duval, "Inauguration Prochaine Du Centre Chinois de Québec."

126 Duval, "Inauguration Prochaine Du Centre Chinois de Québec."

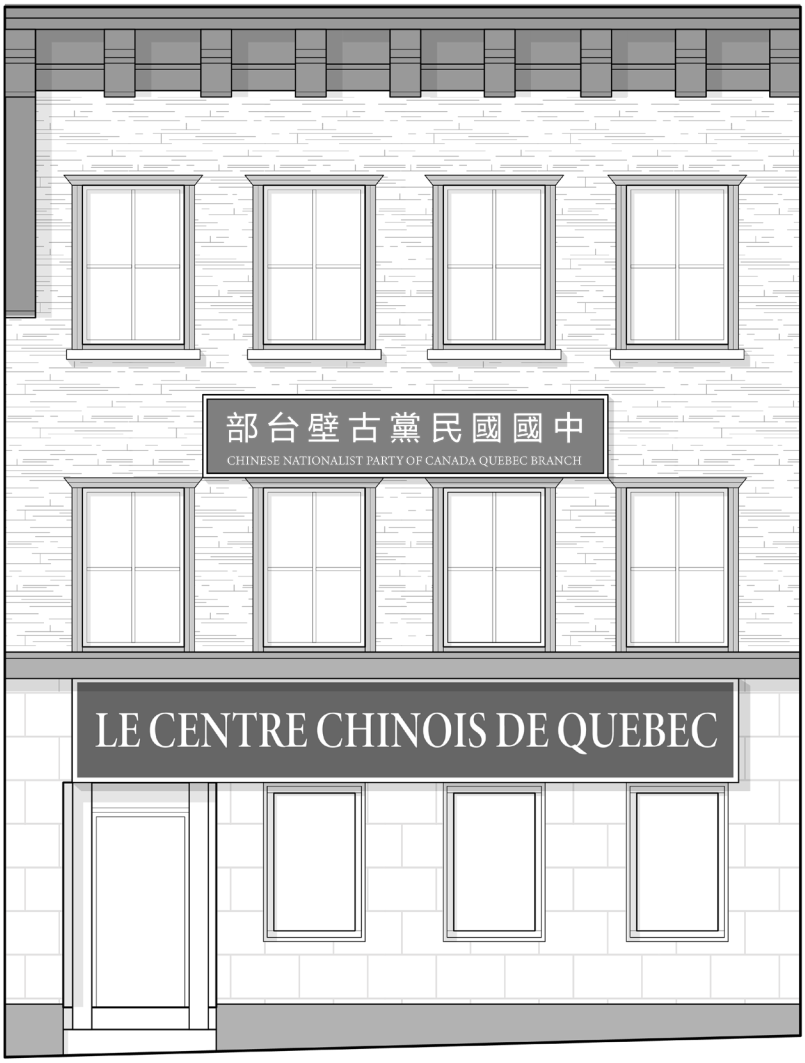


Figure 2.50 Photograph of the exterior of *The Centre Chinois de Québec* published in Le Soleil May 31, 1988. There are two signs, the top sign displays "部台壁古黨民國國中" and "Chinese Nationalist Party of Canada Quebec Branch", the bottom sign displays "Le Centre Chinois de Québec". Photograph by Gilles Lafond. Bibliothèque et Archives nationales du Québec.

Interviewee C recalls attending weddings and knowing of people who were married in the main room.[127] According to survey and interview responses, past residents remember attending Chinese school, watching Chinese movies from Hong Kong, attending kung-fu classes, learning Chinese dance and gathering for Chinese New Year.[128] [129] *Interviewee E* spoke about attending Chinese school at the centre, stating they were taught by two nuns, one Chinese and one Quebecois who learned Chinese through missionary work in China.[130] They remember attending Chinese school and then walking to *Woo's House Restaurant* with other children.[131] At the restaurant they remember eating Chinese food and being entertained by the other children and playing with jukeboxes.[132]

127 Interviewee C, Interview by author, July 7, 2024.

128 Author, "Anonymous Survey"

129 Interviewee E, Interview by author, July 19, 2024.

130 Interviewee E, Interview by author, July 19, 2024.

131 Interviewee E, Interview by author, July 19, 2024.

132 Interviewee E, Interview by author, July 19, 2024.

Survey responses indicate respondents attended the centre to learn and practice Chinese dance for the Canada Day festival while they were children. *Interviewee C* revealed they had designed and sewn the clothing for the festival which resembled a type of Chinese traditional attire.[133]

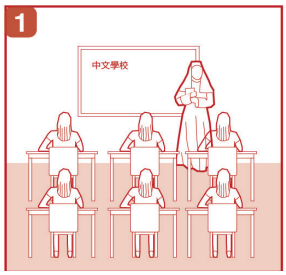
133 Interviewee C, Interview by author, July 7, 2024.



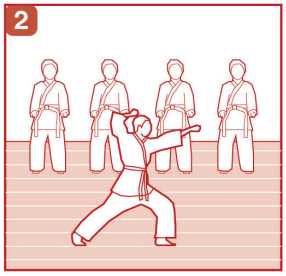
Figure 2.51 Photograph of a festival held in Quebec City around the 1980's. Participants of the festival practiced Chinese dance at *The Centre Chinois de Québec*. They carried flags which stated "發揚光大" translating to "carry forward". Photograph from Interviewee C.



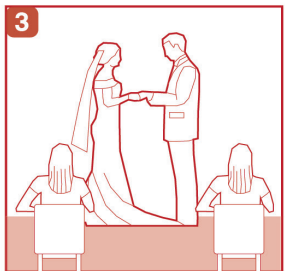
CHINESE SCHOOL

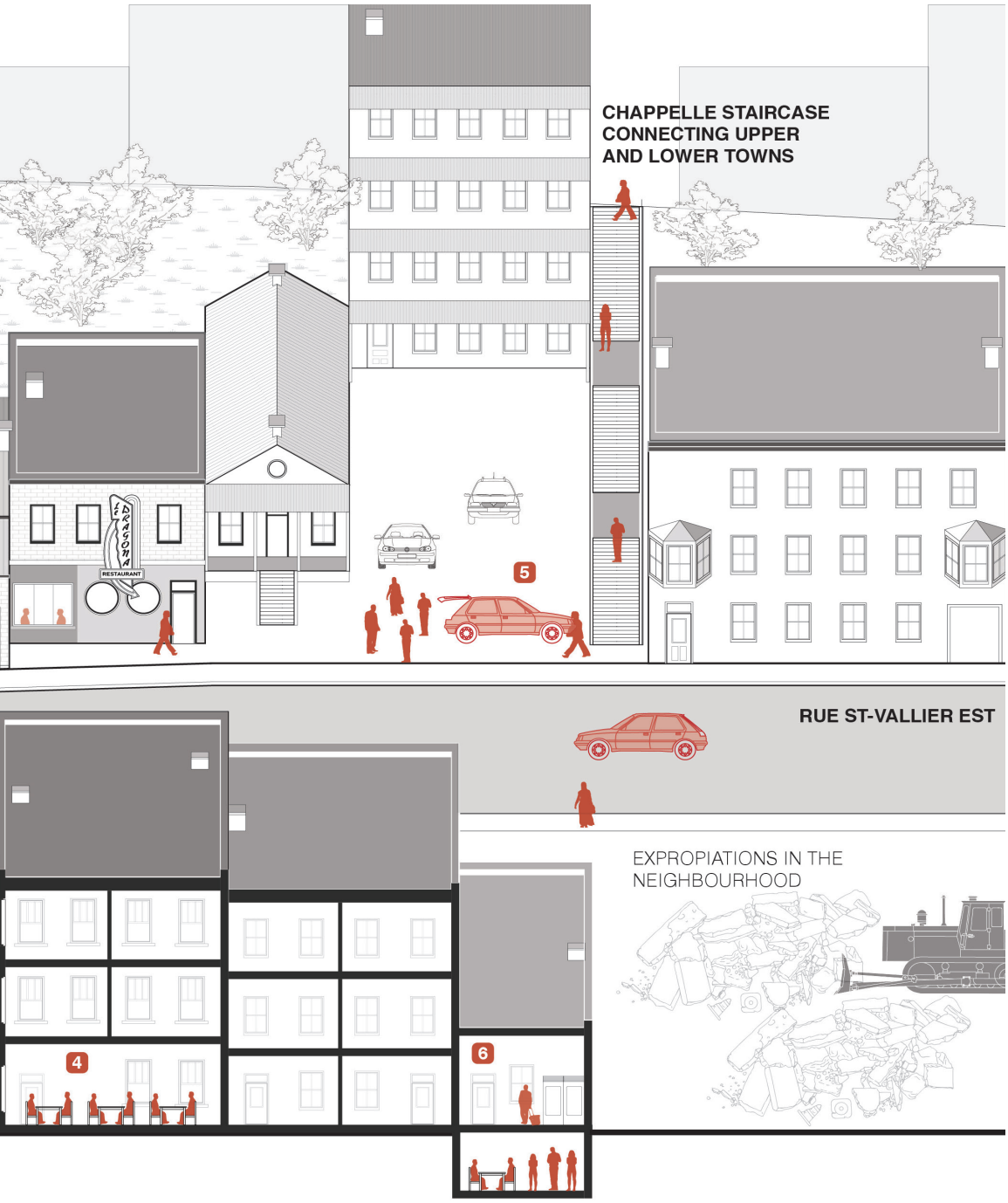


KUNG FU LESSONS

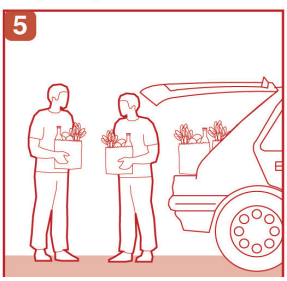


WEDDING CEREMONIES









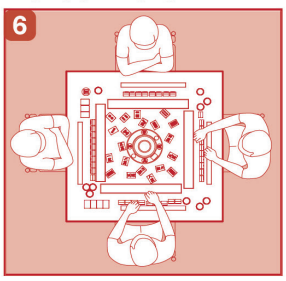


Figure 2.52 Oblique elevation of the intersection of rue St-Vallier est and rue de la Chappelle illustrating the stories shared from former residents.

During an interview, the participants presented a pamphlet labelled “1976, Bottin Chinois” translating to “Chinese Directory”. The Chinese Directory was developed and distributed by The *Centre Chinois de Québec* in order to connect the Chinese community and share their programming. The directories were distributed yearly and included the addresses and phone numbers of Chinese families, advertisements for Chinese businesses and programming for the *Centre Chinois de Québec.* In a page in the 1976 edition titled “Activities 75-75”, the types of activities organized by the centre include a tour of Old Quebec, Chinese movie screenings, celebrations for children and trips to Toronto, New York and Ste-Anne de Beaupre. The community would also rent a school bus for day trips to Montreal’s Chinatown to eat and shop.[134]

134 Leader, “On This Lunar New Year, Wok N Roll Celebrates 61 Years in Quebec City’s Saint-Roch.”



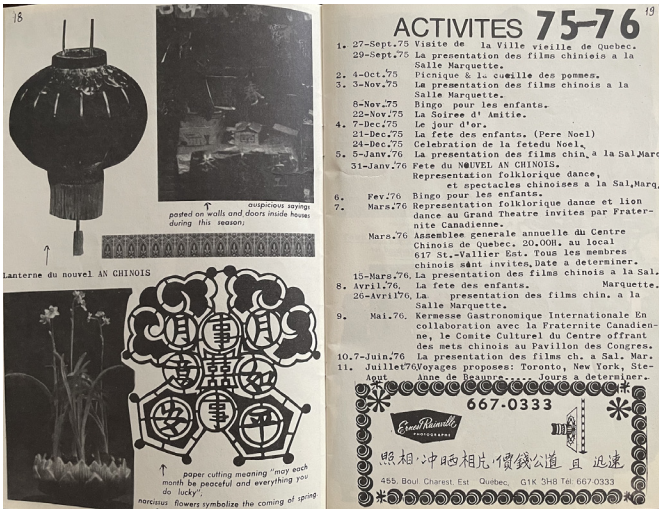


Figure 2.53 (left) Photograph of the cover of the 1976 edition of the Chinese Directory. Photograph by author, July 2024.

Figure 2.54 (right) Photograph of page 18-19 from the 1976 edition of the Chinese Directory. The left page shows the activities that are organized by the Centre Chinois de Québec . Photograph by author, July 2024.

When asked about social events in the Chinese community, many interviewees mentioned a large annual Chinese New Year celebration.[135] [136] [137] *Interviewee F*, who attended these gatherings as a child recalls that about a hundred Chinese individuals would attend.[138] They remember enjoying Chinese food catered from Woo House Restaurant and playing with other Chinese kids at the event, running around the venue.[139]

A passage from January, 1976 in the newspaper *Le Soleil* describes the upcoming event.

135 Interviewee C, Interview by author, July 7, 2024.

136 Interviewee E, Interview by author, July 19, 2024.

137 Interviewee F, Interview by author, July 19, 2024.

138 Interviewee F, Interview by author, July 19, 2024.

139 Interviewee F, Interview by author, July 19, 2024.

> *On this occasion a show of singing, music and folk dances will be presented by young Chinese artists from Quebec City and Montreal, at the Marquette Hall of the Jesuit College, at 8 p.m. Members of the Chinese Center of Quebec City are admitted free. Others can attend the evening by paying $2 at the entrance or by purchasing their ticket in Chinese restaurants in the Quebec City area.* (translated from French by author)[140]

140 Yves Bernier, "Monsieur Québec: Nouvel An Chinois," *Le Soleil*, January 29, 1976, Cahier A edition, 3, BAnQ numérique.

This passage illustrates the close network between the *Centre Chinois de Québec*, the Chinese community, and local Chinese restaurants, highlighting how the community was well-integrated and connected throughout Quebec City. Salle Pere-Marquette (today Salle Jean-Paul Tardif) was located at the Jesuit College (today Saint-Charles Garnier College) on 950 Joffre Ave.[141] According to the *Chinese Directory,* this auditorium was also utilized by the *Centre Chinois de Québec* to screen Chinese movies.

141 "Historique," Collège Saint-Charles-Garnier.

A newspaper article from *Le Soleil*, published in February of 1976, after the celebration details the events that occurred that evening.[142]

> *…every year, the Chinese Cultural Center of Quebec City organizes a celebration, attended by all the Chinese of Quebec City and many Canadian friends... The ceremony took place on Saturday at Salle Pere-Marquette, and this year a troupe from Montreal joined forces with one from Quebec City. Songs, dances and guitar accompaniment illustrated a picture of Chinese and Cantonese tradition. Costumes were an important element, and there was even a parade of modern Chinese fashions. There was also a demonstration of "taichi", a kind of yoga.* (translated from French)[143]

142 Monique Duval, "Le Jour de l'An Des Chinois, à Québec," *Le Soleil*, February 4, 1976, 1, BAnQ numérique.

143 Duval, "Le Jour de l'An Des Chinois, à Québec."

Another tradition that many past Chinese residents remember is the act of paying respect to ancestors.[144] [145] [146] [147] Paying respect to ancestors is a Buddhist tradition, which many Chinese immigrants still practiced despite also practicing Catholicism.[148] Past residents who grew up in Quebec City during the 1980's remember a large annual trip to attend the Saint-Charles Cemetery.[149] [150] *Interviewee F* remembers meeting at the *Centre Chinois de Québec* and traveling as a brigade of around ten cars to the cemetery located on rue St-Vallier ouest.[151] There is a section of the cemetery called "La Mission

144 Interviewee E, Interview by author, July 19, 2024.

145 Interviewee F, Interview by author, July 19, 2024.

146 Interviewee G, Interview by author, July 5, 2024.

147 Interviewee J, Interview by author, July 21, 2024.

148 Donovan, "Looking for Chinatown in Old Quebec."

149 Interviewee E, Interview by author, July 19, 2024.

150 Interviewee F, Interview by author, July 19, 2024.

151 Interviewee F, Interview by author, July 19, 2024.

Chinois" where Chinese individuals were buried as part of the Chinese Catholic Mission. Past residents describe visiting the tombstones of their family members and paying respects by offering food and burning incense.[152] [153] [154] [155]

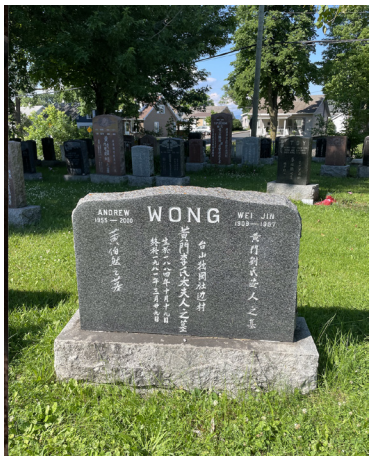


Figure 2.55 Photograph of the author's family's tombstone at the Chinese Mission section of the Saint-Charles Cemetery. Photograph by author, July 2024.

Another Chinese cultural institution existed at the same time as the *Centre Chinois de Québec,* during the 1970's. It was named the *Centre Culturel Chinois de Québec* and based from Notre-Dame du Cénacle on boulevard Saint-Cyrille (today boul René-Lévesque).[156] *Interviewee I* recalls their family attended this institution, which many families living in the Upper-Town frequented. According to an article published by *Le Soleil* in November of 1974, it was established by the Sisters of the Immaculate Conception, the same group that initially formed the *Chinese Mission* in the early to mid twentieth century.[157] The center "aims to strengthen ties between Canadians and Chinese, and to facilitate the latter's adaptation to Canadian soil."[158]

Dr. Ban Seng Hoe, an anthropologist with the Asian Studies Program at the Canadian Museum of Civilization in Hull comments in Le Soliel's article *LES CHINOIS DE QUÉBEC: Ils ont déjà occupé le centre-ville. Qui s 'en souvient?* from 1993:

> *In Quebec City, the Chinese are more dispersed and integrated than elsewhere... They are few in number and have not tended to form ghettos or Chinatowns, as has been the case in Montreal, Vancouver or San Francisco.* (Translated from French by author)[159]

152 Interviewee E, Interview by author, July 19, 2024.

153 Interviewee F, Interview by author, July 19, 2024.

154 Interviewee G, Interview by author, July 5, 2024.

155 Interviewee J, Interview by author, July 21, 2024.

156 Monique Duval, "On Créerait Une Association de Parrains et Marraines Au Sein de La Colonie Chinoise," *Le Soleil*, November 21, 1974, Cahier B edition, 1, BAnQ numérique.

157 Duval, "On Créerait Une Association de Parrains et Marraines Au Sein de La Colonie Chinoise."

158 Duval, "On Créerait Une Association de Parrains et Marraines Au Sein de La Colonie Chinoise."

159 Robert Fleury, "Les Chinois de Québec: Ils Ont Déjà Occupé Le Centre-Ville. Qui s 'en Souvient?".

Through mapping the physical elements and the memories of the past Chinese community from the 1950's to 2000's, it is apparent that there is not a simple answer as to what and where Chinatown was. Rue St-Vallier est did house many Chinese residents, restaurants and the *Centre Chinois de Québec* but the Chinese community forged their own cultural spaces throughout Quebec City. Despite living physically apart, they formed a self-sufficient social and financial network through their Chinese restaurants, institutions and traditions.

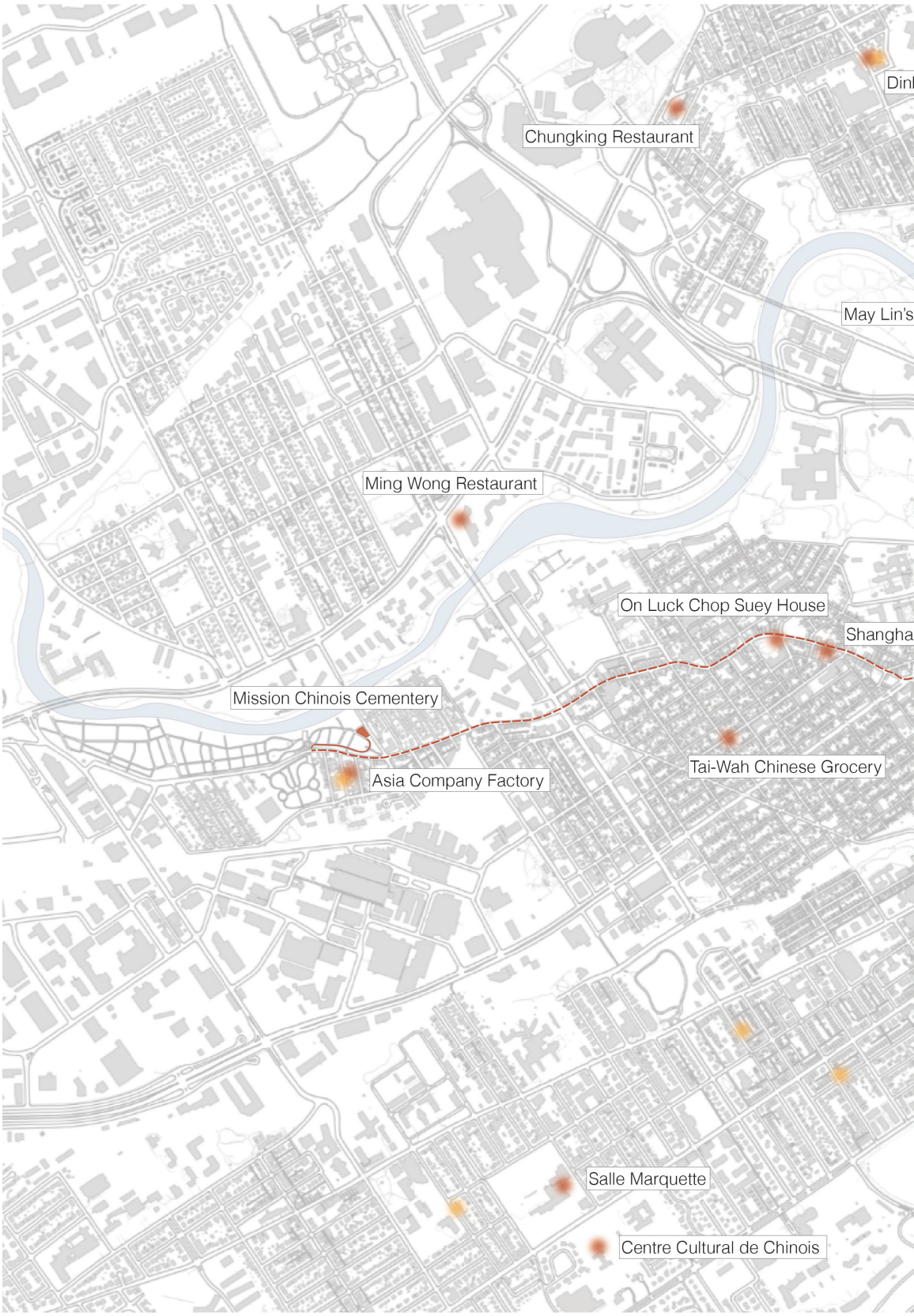

Chungking Restaurant
May Lin's
Ming Wong Restaurant
On Luck Chop Suey House
Mission Chinois Cementery
Asia Company Factory
Tai-Wah Chinese Grocery
Salle Marquette
Centre Cultural de Chinois



Figure 2.56 Map of the Chinese presence in Quebec City, mapping Chinese businesses, institutions, residences and traditions.

Ordered left to right, top to bottom



Figure 2.57 Photograph of Dinhow Restaurant, located at 1666 1ere Ave. Ville de Québec Archives, Ville de Québec 1833 Fonds, Q-D1-11-N4007-N400744.



Figure 2.58 Photograph of Dinhow Restaurant, located at 1666 1ere Ave. Ville de Québec Archives, Ville de Québec 1833 Fonds, Q-D1-11-N4007-N400746.



Figure 2.59 Photograph of Wong's Restaurant, located at 19 rue Buade. Ville de Québec Archives, Ville de Québec 1833 Fonds, Q-D1-11-N0228-N022828.



Figure 2.60 Photograph of Peking Restaurant, located at 980 Cartier ave. Ville de Québec Archives, Ville de Québec 1833 Fonds, Q-D1-11-N4026-N402671.



Figure 2.61 Photograph of Wong's Restaurant, located at 19 rue Buade. Ville de Québec Archives, Ville de Québec 1833 Fonds, Q-D1-11-N4019-N401901.



Figure 2.62 Photograph of China King Restaurant, located at 633 3E ave. Ville de Québec Archives, Ville de Québec 1833 Fonds, Q-C1-14-N0154-N015497.



Figure 2.63 Photograph of New Lichee Garden, located at 44 rue St-Louis. Ville de Québec Archives, Ville de Québec 1833 Fonds, Q-D1-11-N0225-N022580.



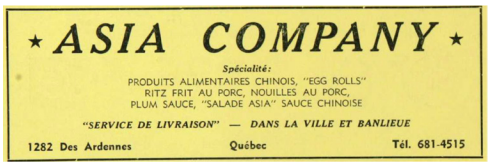


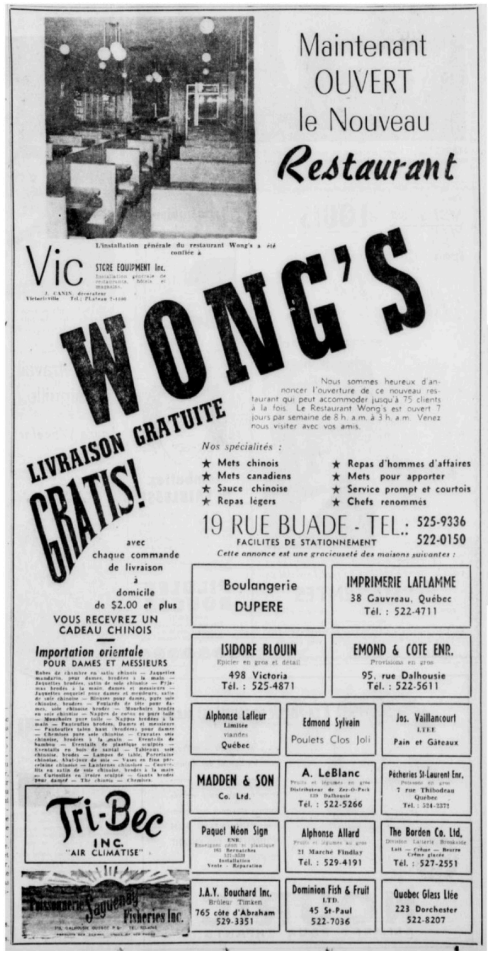












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Figure 3.64 Opening annoucement for Dinhow Restaurant. Le Soleil, April 25 1960. Bibliothèque et Archives nationales du Québec.

Figure 3.65 Advertisements for Lotus Garden Cafe, China Garden Cafe, Peking Restaurant and Asia Company. 1962, 1964 and 1966 editions of Quebec City's Classifed Buyer's Guide. Bibliothèque et Archives nationales du Québec.

Figure 3.66 Opening annoucement for China King Restaurant. Le Soleil, July 25, 1963. Bibliothèque et Archives nationales du Québec.

Figure 3.67 Opening annoucement for Lichee Garden Restaurant. Le Soleil, August 2, 1956. Bibliothèque et Archives nationales du Québec.

Figure 3.68 Opening annoucement for Wong's Restaurant. Le Soleil, November 18, 1961. Bibliothèque et Archives nationales du Québec.

2.4.3 Loss of Chinatown

As previously outlined, the ongoing narrative is that Quebec City's Chinatown was expropriated and demolished as part of the Dufferin-Montmorency Highway project in the 1970's. Two articles from *Le Soleil* writer Raymond Giroux from 1976 and 1979 report the existence of a Chinatown in Saint-Roch and attribute the loss of the neighbourhood to the expropriations and construction of the Dufferin-Montmorency Highway.

> *The Chinatown of Saint-Vallier Street is now a thing of the past: all its residents have left under the influx of demolition workers and the builders of cinemas and highways.*[160] (Translated from French by author)[161].

> *… since the destruction of Chinatown to build the Dufferin-Montmorency highway a few years ago, there is no ethnic ghetto in the capital.* (translated from French by author)[162]

These passages reflect the perception of Chinatown demise due to the Dufferin-Montmorency Highway led to Chinatown's demise by the 1970's. While the construction of the highway contributed to the loss of Chinatown, other physical and social factors were involved in its disappearance. Chinatown did not disappear from a single event at a single instance. Rather Chinatown slowly disappeared over the last decades of the twentieth century. Interviews with past Chinese residents suggest Chinatown and its Chinese community persisted until the 1990's. Factors such as urban renewal, language differences, generational changes all affected the Chinese community and thus Chinatown.

Prior to Dufferin-Montmorency Highway, elements of Chinatown have already been expropriated. The Chinese Mission which was located on 29-31 (today 594) rue du Pont was expropriated to make way for Cinéma Odéon (now YMCA Saint-Roch) which is referenced by Raymond Giroux's previous quote.[163] Additionally, in *Le Soleil* 's article of the *Centre Chinois de Québec* in 1970, the expropriation is reported,

160 Raymond Giroux, "Les Chinois de Québec: Le Travail Toujours Le Travail," *Le Soleil*, July 17, 1976, Cahier B edition, 3, BAnQ numérique.

161 Giroux, "Les Chinois de Québec: Le Travail Toujours Le Travail."

162 Raymond Giroux, "Ces 20,000 Oubliés de Québec," *Le Soleil,* May 12, 1976, Cahier B edition, 5, BAnQ numérique.

163 Duval, "Inauguration Prochaine Du Centre Chinois de Québec."

… since the closing of the Chinese Mission, whose house had to be expropriated, the Celestials [Chinese] no longer had a place to meet. (translated from French by author)[164]



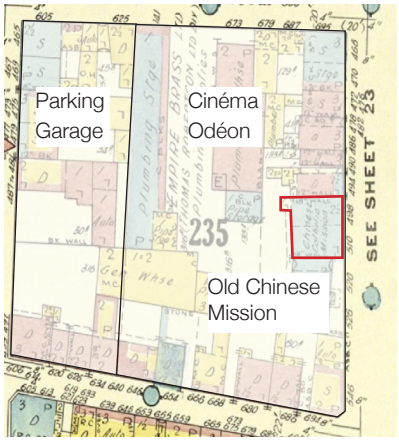


Figure 2.69 (left) Photograph of rue du Pont in 1972, Cinéma Odéon is pictured. Ville de Québec Archives, Fonds Gérard Donnelly, P059-N400016.

Figure 2.70 (right) Diagram of the building footprint of Cinéma Odéon and its parking garage. The entire city block was expropiated for this building. The Chinese Mission is indicated in red.

Saint Roch and the Lower-Town was home to many working class citizens and was a low-income neighbourhood.[165] Past residents stated there were clear opposing perceptions within Quebec City about Lower-Town and Upper-Town.[166] [167] In 1961, the Matin report of the Commission of Inquiry on Housing in Quebec City estimated that half of the housing in the Saint-Roch district was unsanitary and unsafe to inhabit.[168]

In an attempt to revitalize the neighbourhood, Quebec City's government began announcing urban renewal projects that would lead to the displacement of half Saint-Roch's residents. Several urban renewal projects commenced in the late 1960's to 1980's affecting the entire neighbourhood of Saint-Roch through demolition and displacement. Projects included the Dufferin-Montmorency Highway, Le Grand Place, Saint-Roch Mall and the Gabrielle-Roy Library. A number of city blocks were expropriated and demolished in full. Hundreds of residents were displaced including Quebec City's Chinese and Jewish population.[169]

The long construction period resulted in additional displacements of businesses, the neighbourhood was no longer activated and businesses suffered. This affected the financial aspect of Chinatown's restaurants. Interviews with past residents whose

164 Duval, "Inauguration Prochaine Du Centre Chinois de Québec."

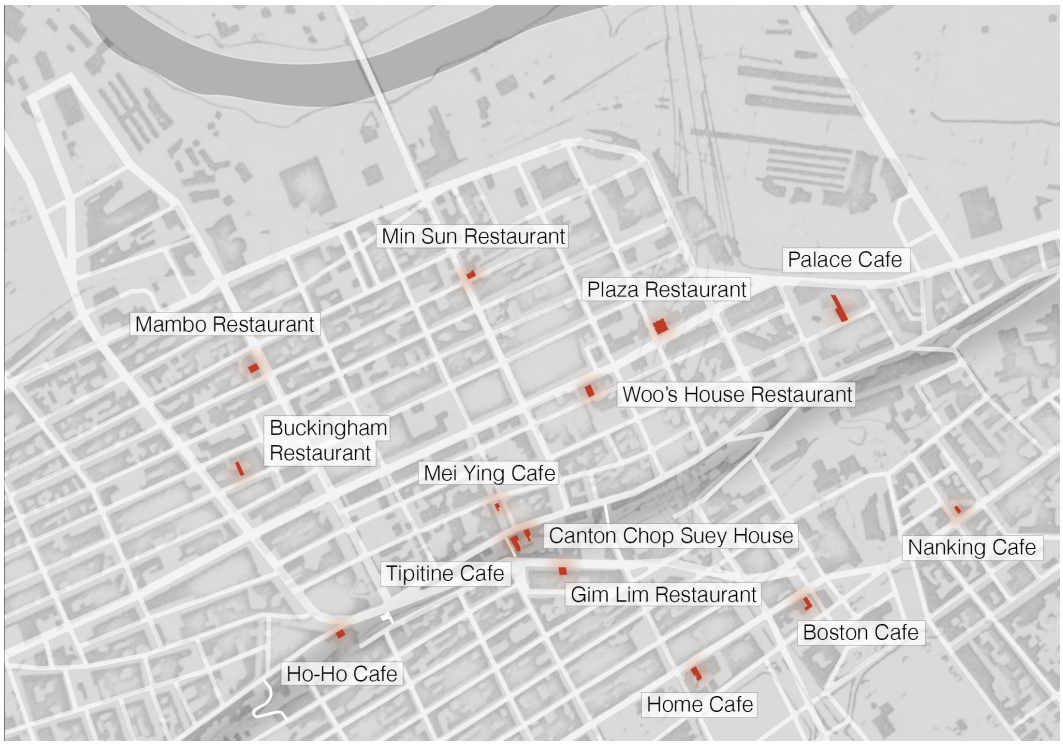
165 Hatvany, Matthew. 2005. "The 'Totem Poles' of Saint-Roch: Graffiti, Material Culture and the Re-Appropriation of a Popular Landscape". Material Culture Review 62 (October 29, 2010).

166 Interviewee G, Interview by author, July 5, 2024.

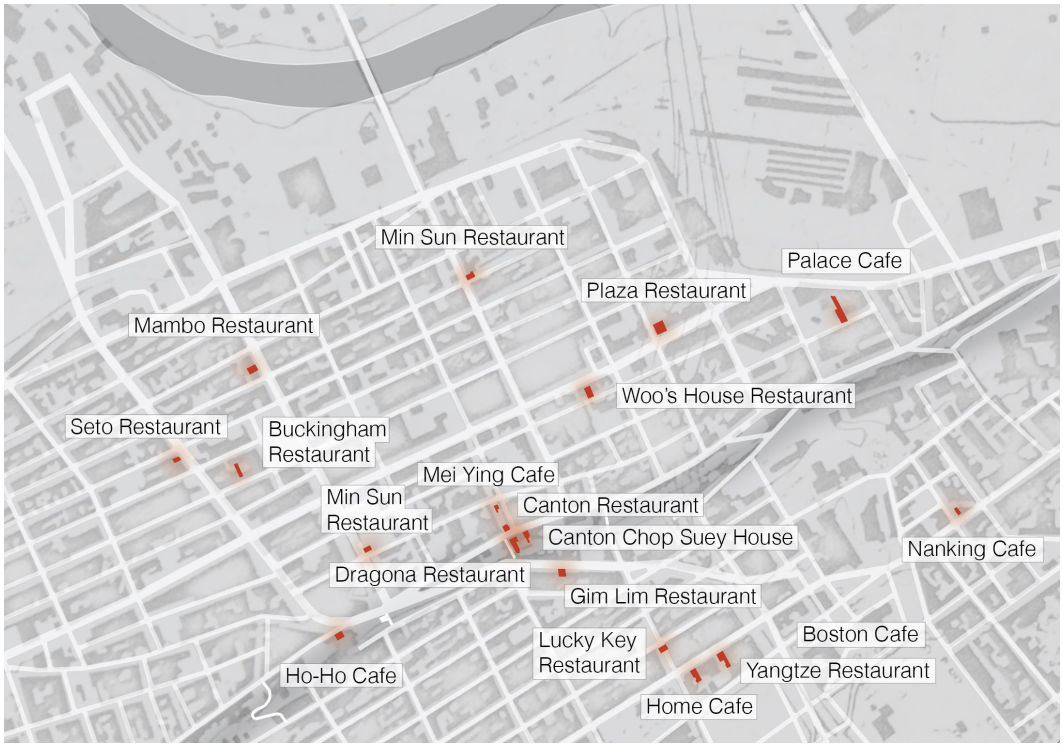
167 Interviewee I, Interview by author, July 6, 2024.

168 Réjean Lemoine, "Quartier Saint-Roch, la renaissance du coeur urbain de Québec," Encyclopédie du patrimoine culturel de l'Amérique Française (blog).

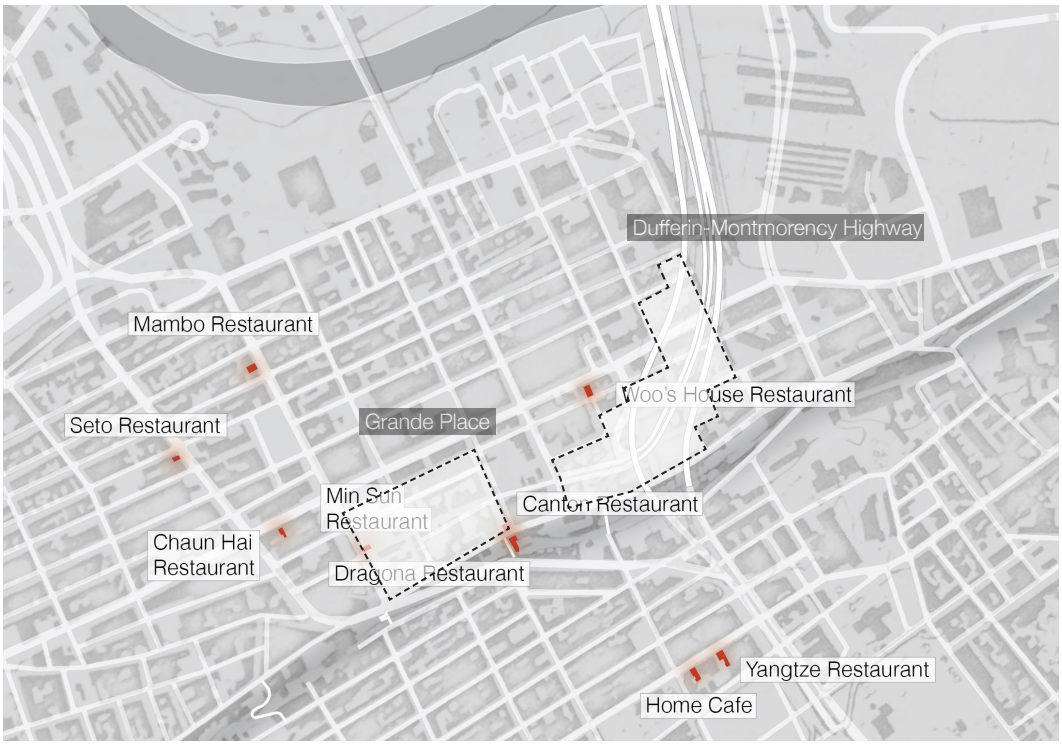
169 Camille B. Jobin, "[EN IMAGES] 8 restaurants et cantines disparus sous l'autoroute Dufferin-Montmorency," Journal de Québec, August 15, 2021.



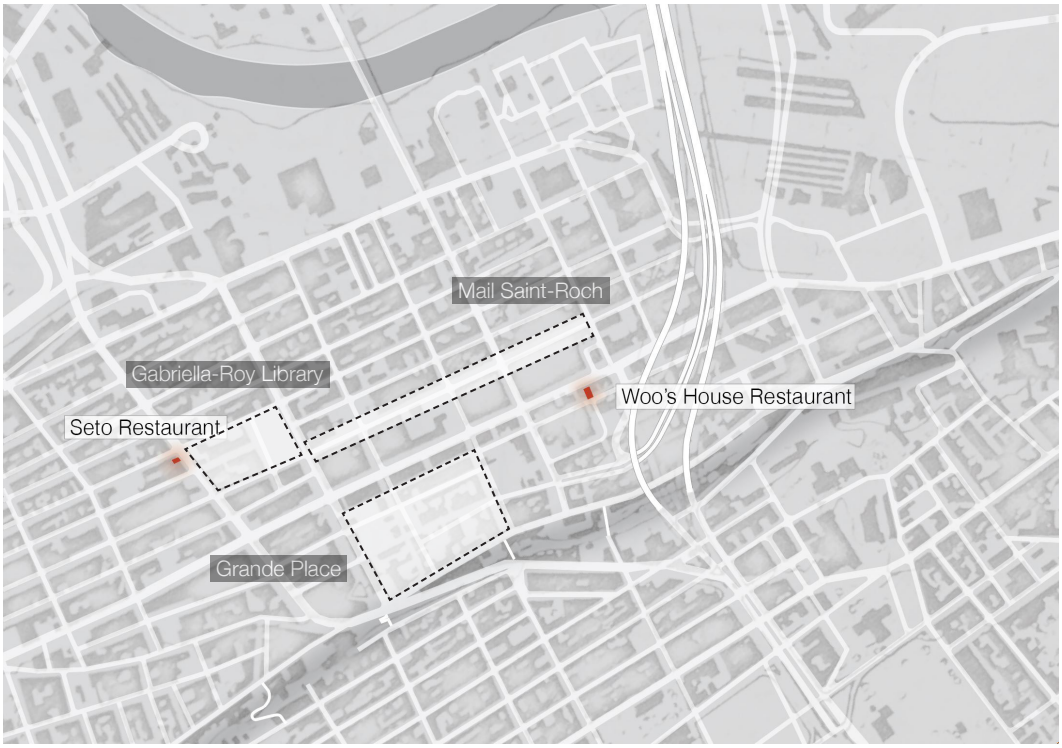
1950-1960



1960-1970



1970-1980



1980-1990

Figure 2.71 Series of maps depicting Saint-Roch, its operating Chinese restaurants and the urban renewal projects affecting the neighbourhood.

families operated Chinese restaurants revealed that their regular customers no longer lived in the neighbourhood, they were displaced.[170] [171] The co-owners of *Wok n Roll Restaurant* (previously Woo's House Restaurant), located in Saint-Roch, reported a lull at the restaurant between the 1980's and 1990's.[172] Projects that explicitly affected Chinatown businesses and institutions through expropriation include the Dufferin-Montmorency Highway, in construction from 1969 to 1974 and La Grande Place, in construction from 1969 to 1986.

170 Interviewee I, Interview by author, July 6, 2024.

171 Interviewee G, Interview by author, July 5, 2024.

172 Rodrigues, "The 'Wok n Roll', the last vestige of Quebec's Chinatown."

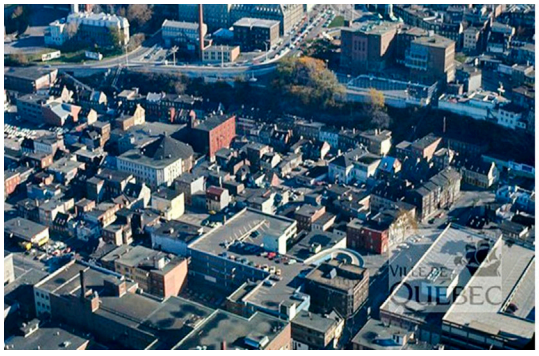




Figure 2.72 Aerial of Saint Roch in 1971, before the Dufferin-Montmorency Highway. Ville de Québec Archives, Fonds Ville de Québec 1833. Q-D1-11-N4027-N402768.

Figure 2.73 Aerial of Saint in 2023, the Dufferin-Montmorency Highway is pictured. Google Earth capture.

The largest project, Dufferin-Montmorency Highway began its construction in 1969. The highway was proposed to span from Old Quebec, crossing the St Charles River, connecting to the suburbs in the north. The route begins at the top of the Cape Diamond escarpment, towering over Saint-Roch. Construction of the elevated highway and its entry and exit ramp called for the demolition of eleven city blocks.[173] The initial expropriations to clear land for the highway, which commenced in the early 1970's, displaced an estimated 328 buildings, 260 families and 35 businesses.[174]

173 Pierre Champange, "L'autoroute Dufferin-Montmorency: Une solution au problème des passages à niveau", *Le Soleil*, April 16, 1971.

174 Jean-Claude Rivard, "Construction de l'autoroute La plus Dispendieuse," *Le Soleil*, September 27, 1969, 227 edition.

Mapping Chinatown and the areas of expropriation reveal Chinese businesses and residences that were explicitly demolished to make way for the Dufferin-Montmorency highway. The scope of demolition pushed into the area of rue St-Vallier est and rue du Pont where many Chinese families lived. Additionally, the highway cut through Saint-Roch, constricting Chinatown from the east. An additional urban renewal project would bring forth more demolition from the west.

Le Grand Place was a large commercial development proposal which began in the late 1960's.[175] The project proposed multiple large 30-storey commercial and residential towers, requiring the expropriation of hundreds of buildings.[176] Two phases of demolition took place to clear the site: the first phase occurred between 1969 and 1976 and the second between 1981 and 1989.[177] The demolitions displaced over a thousand people and closed over a hundred businesses.[178]

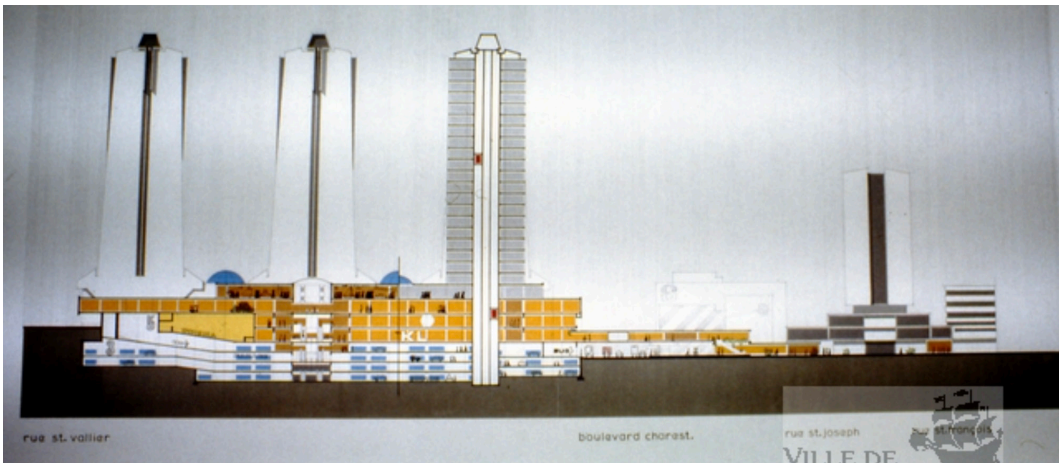


Figure 2.74 Section drawing of the Grand Place proposal from 1969. Ville de Québec Archives, Ville de Québec 1833, Q-D1-11-N4040-N404010

A Le Soleil article from 1973 describes the announced demolitions and its impact on the Chinese community:

> *...the citizens of Saint-Roch will learn "the official demolition of the houses in the Quebec City zone 2 of Area 10" … this will simply be confirmation of what almost everyone already knows - especially the Chinese, since 'the Chinese colony' is thus becoming a fact of history.* (translated from French by author)[179]

In a section titled "Colonie Chinoise" the status of the Chinese community and the *Centre Chinois de Québec* in the face of displacement is detailed.

> *Over the past 10 years, life for the Chinese in Quebec City has changed. This is mainly due to the displacement of this population, which, like others, is subject to expropriation laws. From Saint-Roch, they moved to the suburbs… all this militates in favor of maintaining the center. Here, the Chinese can meet, go about their religious duties and celebrate their feasts. To this day, various events are held at this center on rue Saint-Vallier.* (translated from French by author)[180]

175 Réjean Lemoine, "Québec — La Grande-Place : projet avorté des artisans de la Révolution tranquille," ***Inter : art actuel***, no. 62 (1995): 5–7.

176 Lemoine, "Quartier Saint-Roch, la renaissance du coeur urbain de Québec."

177 Lemoine, "Québec — La Grande-Place."

178 Lemoine, "Québec — La Grande-Place."

179 Monique Duval and Vianney Duchesne, "Québec exposera d'ici peu sa politique en matière de rénovation urbaine," *Le Soleil*, March 15, 1973, BAnQ numérique.

180 Duval and Duchesne, "Québec exposera d'ici peu sa politique en matière de rénovation urbaine."

A *Le Soleil* article from 1979 describes the proposal while mentioning Chinatown,

> … *Quebec City's former "Chinatown", located at the foot of the Côte d'Abraham, will be transformed into a commercial area*... (translated from French by author)[181]

The passage echoes the perception of Chinatown disappearing by the mid 1970's. However interviews with past Chinese residents who grew up in Quebec during the 1970's and 1980's suggests the Chinese community was still present. *Interviewee G* describes the 1970's as the decade they remember with the strongest Chinese presence.[182] Many residents regularly attended *Centre Chinois de Québec* during the 1980's.[183] [184] [185] Additionally they would still gather for Chinese New Year.[186] Some Chinese restaurants were still open in Saint-Roch such as Woo House Restaurant and Seto's Restaurant. Many restaurants located in other neighbourhoods remained open.





As the Chinatown was perceived to already be gone, the next phase of demolition area included the *Centre Chinois de Québec.* A *Le Soleil* newspaper article titled *The Chinese Insist that Their Center not be Expropriated* (translated from French by author) from May 10, 1988 reports the pushback from the Chinese community.

> *Association de bienfaisance chinoise de Québec has asked the Minister of Cultural Affairs to recognize the historic value of its center at 617, rue Saint-Vallier, and opposes the expropriation of the building by the City of Quebec for the "Grande place" project.*
>
> *Today, according to Mr. [Benoit] Woo, the building is one of the last remaining reminders of the arrival of the first Chinese in Quebec City. His brother, Napoléon Woo, estimates that there are currently some 300 Chinese families in Quebec City and the suburbs.* (translated from French by author)[187]

181 Denis Angers, "Consultation Tranquille Sur Le Zonage Dans Notre-Dame-de-La-Garde," *Le Soleil,* January 23, 1979, Cahier B edition, 3, BAnQ numérique.

182 Interviewee G, Interview by author, July 5, 2024.

183 Interviewee E, Interview by author, July 19, 2024.

184 Interviewee K, Interview by author, July 21, 2024.

185 Interviewee H, Interview by author, July 5, 2024.

186 Author, "Anonymous Survey"

Figure 2.75 (left) Advertisement from the *Centre Chinois de Québec* wishing a Happy Chinese New Year published in Le Soleil, January 25, 1982. Bibliothèque et Archives nationales du Québec.

Figure 2.76 (right) Photographs of Chinese New Year organized by the *Centre Chinois de Québec* in 1982. Photograph from the 1892 edition of the Chinese Directory.

187 Marcel Collard, "Les Chinois Tiennent à Ce Que Leur Centre Ne Soit Pas Exproprié," *Le Soleil*, May 10, 1988, Cahier B edition, 1, BAnQ numérique.

Later that month on May 31, 1988, *Le Soleil* reported that *Centre Chinois de Québec* will remain and not be acquired for Le Grande Place.[188]

After pushpack from citizen community organizations from Saint-Roch, Le Grand Place was never realized, halting in 1989.[189] Its site remained a large empty lot for 18 years.[190] Around 200 buildings were demolished and over 1000 residents were displaced.[191] While the centre was saved, Chinese restaurants and families were displaced. In the early 2000's an archeological dig at the Le Grand Place's site discovered a large circular stone which was discovered to be a grinding wheel for soybeans, buried in the debris of the old Canton Restaurant.[192] Today Le Grand Place's site consists of Parc Jean Paul-L'Allier built in 1993 and large institutional and housing buildings.

188 Marcel Collard, "Le Centre Chinois Restera," ***Le Soleil***, May 31, 1988, Cahier A edition, 3, BAnQ numérique.

189 Bourque François, "De La Grande Place Au Phare, Même Combat," *Le Soleil*, November 24, 2018, BAnQ numérique.

190 Laura Geerts, "Le cas du quartier Saint-Roch," *Éditions science et bien commun* (blog), April 20, 2018.

191 Lemoine, "Québec — La Grande-Place."

192 Peritz, "'Chinatown Is Gone, Gone to Heaven.'"



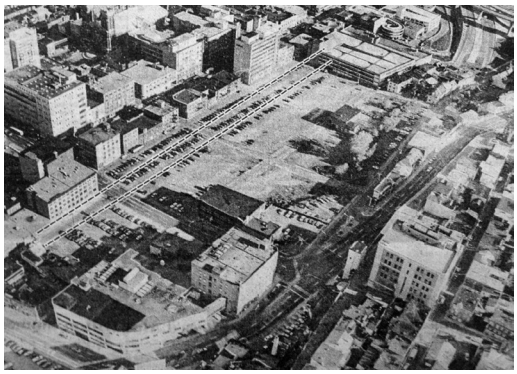


Figure 2.77 (left) Aerial photograph of Saint-Roch in 1960, before the demolitions for the Grande Place project. Photograph from Ville de Québec, La relance du quartier Saint-Roch à Québec Métamorphose d'un quartier report.



Figure 2.79 Rue St-Vallier est. Canton Restaurant once stood at the empty lot. The Dufferin-Montmorency Highway is seen through the street. Ville de Québec Archives, Fonds Gérard Donnelly. P059-N404323.



Figure 2.78 (right) Aerial photograph of Saint-Roch during the 1980's. Multiple city blocks have been demolished. Photograph from le Soleil.

Figure 2.80 Photograph of a Chinese grain mill. It was excavated during the early 2000's at the old site of Canton restaurant. Photograph from L'archéologie à Québec.


Mambo Restaurant
1955-1973
Woo's
1958-
Seto's Restaurant
Canton Restaurant
Min Sun Restaurant
Dragona
1961-19

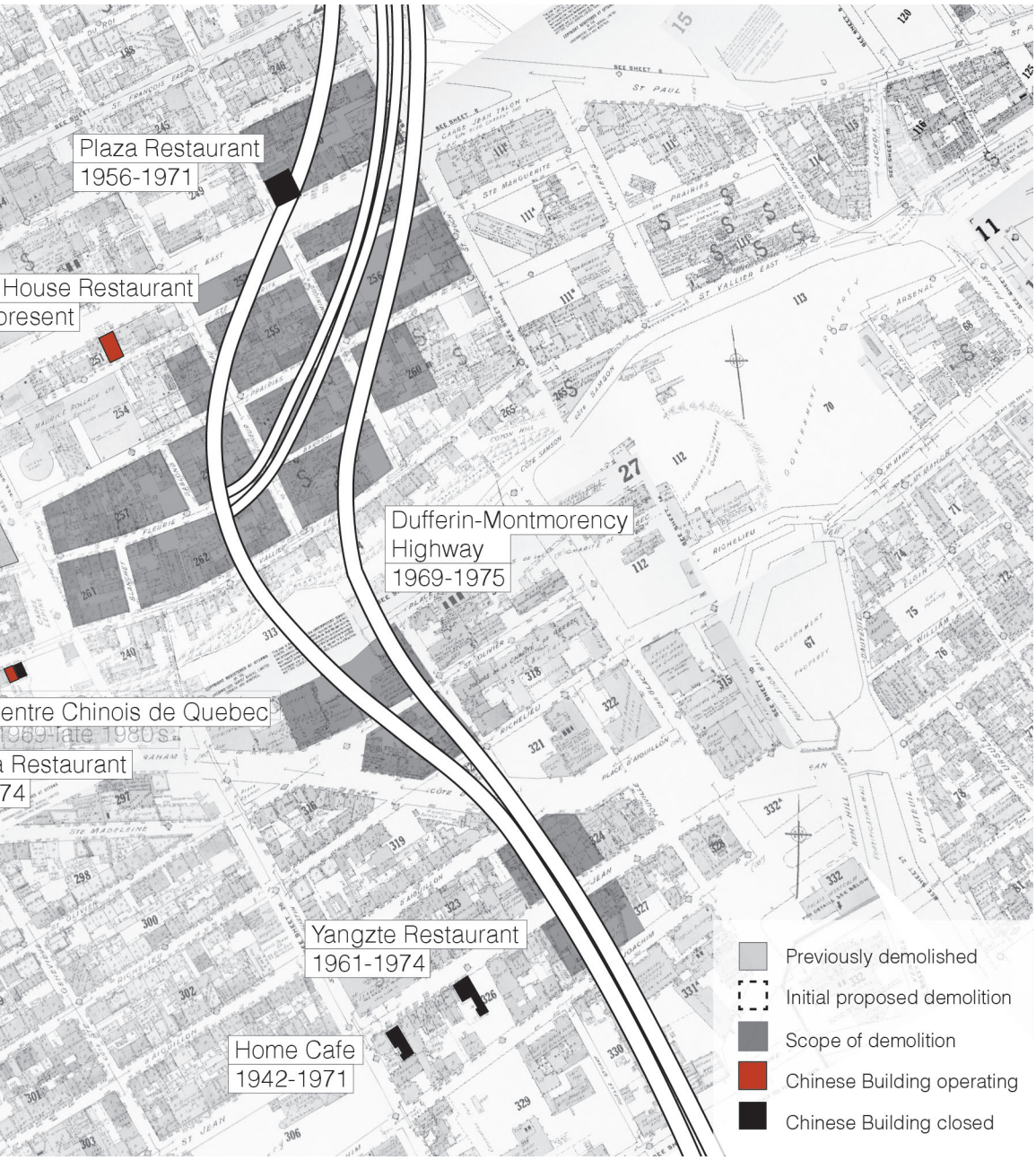


Figure 2.81 Map of Saint-Roch, displaying Chinatown landmarks and the impact from the Dufferin-Montmorency Highway.


Seto's Restaurant
1963-1999
Grande Place
1978-1988
Canton Resta
1968-1978
Chuan Hai Restaurant
1976-1978
Min Sun Restaurant
1963-1979
Woo's
1958-



Figure 2.82 Map of Saint-Roch, displaying Chinatown landmarks and the impact from the Grande Place project.

Chinese families chose to leave Saint-Roch, in favour of moving to the suburbs or to a predominantly English-speaking city such as Montreal or Toronto in search of better business opportunities.[193] Many Chinese immigrants moved to the suburbs of Saint Foy, Charlesbourg and L'Ancient Lorette during the 1970's as they began having children.[194] [195] [196] Subsequently, many Chinese restaurants began operation in the suburbs such as Sam Wong, Linnan Restaurant and Sam Lee.[197]

Within the survey, no participants indicated they had left due to the changing neighbourhood.[198] However, this may be due to the age range of the respondents. Common responses included leaving for post-secondary school during the 1980's and 1990's.[199] Responses also include parents moving to follow their children.[200] A past resident echoed this sentiment in Globe and Mail's article about Quebec City's Chinatown in 2006, "Today, the young ones grow up and leave, and the old ones follow. People my age, they all left Quebec City. It's bye-bye.".[201]

Many Chinese residents left Quebec City for English-speaking cities such as Montreal and Toronto.[202] Interviewees who grew up in Quebec City stated they mainly spoke English and attended English school.[203] [204] [205] Survey results show all but 2 respondents out of 14 indicated they moved from Quebec City to Montreal or Toronto.[206] Articles from *CBC News* and *Journal de Quebec* also cite the 1980 and 1995 Referendums as factors that led to Chinese families moving.[207] [208] *Interviewee I* also referenced the Referendums as a reason why they believed Chinese families left.[209] Additionally Bill 101 was enacted in 1977 which determined the everyday language of work, communication, and business to be French.[210] The bill required Chinese restaurants to have a French menu.[211] *Interviewee G* believed many families left due the French language being more prevalent and many Chinese individuals were not as proficient in French.[212]

193 Giroux, "Les Chinois de Québec: le travail toujours le travail."

194 Interviewee A, Interview by author, July 7, 2024.

195 Interviewee D, Interview by author, July 7, 2024.

196 Giroux, "Les Chinois de Québec: le travail toujours le travai.l"

197 Author, "Anonymous Survey"

198 Author, "Anonymous Survey"

199 Author, "Anonymous Survey"

200 Author, "Anonymous Survey"

201 Peritz, "'Chinatown Is Gone, Gone to Heaven.'"

202 Leader, "On This Lunar New Year, Wok N Roll Celebrates 61 Years in Quebec City's Saint-Roch."

203 Interviewee E, Interview by author, July 19, 2024.

204 Interviewee F, Interview by author, July 19, 2024.

205 Interviewee I, Interview by author, July 6, 2024.

206 Author, "Anonymous Survey"

207 Leader, "On This Lunar New Year, Wok N Roll Celebrates 61 Years in Quebec City's Saint-Roch."

Interviewee F, who left Quebec city in the 1990's, recalls witnessing the Chinese community slowly diminish. They remember less people attending the New Year celebrations yearly. As the number of attendees decreased, the celebrations became more intimate, consisting of family friends gathering at a restaurant rather than the large community gatherings. Similarly, they remember less families gathering to pay respects to their elders. They state few people were interested in maintaining the traditions and remember only one community member who made an effort to continue the traditions.[213]

The collection of experiences show Chinatown's disappearance consisted of a multitude of factors over the last decades of the twentieth century. The Dufferin-Montmorency Highway and Grande Place projects expropriated Chinese homes and businesses, physically and socially fragmenting Chinatown. Despite this, the Chinese community persisted and continued to meet in its associations and traditions.Its disappearance was also a product of a broader set of interrelated factors. The Chinese community's transition to other neighbourhoods and cities influenced by language barriers, and generational changes shaped the decline of Quebec City's Chinatown over the latter half of the twentieth century. The collective experiences of former residents reveal a neighborhood that was gradually reshaped and ultimately dispersed due to these overlapping challenges.

208 Jobin, "Saviez-vous que Québec a déjà eu un quartier chinois?"

209 Interviewee I, Interview by author, July 6, 2024.

210 "Bill 101 (Charter of the French Language)," The Canadian Encyclopedia

211 Hoe, "Chinese Community and Cultural Traditions in Quebec City."

212 Interviewee G, Interview by author, July 5, 2024.

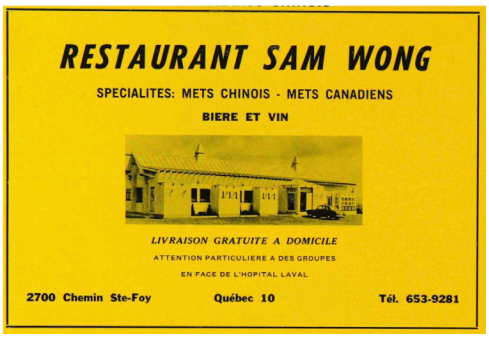
213 Interviewee F, Interview by author, July 19, 2024.



Figure 2.84 Sam Wong Restaurant advertisement from the 1963 edition of the Quebec City Classified Buyers Guide, Marcotte Directory. Bibliothèque et Archives nationales du Québec.

Figure 2.85 Hong Kong Restaurant advertisement from the 1965 edition of the Quebec City Classified Buyers Guide, Marcotte Directory. Bibliothèque et Archives nationales du Québec.

Figure 2.86 China Garden Restaurant advertisement from the 1965 edition of the Quebec City Classified Buyers Guide, Marcotte Directory. Bibliothèque et Archives nationales du Québec.







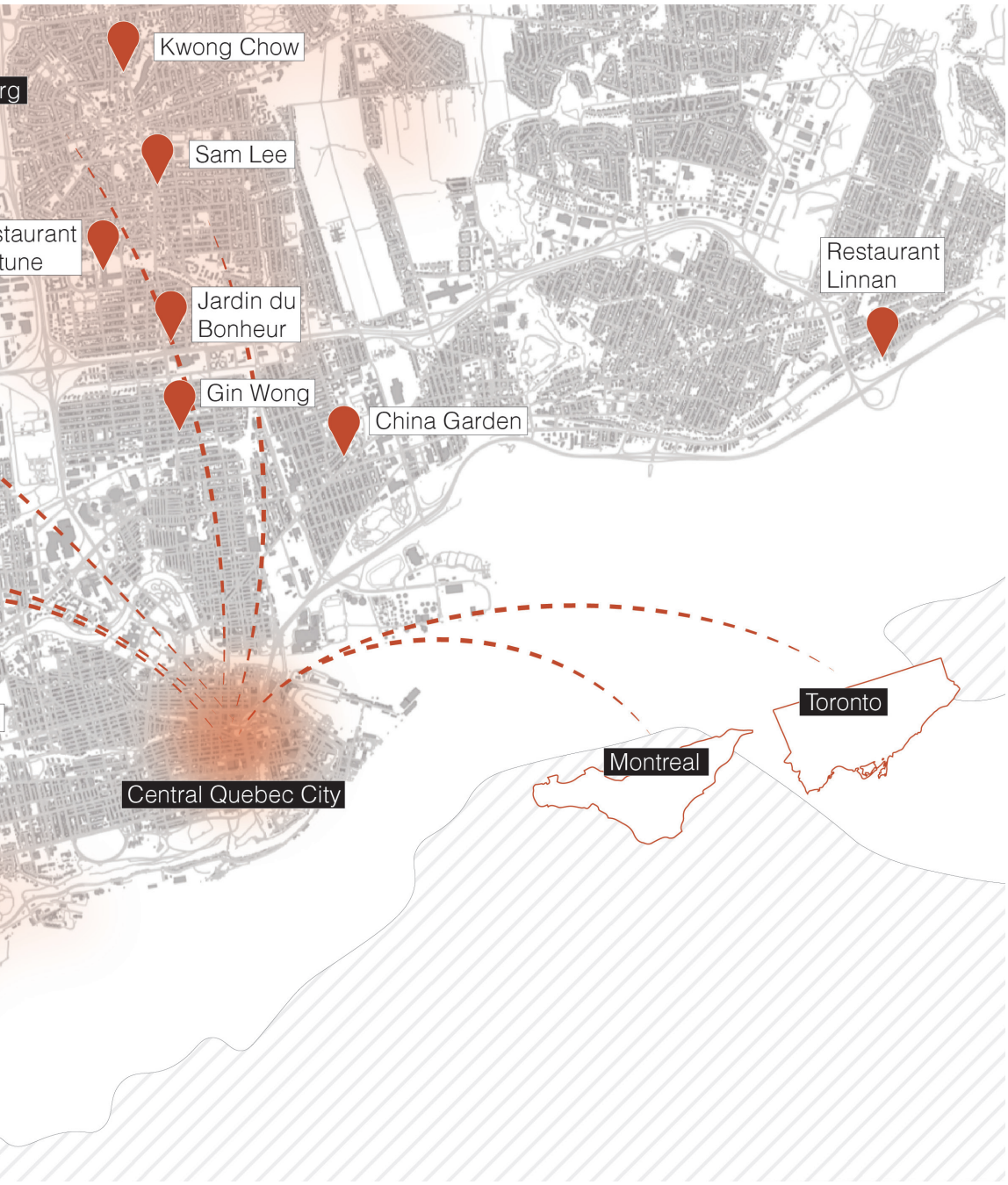


Figure 2.83 Map of Quebec City's Chinese population's movement out of Saint Roch and central Quebec City and the subsequant Chinese restaurants that arose. Some residents stayed within Quebec City and moved to the suburbs of Saint Foy, Charlesbourg and L'Ancient Lorette. Other residents moved to other English-speaking Canadian cities such as Montreal and Toronto.

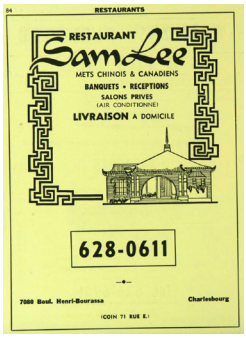


Figure 2.87 Sam Lee Restaurant advertisement from the 1975 edition of the Quebec City Classified Buyers Guide, Marcotte Directory. Bibliothèque et Archives nationales du Québec.



Figure 2.88 Jardin du Bonheur Restaurant advertisement. Le Soleil, April 2, 1965. Bibliothèque et Archives nationales du Québec.



Figure 2.89 Village Chinois Restaurant advertisement. Le Soleil, October 23, 1972. Bibliothèque et Archives nationales du Québec.

3 Stories from the Chinese Restaurant

3.1 Chinese Restaurants of Quebec City

The following chapter expands on an integral aspect of Chinatown and its Chinese community, its restaurants. Most of the Chinese population in Quebec City were involved in the restaurant business, evident through the experiences of interviewees, who have owned, worked or grown up in a Chinese restaurant.[214] Differing from the previous chapter's unveiling of Chinatown through existing literature, archival research and interviews, this chapter focuses on the more intimate scale of the restaurant and the personal memories and stories that frame the restaurant as a place of belonging.

214 Author, "Anonymous Survey"

During the 19th century, numerous types of Chinese restaurants existed in Quebec City with varying forms of ownership and cuisine served. The first types of Chinese restaurants were owned and operated by people of Chinese origin. The first occurance of a Chinese restaurant in Quebec City's media appears in *The Quebec Chronicle* daily newspaper in March 24, 1905. The restaurant *Wing Wah Lung Key* is advertised as a Chinese restaurant stating "Meals served at all hours at reasonable prices".[215] At this time, Chinese restaurants were already established in nearby cities with large Chinese populations such as Montreal and Toronto that established Chinatowns in the late 1800's.

215 Wing Wah Lung Kee, "Wing Wah Lung Kee Chinese Restaurant," *The Quebec Chronicle*, March 24, 1905.

Chinese cuisine was introduced to North America by way of fusion cuisine. As typical ingredients and seasonings used in Chinese cuisine were not available in North America thus, a fusion cuisine was formed where locally available ingredients were substituted.[216] This new type of cuisine also was often designed to appeal to the Western taste palettes in hopes of attracting business to the restaurants.[217] Anna Sui refers to this type of cuisine as "Chop Suey Cuisine".[218] New fusion dishes were created based on regional

216 Ann Hui, *Chop Suey Nation: The Legion Cafe and Other Stories from Canada's Chinese Restaurants* (Madeira Park, British Columbia: Douglas & McIntyre, 2019).

217 Hui, *Chop Suey Nation*.

ingredients and taste palettes.[219] Thus, North American Chinese cuisine differs between regions and cities.[220]

As more Chinese restaurants opened in Quebec City, restaurants began to alter recipes to suit Quebec City's taste and texture palette.[221] *Interviewee D* speaks about a famous Quebec City dish, macaroni fried noodles. It consists of macaroni pasta that are fried with soya sauce, sliced beef and vegetables. Its origins are unclear but it is rumoured to be invented as there were no noodles available so macaroni pasta was substituted. *Interviewee C* used to work at an egg roll production company in Quebec City and mentions there is a difference between Quebec City and Montreal egg rolls; Egg rolls from Montreal have their ends tucked and rolled and egg rolls from Quebec City remain untucked. *Interviewee H* explains the Chow Mein at their restaurant is made out of cabbage, it was typical in Quebec City during the 1960's.

Following the objective of creating Chinese fusion cuisine to appeal to Quebecois customers, restaurants also offered Canadian dishes in addition to Chinese dishes.[222] Many advertisements found in Quebec City newspapers promote the serving of "Mets Canadien et Chinois" translating to "Canadian and Chinese Food".





Figure 3.1 (left) Advertisement for Woo's House Restaurant. Le Soleil, May 28 1965. Bibliothèque et Archives nationales du Québec.

Figure 3.2 (right) Advertisement for Canton Restaurant. Le Soleil, July 19, 1969. Bibliothèque et Archives nationales du Québec.

A common type of Chinese restaurant was one owned and operated by a Chinese family. *Interviewees E, F, G, H* and *I* have all worked within their family Chinese restaurant. Other Chinese-owned restaurants had multiple co-owners forming a business partnership. *Interviewees A* and *D*, along with others, co-owned a restaurant. Chinese food began gaining popularity with Quebec City's population and the increase

219 Hui, *Chop Suey Nation.*

220 Hui, *Chop Suey Nation.*

221 Hoe, "Chinese Community and Cultural Traditions in Quebec City."

222 Leader, "On This Lunar New Year, Wok N Roll Celebrates 61 Years in Quebec City's Saint-Roch."

in demand led to additional types of chinese restaurants emerging. Quebecois restaurateurs began capitalizing on the success of Chinese cuisine. Quebecois restaurateurs added a Chinese food menu to their existing menu or opened new Chinese branded restaurants. Chinese cooks were hired to cook the Chinese menu and a Chinese cook managed the kitchen. *Interviewee D* worked for a number of Chinese restaurants owned by Quebecers before co-owning their own. *Interviewee A* recalled working as a cook in Montreal and being recruited by a Chinese kitchen manager from Quebec City. They accepted the job and on the same day travelled to Quebec City with the manager. Upon arriving, they were instructed to immediately begin working. After a year, the Chinese cooks banded together and bought the restaurant from the Quebecois owners.

223 Laurier Turgeon and Madeleine Pastinelli. "'Eat the World': Postcolonial Encounters in Quebec City's Ethnic Restaurants." *The Journal of American Folklore* 115, no. 456 (2002): 247–68.


"LE DRAGONA CHINOIS INC."

Il nous fait plaisir de vous présenter les propriétaires du nouveau restaurant "LE DRAGONA CHINOIS INC.", situé 587, rue St-Vallier Est. Ils apparaissent ici sur la photo avec quelques-uns de leurs invités, lors de la bénédiction de ce dit restaurant. Nous vous présentons dans l'ordre habituel, MM. Joseph Matte, échevin; l'abbé Ouellet de St-Roch; Roger Bouchard, co-propriétaire; Marcel Chevarie, Guy Lepage, co-propriétaire; Gérard Maisan, échevin; Lionel Fournier, co-propriétaire; Pierre-Paul Côté, notaire et André Fradet, assureur-vie professionnel, bien connu des hommes d'affaires et des professionnels. N'apparaissent pas sur la photo mais étaient présents, M. Ernest Roy, président de l'Association des Restaurateurs de la Province de Québec ainsi que M. Médéric Rabichaud, échevin de la Cité de Québec.

Figure 3.3 (left) Advertisement for Dragona Restaurant. Le Soleil, July 25 1963. Bibliothèque et Archives nationales du Québec.



Figure 3.4 (right) Advertisement for Shanghai Restaurant. Le Soleil, December 29, 1963. Bibliothèque et Archives nationales du Québec.

3.2 Cultural Exchange and Integration

Chinese restaurants played a vital role in the Chinese population's integration into Quebec City's social fabric. It is a space that facilitates interaction between Chinese and Quebecois cultures. This aspect of cultural exchange is prevalent in many ethnic restaurants.

> *Ethnic restaurants represent microspaces allowing for intercultural contact, deterritorialized places where diners can see and touch, even consume the culture of the other on home ground. Within the confines of such restaurants, we are able to observe how various groups interact and how the foreign becomes familiar.* [223]

Chinese restaurants were marketed towards and shaped to adapt to Quebecois clientele evident through the serving of fusion cuisine. Chinese families and individuals rarely ate at Chinese restaurants other than their own.[224] A menu from a Chinese restaurant prefixes their Chinese food menu with “For an Adventure in Delicious Savoury Food Try our Selected Chinese Dishes”.[225]

The physical structure of a typical Chinese restaurant mirrors this distinction between the Chinese and Quebecois. The front of the restaurant consisting of the dining space houses the local Quebecers. Many dining spaces are decorated with Chinese decor, such as murals, lanterns and the use of red.[226] The use of decor provides an immersive environment where Chinese food can be enjoyed by outsiders. Interviews with past Chinese cooks reveal waitresses were typically Quebecois.[227] [228] [229] In the kitchen, the cooks are Chinese and they rarely interact with the front of the restaurant as they are busy cooking.[230]

Despite the physical delineation of spaces, interaction and cultural exchange between the Chinese and Quebecois would occur within the restaurant. Stories from interviewees reveal instances where the delineation of spaces and cultures would blur, both physically and socially. The survey indicated, while 10% of respondents disagreed and 50% felt neutral, 40% of respondents agreed Chinese restaurants provided a space where they could connect with members of Quebec City’s non-Chinese community.[231]



224 Author, “Anonymous Survey”

225 “Famous Chinese Restaurants: Linnan Restaurant Menu,” Le Chinois.

226 Author, “Anonymous Survey”

227 Interviewee A, Interview by author, July 7, 2024.

228 Interviewee D, Interview by author, July 7, 2024.

229 Interviewee I, Interview by author, July 6, 2024.

230 Laurier and Pastinelli. “‘Eat the World’: Postcolonial Encounters in Quebec City’s Ethnic Restaurants”.

231 Author, “Anonymous Survey”

Figure 3.5 Survey responses to the statement “Chinese restaurants provided a space where you could connect with members of Quebec City’s non-Chinese community.”

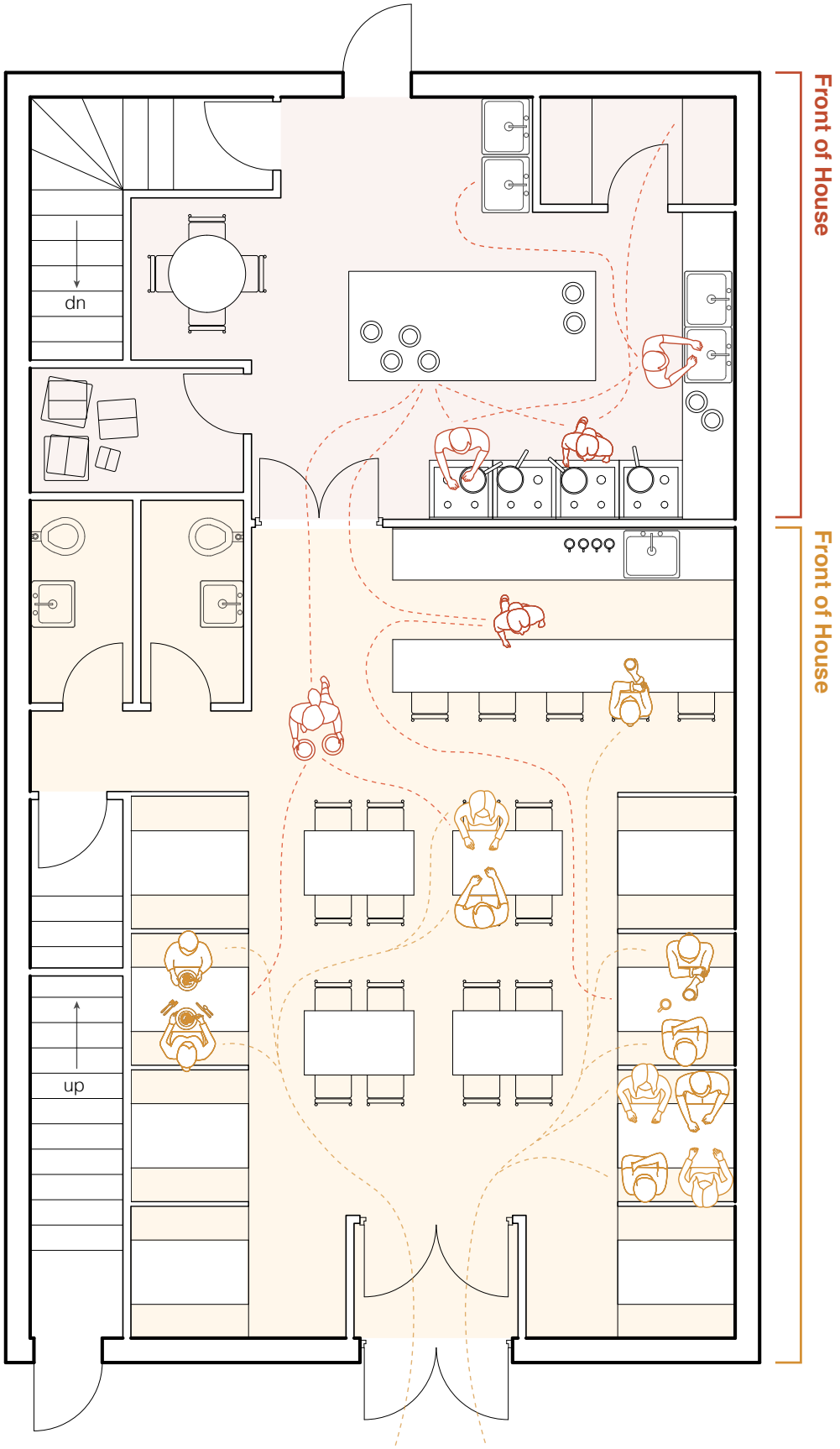


Figure 3.6 Diagram of a typical Quebec City Chinese restaurant layout. Front of house actions are mapped in yellow and back of house actions are mapped in red.

Quebecois customers experience Chinese culture through the food. Past workers from restaurants recall there being regulars who would frequent the restaurant for years.[232] [233] [234] Although the cuisine may be viewed as not authentically Chinese, it represents meaning to its consumers. *Interviewee H* tells a story of instances where esteemed Quebecois chefs visited their restaurant where they offered to cook more authentic Chinese food but the chefs insisted on the original recipes as it reminded them of the food they ate growing up.

Relationships would also form between the Quebecois waitresses and the Chinese owners or workers. *Interviewee A* stated the waitresses helped them and other Chinese cooks learn French.[235] *Interviewee I* explained the friendship that would develop between the waitresses and Chinese families, waitresses would attend family celebrations and years later, the funerals of family members.[236] In family restaurants, family members would work as waitresses and busboys and interact with customers. *Interviewee E* stated they were able to learn more French through these interactions.[237] A former resident shared a significant memory from a Chinese restaurant, “Different dialects were spoken and people were professional and kind”.[238]

Similarly these types of exchanges would occur in the kitchen. *Interviewee F* recalls a Quebecois young man who cooked Chinese food for their family’s restaurant.[239] *Interviewee D*, who worked at several Quebecois-owned restaurants with a Chinese menu, remembers instances where a Chinese cook would cook food for all the Chinese cooks during off-hours and the Quebecois cooks would ask to also have a portion.[240]

The Chinese restaurant would aid the Chinese population’s integration into Quebec City. Popular restaurants such as *Woo House Restaurant* become the cornerstone of the neighbourhood, popular amongst both Quebecois and Chinese communities.[241] The survey indicated 91.7% of respondents remembered and frequented the restaurant.[242]

Chinese restaurants have been crucial in integrating the Chinese community into Quebec City’s social fabric. These establishments acted as cultural bridges, facilitating relationships between the Chinese and Quebecois populations.

232 Interviewee A, Interview by author, July 7, 2024.

233 Interviewee E, Interview by author, July 19, 2024.

234 Interviewee H, Interview by author, July 5, 2024.

235 Interviewee A, Interview by author, July 7, 2024.

236 Interviewee I, Interview by author, July 6, 2024.

237 Interviewee E, Interview by author, July 19, 2024.

238 Author, “Anonymous Survey”

239 Interviewee F, Interview by author, July 19, 2024.

240 Interviewee D, Interview by author, July 7, 2024.

241 Leader, “On This Lunar New Year, Wok N Roll Celebrates 61 Years in Quebec City’s Saint-Roch.”

242 Author, “Anonymous Survey”

3.3 Stories to Redefine the Restaurant

3.3.1 Family Spaces

Despite the popularity of Chinese cuisine in Quebec City, the Chinese community still faced racial discrimination from Quebecois residents. It was difficult to rent restaurant and dwelling spaces from Quebecois landlords, thus Chinese families would use all their savings to purchase a building to live and work in.[243] [244] Typically located on a commercial street, the ground floor houses the restaurant and the family lives on the upper floors. Evident from address directories, Chinese families and individuals would live different units of the same building.

243 Interviewee I, Interview by author, July 6, 2024.

244 Giroux, "Les Chinois de Québec: le travail toujours le travail."



Figure 3.7 Diagram of a typical Chinese restaurant's building program. The restaurant is located on the ground floor and the family lives above the restaurant.

According to interviews with past residents whose families owned a Chinese restaurant, the typical family restaurant consisted of all family members working.[245] [246] [247] The father typically owned the restaurant and dealt with the business and financial aspects. He would be the primary cook within the kitchen with the mother occasionally helping. Their children would help out in the restaurant starting from a young age. Tasks included working as a cashier, dishwashing, waitering, bussing, and delivering.[248] [249] Enlisting help from their children allowed operating costs to be reduced. *Interviewee E* remembers helping out in the restaurant from as young as eight years old.

The Chinese owned restaurant provided a safe space for Chinese families to occupy and make their own. The restaurant served additional purposes in addition to its financial role. Although the families lived in apartments above the restaurant, the restaurant itself functioned as an additional domestic space, reflecting the family's influence and making it an integral part of their home life.

Former residents recall spending time in their families' restaurants during operating hours when they were young children.[250] [251] With no available childcare, parents often kept their children in the restaurant, where the kids would entertain themselves. *Interviewee I* remembers finding methods to entertain themselves within the restaurant, running through the space and playing with empty cardboard boxes in the storage area. Children would also occupy the restaurant to have bonding time with their parents. *Interviewee F* recalls rarely seeing their father as he would be working long hours, the only instances where they were able to spend time together was within the restaurant.[252] *Interviewee I* fondly recalls making tofu from scratch with their father for the restaurant and considers the act as a significant memory from their childhood.[253] Other significant memories shared by past residents include multiple mentions of growing up in the restaurant and helping their family provide a livelihood.[254]

Many families chose to eat their meals within the restaurant despite having a separate dining space within their dwellings. This arrangement allowed for more family time and was more convenient since parents were already in the kitchen preparing food for the restaurant. *Interviewee E* remembers being called down from their apartment on the

245 Interviewee E, Interview by author, July 19, 2024.

246 Interviewee F, Interview by author, July 19, 2024.

247 Interviewee I, Interview by author, July 6, 2024.

248 Interviewee E, Interview by author, July 19, 2024.

249 Interviewee F, Interview by author, July 19, 2024.

250 Interviewee F, Interview by author, July 19, 2024.

251 Interviewee I, Interview by author, July 6, 2024.

252 Interviewee F, Interview by author, July 19, 2024.

253 Interviewee I, Interview by author, July 6, 2024.

254 Author, "Anonymous Survey"

upper floors to join their family for dinner in the restaurant's kitchen, which had a dining area set up.[255] The family meals used the same ingredients from the restaurant but were prepared in a more traditional, authentic style, different from the fusion cuisine served to customers.[256] This practice of cooking separate, more authentic meals for the family reflects how they created their own familial space within the restaurant.

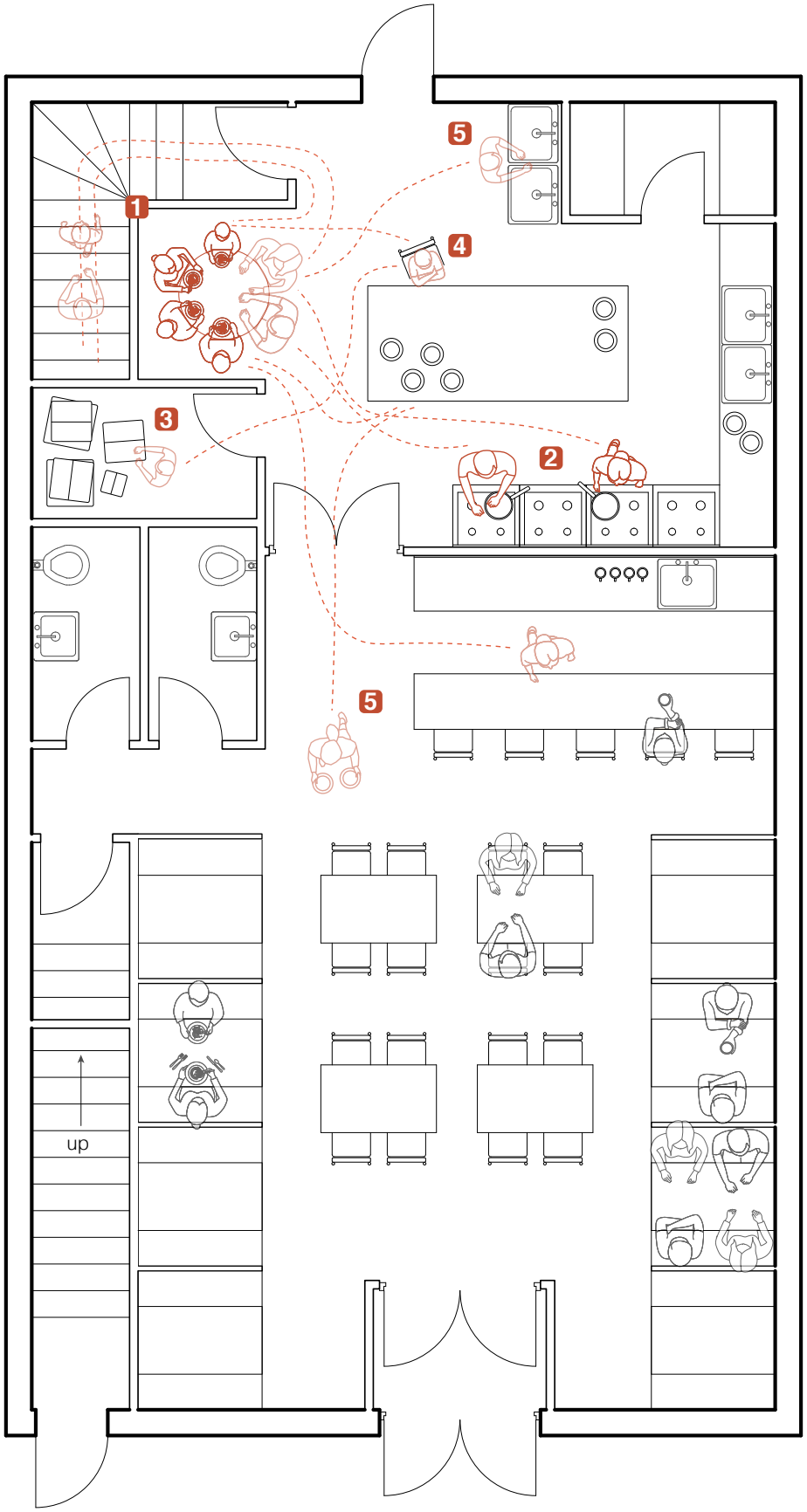
Another business model of Chinese owned restaurants consists of multiple business partners co-owning a restaurant. Similar to the family-owned restaurant, the family members of the co-owners would assist in the restaurant.[257] This arrangement facilitates the gathering of multiple Chinese families. A former resident whose parents co-owned a restaurant remembers going to the restaurant for Christmas to celebrate with the other co-owners' families.[258]

255 Interviewee E, Interview by author, July 19, 2024.

256 Interviewee E, Interview by author, July 19, 2024.

257 Interviewee D, Interview by author, July 7, 2024.

258 Author, "Anonymous Survey"



1 Walking down from the apartment to the kitchen

2 Parents cooking meals for the family and the restaurant

3 Child entertaining themselves with cardboard boxes

4 Child watching their parents cook and work

5 Family working at the restaurant

Figure 3.8 Illustration of a Chinese restaurant depicting how the Chinese family adapted the restaurant for family use.

3.3.2 Community Spaces

The Chinese community of Quebec City existed as a network of different Chinese families living and working in different neighbourhoods. Chinese-owned restaurants provided physical spaces for members to meet and socialize. The survey found all respondents indicated that it *was very likely* or *likely* to know the owners or staff when frequenting a Chinese restaurant.[259] Additionally, all respondents indicated they *strongly agreed* or *agreed* that Chinese restaurants provided a space where they could connect with other members of the Chinese community.[260]

259 Author, "Anonymous Survey"

260 Author, "Anonymous Survey"

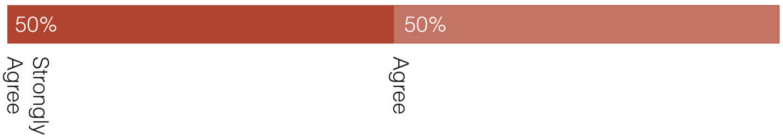


Figure 3.9 Survey responses to the statement "Chinese restaurants provided a space where you could connect with other members of Quebec City's Chinese community."

Many past residents associate families and individuals to the Chinese restaurant they owned or worked at.[261] [262] [263] As many Chinese-owned restaurants were open almost everyday of the year with long hours, for restaurant owners and workers, there was little free time outside of work to socialize.[264] Restaurant workers found time for socializing during working hours, transforming the restaurant into an informal social space. Interviews revealed multiple instances of individuals or families visiting other Chinese restaurants. During restaurant off-hours, between lunch and dinner, *Interviewee D* would visit their friends who were owners or cooks at nearby Chinese restaurants. They would socialize or play mahjong in the kitchen. On days-off, they would stop by multiple restaurants and buy a coffee while socializing with the owners and cooks.[265]

261 Interviewee D, Interview by author, July 7, 2024.

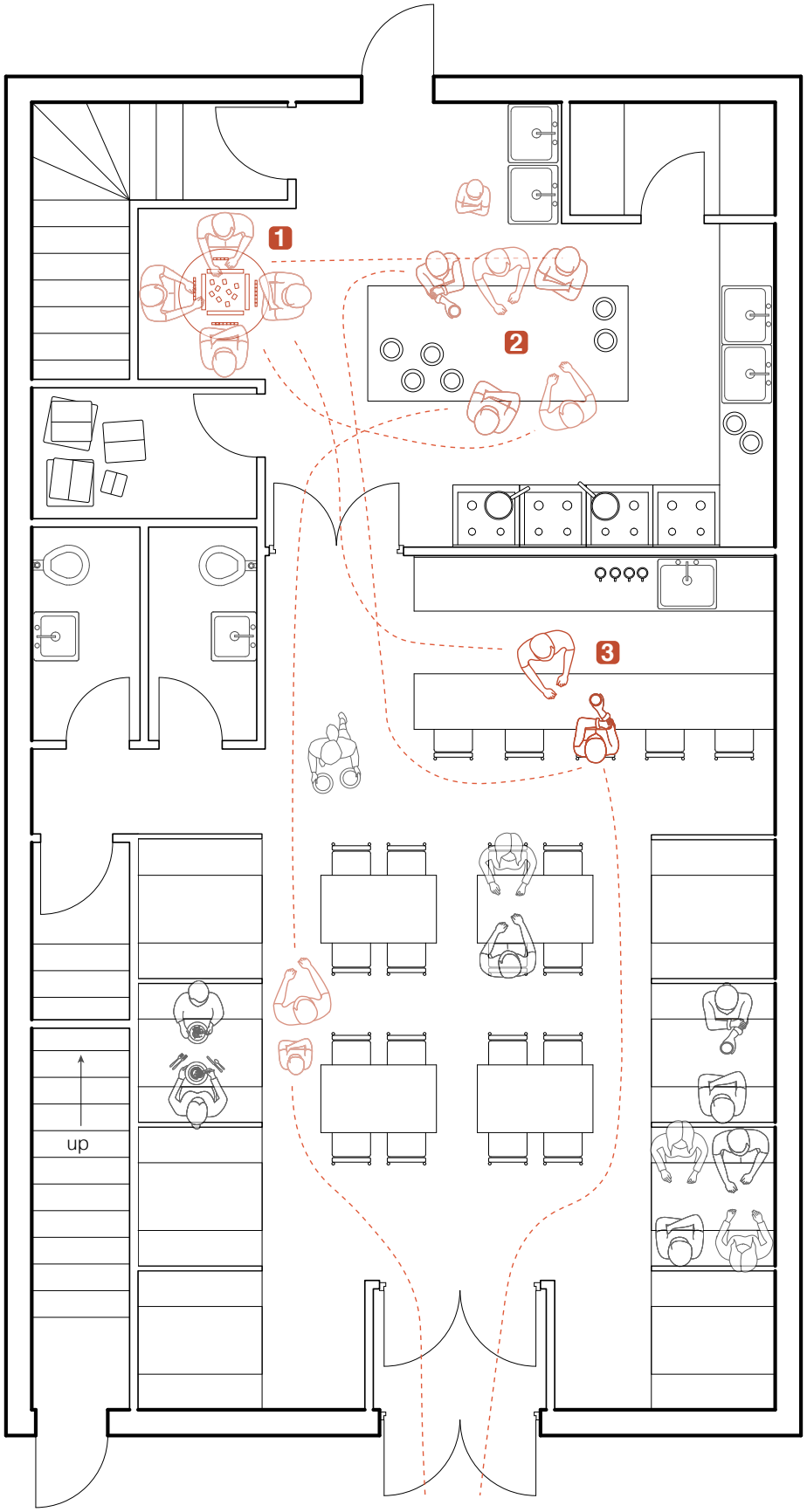
262 Interviewee G, Interview by author, July 5, 2024.

263 Interviewee I, Interview by author, July 6, 2024.

264 Interviewee D, Interview by author, July 7, 2024.

265 Interviewee D, Interview by author, July 7, 2024.

Additionally, members of the Chinese community who did not work in the restaurant industry would also stop by Chinese restaurants to visit their friends who were working. *Interviewee C* would stop by Chinese restaurants near their house, order a coffee and socialize with the Chinese workers. This act of visiting other restaurants would also be a family-wide event due to lack of childcare. *Interviewee F* remembers their family driving to multiple Chinese restaurants in a day and watching their parents interact with the various owners. Additionally, they remember their parents' friends stopping by to visit their family's restaurant. Chinese restaurants also provided a safe space for Chinese



1 Mahjong in the kitchen

2 Visiting the restaurant to socialize with friends

3 Visiting the restaurant to order a coffee and socialize

Figure 3.10 Illustration of a Chinese restaurant depicting how the Chinese community adapted the Chinese restaurant for socializing.

newcomers in Quebec City. *Interviewee D* recalls new Chinese residents visiting the Chinese restaurants they worked at in order to connect with fellow Chinese people and build friendships.

Chinese restaurants were also utilized for larger, organized gatherings. From the survey, 11 out of 14 respondents indicated they attend events and celebrations at a Chinese restaurant.[266] Many participants of the survey shared that their significant memory from a restaurant was attending various celebrations and events such as Christmas and Chinese New Year.[267] Additionally, wedding receptions were held at Chinese restaurants.[268] *Interviewee C* stated they attended multiple wedding receptions at Canton Restaurant, once located at 594 St-Vallier E. Chinese couples would get married at the *Centre Chinois de Québec* and Canton Restaurant was located across the street.





Figure 3.11 (left) Photograph of author's family member working in a Chinese restaurant during the 1960's.

Figure 3.12 (right) Photograph of author's family member's Wedding Reception at Canton Restaurant during the 1960's.

Chinese members formed their own cultural space within the restaurant through the production of authentic Chinese food. Participants of the survey stated they rarely ate at Chinese restaurants in Quebec City as the food was inauthentic.[269] The instances where Chinese people would eat at other Chinese restaurants were to give support to their friends.[270] When *Interviewee C* would dine at Chinese-owned restaurants, the owner would cook and serve dishes described to be "more authentic". In the kitchen, during the off-hours after lunch and late after dinner, a Chinese cook would often cook an authentic meal for the Chinese staff to share.[271] [272]

266 Author, "Anonymous Survey"

267 Author, "Anonymous Survey"

268 Author, "Anonymous Survey"

269 Author, "Anonymous Survey"

270 Interviewee C, Interview by author, July 7, 2024.

271 Interviewee D, Interview by author, July 7, 2024.

272 Interviewee A, Interview by author, July 7, 2024.

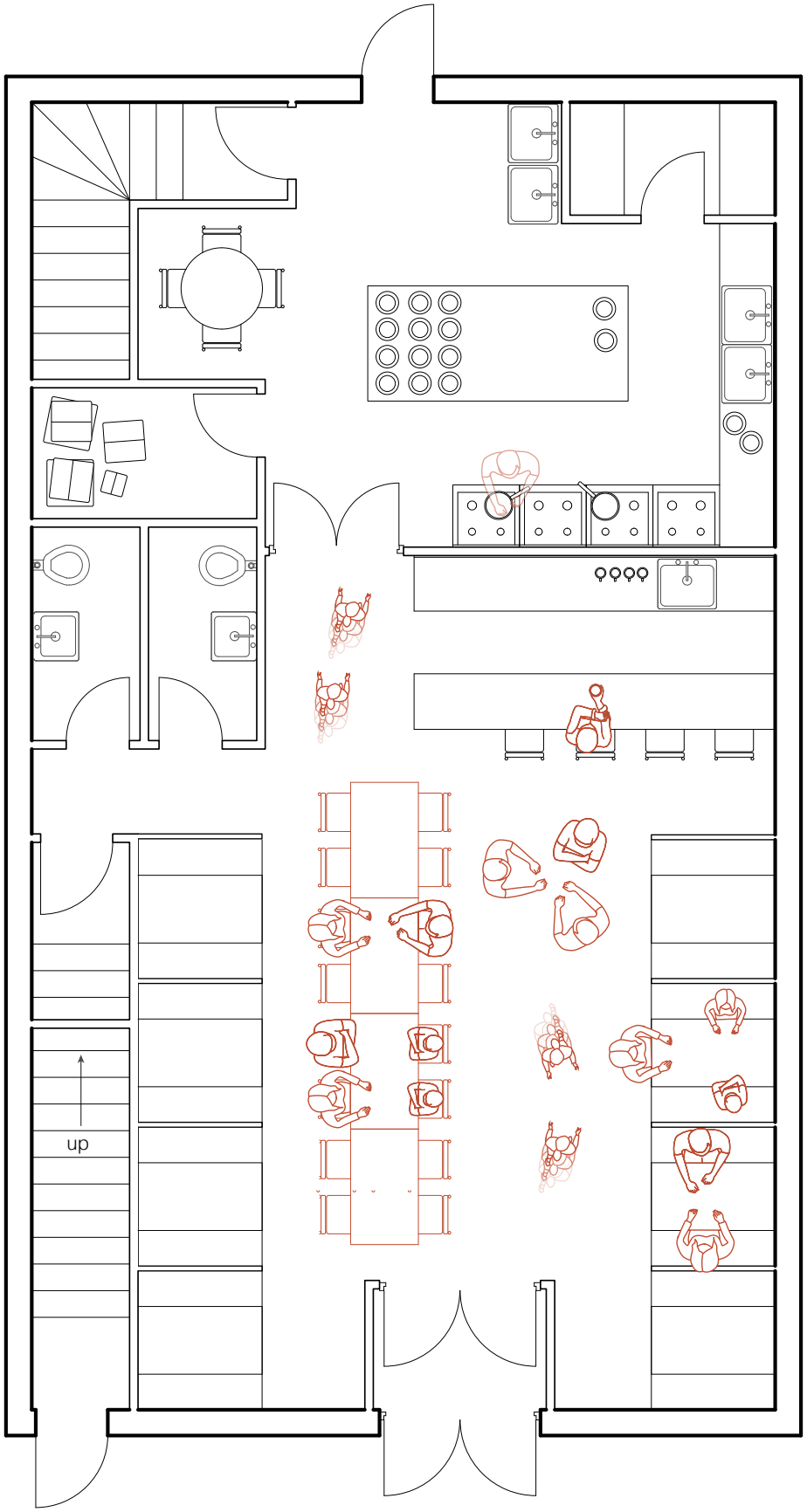


Figure 3.13 Illustration of a Chinese restaurant depicting how the Chinese community adapted the Chinese restaurant for events and celebrations

3.4 Aesthetics that Shape Identities

The Chinese restaurant is an overtly ethnic space. It is a space where Chinese people work and a type of Chinese food is produced. For most Chinese restaurants, there is also a physical expression of Chinese ethnicity through its design. Chinese restaurants in Quebec City utilized design elements that were both genuine to China and originated from Canada and the USA. According to past residents, typical design elements included the colour red, gold and black, Chinese lanterns, Chinese calligraphy, dragons, tigers, lions, nature motifs and painted murals.[273]

273 Author, "Anonymous Survey"

Chinese restaurants in Canada and Quebec City utilized various design elements and motifs that evoke feelings of being in a Chinese environment. They are often representations that prioritize visual stereotypical over authentic cultural elements. Artist and curator Karen Tam describes a Chinese restaurant as "a metaphor for an imaginary China, imagined by the West and as a place recreated by the Chinese in the West".[274]

274 Mu Li, "Chinese Restaurants' Interior Decor as Ethnographic Objects in Newfoundland," *Western Folklore* 75, no. 1 (2016): 33–75.



Figure 3.14 Photograph of a postcard of Woo's House Restaurant's interior dining space. The walls feature nature motifs, Chinese-inspired lanterns light the room. Photograph from owners.

The survey revealed respondents both *agreed* or *strongly agreed* that Chinese decor was utilized to make patrons feel that they are receiving an authentic Chinese cuisine experience.[275] An advertisement from the opening of Woo House Restaurant states:

> ORIENTAL ATMOSPHERE: From your first visit to Woo's House restaurant, you will be charmed by the oriental atmosphere and ambiance in which you will feel transported. All of the decorative patterns have been specially designed to create this effect.[276]

Despite embodying stereotypes of China, this type of decor plays a role in affirming ethnic identity within the Chinese diasporic community. A dividing topic within the survey was the perspectives towards typical Chinese decor. When asked their opinions on the following statement "Chinese decor is stereotypical and does not represent Chinese culture", 30% of respondents agreed with the statement, 50% felt neutral, 10% disagreed and 10% strongly disagreed.



For those who were born in Quebec City, the decor used in restaurants is a reflection of their cultural identity. The types of decor used in Quebec City's Chinese restaurants is a product of their environment, living in the West. Many Chinese-Canadians spent their formative years in a Chinese restaurant. As a result, the familiar elements of this decor can become an integral part of Chinese-Canadian identity, offering a reminder of their ethnic backgrounds within their lived reality in Canada.

For immigrants who moved away from home, restaurant decor provides a way for them to express their ethnic identities. By incorporating familiar characters and design motifs, these restaurants create a comforting space that reminds them of home and their cultural identities. *Interviewee H* recalls when they travelled to China for the first time, they noticed the restaurants there had a similar environment as the restaurant they grew up in, which had been decorated by their grandmother.

275 Author, "Anonymous Survey"

276 Opening Annoucement for Woo's House Restaurant. Le Soleil, March 1, 1958. Bibliothèque et Archives nationales du Québec.

Figure 3.15 Survey responses to the statement "Chinese decor is stereotypical and does not represent Chinese culture."

From the survey, 80% of respondents *strongly agreed* or *agreed* that seeing Chinese decor makes them feel connected with their Chinese culture, while 20% felt neutral.[277] This indicates that for many, the decor and aesthetics of a Chinese restaurant play a significant role in fostering a sense of cultural belonging. The use of design elements helps create an environment that reinforces cultural identity and provides a connection to their heritage.

277 Author, "Anonymous Survey"



Figure 3.16 Survey responses to the statement "Seeing Chinese decor makes me feel connected to my Chinese culture."

3.5 A Place of Belonging

Chinese restaurants serve as a vital place to the Chinese community in Quebec City, profoundly influencing their financial, social, and family lives. These establishments served as crucial sources of livelihood, vital for the financial survival of many individuals and families. Often, people spent significant portions of their lives working long hours in or around these restaurants, becoming deeply integrated into their daily lives. Beyond their economic role, Chinese restaurants functioned as cultural exchange hubs, fostering relationships between the Chinese and Quebecois populations that extended beyond the restaurant's walls. Open for long hours, these restaurants became neighborhood social hubs for both the Chinese community and the larger local community. They also served as venues for informal and formal social gatherings and events. Ultimately, Chinese restaurants were deeply ingrained in the experiences of the Chinese community in Quebec City, playing a key role in shaping their cultural identity and reinforcing their sense of belonging.

4 Knowledge Sharing: Stewarding Community History

4.1 Living History and Events

Upon unveiling Chinese history and presence, this thesis strives to share and contribute to its on-going narrative. Some past Chinese residents are unaware of aspects of the Chinese community that only occurred one generation ago. Evident through the shared stories, Quebec City's Chinese history is still living within the collective memories of its past community despite being forgotten within Quebec City's. There remains a rich history waiting to be shared with both the current and past population of Quebec City. This form of history is dynamic and evolving, consisting of multiple voices and experiences across generations. By integrating personal and communal recollections, collective memory provides a more nuanced understanding of Quebec City's lost Chinatown.

The sharing and thus preservation of these narratives is essential to safeguarding and stewarding the history of Quebec City's Chinese community for future generations. This includes documenting the ongoing narratives while actively engaging with and promoting its history. Both safeguarding and stewardship are crucial for maintaining the vitality of living history. They ensure that while physical aspects of heritage may change or disappear, the cultural significance and communal memories continue to be acknowledged and valued.[278] This thesis proposes a method of community history stewardship that honours the living nature of Quebec City's Chinese history, ensuring that it continues to be recognized and built upon: a history sharing event.

278 "What Is Intangible Cultural Heritage?," UNESCO.

Rather than freezing Chinatown's history in time, an event can be a method of preserving living history by actively engaging participants in the history and stories of the past. Through live storytelling and collaborative sharing methods, events offer a dynamic way to engage with history firsthand, rather than observation that can occur within

museums. Events provide a means to bridge the past to the present by engaging the current community and recognizing that history and memory are continually shaped by those who engage with them. This approach allows history to evolve, develop, and even contradict itself, ultimately contributing to a richer, more comprehensive understanding of the past. In doing so, such events play a crucial role in keeping history present within our collective memory.

4.2 Case Studies

The following section assesses case study precedents for history sharing events. The precedents address heritage utilizing storytelling and other collaborative sharing methods. They seek to remember physical places with the context of the people who inhabited it. This section is a case study analysis comparing their methods and effectiveness. The insights and challenges identified will shape the thesis' event design.

4.2.1 Dragon Centre Stories

Dragon Centre Stories is a community heritage & storytelling project.[279] Its aim is to document, share and celebrate the history of the Dragon Centre mall through stories contributed by the community.[280] The mall was a major cultural hub for the Chinese-Canadian community.[281] During its heyday in the 1990s, the mall served as a meeting place.[282]



Figure 4.1 The Dragon Centre on Glen Watford Drive, 1991. Photograph by Heidi Arra, ©Multicultural History Society of Ontario, a2013003E-1-2_01.tif.

279 N/A, "Dragon Centre Stories," https://dragoncentrestories.ca/

280 N/A, "Dragon Centre Stories."

281 Alexis Cohen, "Dragon Centre Stories: Perspectives on Multi-Cultural Retail and Suburban Cultural Heritage," *ERA Architects* (blog), November 15, 2022.

282 N/A, "Dragon Centre Stories."

Dragon Centre is a mall located in Scarborough, Canada. Built in 1984, It is North America's first indoor Chinese-focused shopping centre.[283] Its developers, originally from Hong Kong, adapted an old roller-skating rink into a mall serving Scarborough's growing Canadian population.[284] Dragon Centre was a retail centre That provided Chinese goods which originally could only be purchased in Toronto's downtown Chinatown.[285]

Following news of the mall's redevelopment, Dragon Centre Stories held a commemoration and story-sharing event at the mall organized by a group of collaborators.[286] Over a hundred people attended to remember, honour, and process the pending loss of Dragon Centre and its role in Scarborough's history.[287] Activities at the event included sharing the history of the mall, interactive boards to share memories and a storytelling circle. Following the event, stories are also collected and displayed on their website. The shared stories include special memories, activities, or events that took place at the mall and document what daily life was like at the mall.[288]





This neighborhood mall cannot be fully appreciated without involving its community of users, understanding what it means to them, and listening to their personal stories. Many elderly attendees of the event initially did not view Dragon Centre as heritage despite knowing and being a part of its history. It is common for marginalized communities to be excluded from viewing their experiences and stories as significant and part of history.[289] This approach offers a new perspective on historic preservation, instead of focusing on preserving the physical aspects of a place. This event platforms unheard voices and honours the diverse and intangible memories that individuals hold about a place.[290]

283 N/A, "Dragon Centre Stories."

284 Cohen, "Dragon Centre Stories."

285 Cohen, "Dragon Centre Stories."

286 Cohen, "Dragon Centre Stories."

287 Cohen, "Dragon Centre Stories."

288 N/A, "Stories : Dragon Centre Stories."

Figure 4.2 Collaborative poster board from the event, participants shared their memories from around the mall through post-it notes. Photograph from ERA Architects.

Figure 4.3 Photograph of the event, attendees share stories at the story sharing circle. Photograph from ERA Architects.

289

290 Jane Law, "Tracing the History of Dragon Centre," Medium, November 11, 2019.

4.2.2 Gold Mountain Restaurants

Gold Mountain Restaurants (2002-2017) is a series of art installations recreating typical Chinese-Canadian cafés and restaurants between the 1930's and 1980's by Karen Tam.[291] Tam expresses that Chinese restaurants are sites where ideas of ethnicity are constructed to outsiders.[292] Deconstructing and reconstructing restaurant interiors allows her to analyze what signifies "Chinessness" to the West.[293]





Her process of creating restaurant interiors is tied to the towns that they are based within.[294] Western conceptions of Chinese culture and its influenced aesthetics differ between regions. In her installation *No MSG at Friendship Diner* (2006) she creates a restaurant space based on 1950's to 1970's Brandon, Manitoba.[295] Interviews with past Chinese restaurant owners from Brandon informed the physicality of the space.[296] Furniture, equipment and decor were both found and fabricated with help from local businesses and residents from Brandon.[297] The space also hosted events, referencing how small-town Chinese-owned institutions served as a gathering place for the entire community.[298] Events and activities included Chinese Movie Night, Chinese games and crafts, karaoke and community dinners.[299]

The installation series has created an archive of aesthetics that reflect Western perceptions of Chinese culture.[300] The installations frame restaurant interior and decor as significant cultural artifacts, reflecting historic perceptions and stereotypes of Chinese culture. Each installation reflects how Chinese restaurants were conceptualized and utilized by its respective city or town. It invites current populations to engage with their city's or town's previously undocumented Chinese histories.

291 Karen Tam, "Gold Mountain Restaurant (2002-2017)."

292 Li, "Chinese Restaurants' Interior Decor as Ethnographic Objects in Newfoundland."

293 Li, "Chinese Restaurants' Interior Decor as Ethnographic Objects in Newfoundland."

Figure 4.4 Orientally Yours (2007), installed at Southern Alberta Art Gallery in Lethbridge, AB. Photograph from Karen Tam from her online portfolio.

Figure 4.5 On Rock Garden (2008), installed at AKA Gallery in Saskatoon, SK. Photograph from Karen Tam from her online portfolio.

294 Christopher Dewolf, "Chop Suey Canada: Karen Tam Is Turning Chinese Restaurants Into Art," Zolima City Magazine, October 3, 2019.

295 Tam, "Gold Mountain Restaurant (2002-2017)."

296 Tam, "Gold Mountain Restaurant (2002-2017)."

297 Tam, "Gold Mountain Restaurant (2002-2017)."

298 Dewolf, "Chop Suey Canada: Karen Tam Is Turning Chinese Restaurants Into Art."

299 Tam, "Gold Mountain Restaurant (2002-2017)."

300 Dewolf, "Chop Suey Canada: Karen Tam Is Turning Chinese Restaurants Into Art."



Figure 4.6 No MSG At Friendship Dinner (Nor Cats) (2006), installed at the Art Gallery of Southwestern Manitoba in Brandon, MB. Attendees are dining together as part of a community dinner. Photograph from Karen Tam from her online portfolio.



Figure 4.7 No MSG At Friendship Dinner (Nor Cats) (2006), installed at the Art Gallery of Southwestern Manitoba in Brandon, MB. Attendees gather for Chinese arts and crafts. Photograph from Karen Tam from her online portfolio.

4.2.3 Conclusion

The case studies demonstrate methods for preserving and sharing living histories through community engagement and redefining what is considered heritage and history. Both examples highlight the value of using storytelling and collaborative methods to bridge the past with the present. *Dragon Centre Stories* is effective in safeguarding and stewarding living history through active community engagement of its users and inclusive storytelling. *Gold Mountain Restaurants* captures the living history of small-town Chinese-Canadians, including the experiences and outsider perceptions, represented through design. Though a limitation of the project is it does not fully capture personal or communal narratives.

5 Memory Dinner Party

5.1 Event Brief

The findings of the thesis' research culminates into the design of a proposed history sharing event. The event will act as a means of safeguarding community history by unveiling and celebrating Quebec City's lost Chinatown. It aims to bring history to life, reintroducing it into Quebec City's collective memory.

The objectives of the event are twofold. The first objective is to disseminate the findings of the research, through an exhibition. The exhibition consists of drawings and artifacts that document Quebec City's lost Chinatown. The exhibition will chronicle Chinatown from the 1950's to its disappearance in the 1990's, incorporating archival materials and stories from the interviewees. The exhibition will serve as a prompt for the second objective of the event, which is to bring people together to remember Quebec City's Chinese presence in the city. It aims to engage both the current and past populations of Quebec City, including members of its Chinese community. The event will facilitate a space for the act of sharing memories and stories, contributing to the ongoing effort of documenting and stewarding Chinese history.

This method of history preservation references the role of events in holding together the Chinese community. *Interviewee F* was unaware there was a Chinatown when they lived in Quebec City but still felt part of a Chinese community, referencing the numerous events and celebrations they attended.[301] Uncovered through the interviews, the Chinese community hosted various informal and formal gatherings. Events and gatherings played a crucial role in sustaining and strengthening the Chinese community by providing a space for shared experiences and traditions. These occasions offered Chinese individuals to connect with another, reinforcing a sense of belonging.

301 Interviewee F, Interview by author, July 19, 2024.

5.2 Event Design Proposal

The event is a collaboration with the owners of *Wok n Roll Restaurant* and planned to potentially occur in the Fall of 2024. As of current, *Wok n Roll Restaurant* is temporarily closed due to renovations and the event will take place in the restaurant and aid in its reopening. The event aims to attract the past Chinese community, the current population of Quebec City and *Wok n Roll's* customers from throughout its years of operation. The following proposal is the first design iteration of the event.

5.2.1 Wok n Roll

The event is proposed to take place at *Wok n Roll Restaurant*, located at 761 boul Charest E in Saint-Roch. Originally opened in 1958 and named *Woo's House Restaurant*, the restaurant has been operated by three generations of a family.[302]

302 Rodrigues, "The 'Wok n Roll', the last vestige of Quebec's Chinatown."





Figure 5.1 Exterior of Wok n Roll Restaurant, located at 761 Boul Charest E. Photograph taken by author, May 2024.

Figure 5.2 Signage of Wok n Roll Restaurant, Dufferin-Montmorency Highway is pictured in the background. Photograph taken by author, July 2024.

Outlined in section *1.1 Current Chinese Presence in Quebec City*, it is the only remaining restaurant from Chinatown and one of the only remaining physical aspects of Chinatown. The restaurant has witnessed the onslaught of urban renewal projects and its impact on the neighbourhood and Chinatown.[303] During its period of operation the restaurant served as the site for community gatherings, with its original owner being

303 Rodrigues, "The 'Wok n Roll', the last vestige of Quebec's Chinatown."

known as a leader within the Chinese community.[304] Throughout the thesis *Woo's House Restaurant* has been referenced as an important landmark of the Chinese community. Within the survey, from a list of 32 restaurants, 11 out of 12 respondents indicated that they remembered and frequented *Woo's House Restaurant.*

The restaurant consists of a main dining area, mezzanine dining area, "bar salon" alcove and kitchen. *Interviewee K* remembers attending events organized by the owners in the mezzanine area. Over its decades of operation, the restaurant has undergone multiple renovations, altering its interior design to cater to the trends of each decade. Its building was originally designed and built for *Woo's House Restaurant* in 1958. Numerous elements within the restaurant remain from its original design. Based on the original architectural drawings of the restaurant, the layout of the restaurant remains the same. Decorative elements like the painted murals, light-up bar signage, terrazzo floors, mezzanine railing and the rounded ceiling moulding are part of its original design.

304 Leader, "On This Lunar New Year, Wok N Roll Celebrates 61 Years in Quebec City's Saint-Roch."



Figure 5.3 (top left) Painted mural inspired by Chinese landscape paintings, the mural is framed with a wood bamboo trim. Photograph taken by author, July 2024.



Figure 5.4 (top right) Light-up signage installed above the bar, stating "W-H BAR". Photograph taken by author, July 2024.



Figure 5.5 (bottom left) Round ceiling mouldings are painted red and black. The mezzanine railing is pictured in the top right. Photograph taken by author, July 2024.



Figure 5.6 (bottom right) Painted mural inspired by Chinese landscape paintings, the mural is framed with a wood bamboo trim. Photograph taken by author, July 2024.

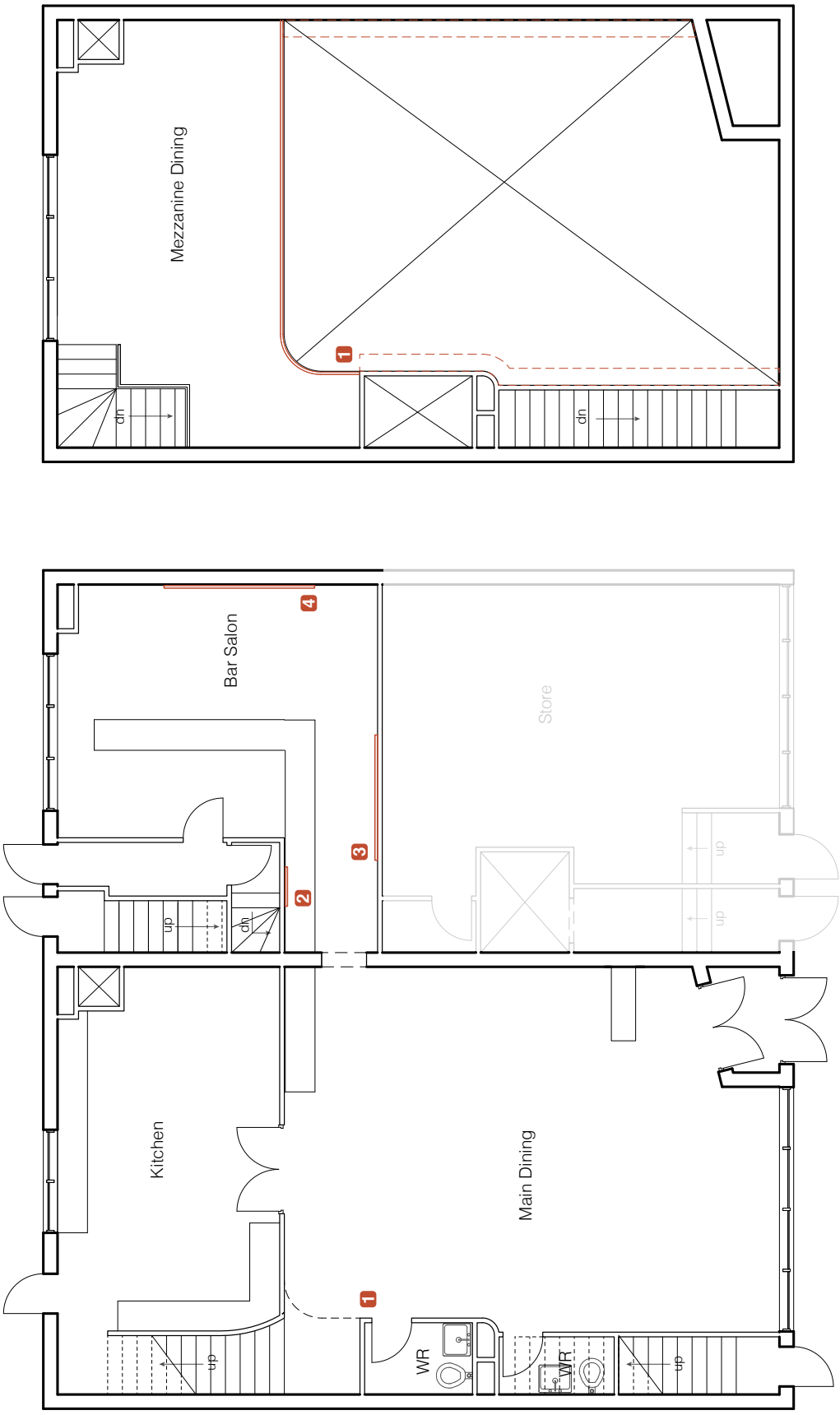


Figure 5.7 Plan of *Wok n Roll Restaurant,* there are two levels within the restaurant. The original design features are mapped and labeled in red.

5.2.2 Unveiling Chinatown

The event will feature an exhibition of interactive displays and artifacts that will convey the findings of Quebec City's Chinatown. The exhibition will be primarily located within the "bar salon" where many original design aspects of the restaurant remain. These original design elements will be featured in the exhibition. Through a four-part curational framework, attendees will move through the scales of Chinatown, starting at an urban scale and zooming into the daily lives of its community members. The displays will be interactive, following the themes of unveiling and sharing. The visual design of displays will respond to its environment within the restaurant by referencing common Chinese restaurant decor such as Chinese calligraphy posters and calendars.

The exhibition consists of the following sections:

1 Chronology of Chinatown

2 Chinese Associations of Quebec City

3 Redefining the Restaurant

4 Memories of Chinatown

The first two sections will feature interactive displays consisting of layers of vellum[305] where participants flip through its layers to discover forgotten Chinese history. The physical design will reference Chinese calandar books.

305 The Site Magazine, The Reading Room, July 4, 2024.

The following two sections will invite attendees to contribute their own experiences in regards to place. Attendees can write a message on a tag[306] sharing a memory, story or lived experience and spacially map it by pinning it on the respective plan. The visual design of the tag references Chinese red envelopes and decorative tags.

306 Karen Tam, Arbre à souhaits, 2021.

The exhibition will also feature physical artifacts and ephemera, organized throughout the exhibit based on the relational sections.





Figure 6.8 (left) Chinese calendar book from 2024. These were commonly hung in Quebec City Chinese restaurants. Its design often features red, gold, Chinese calligraphy and animal motifs. Photograph taken by author, September 2024.

Figure 6.9 (right) *Arbre à souhaits (2021)* installation by Karen Tam. Decorative tags with messages wishing Montreal's Chinatown prosperity and good fortune are hung from a tree. Photograph from Karen Tam's online portfolio.

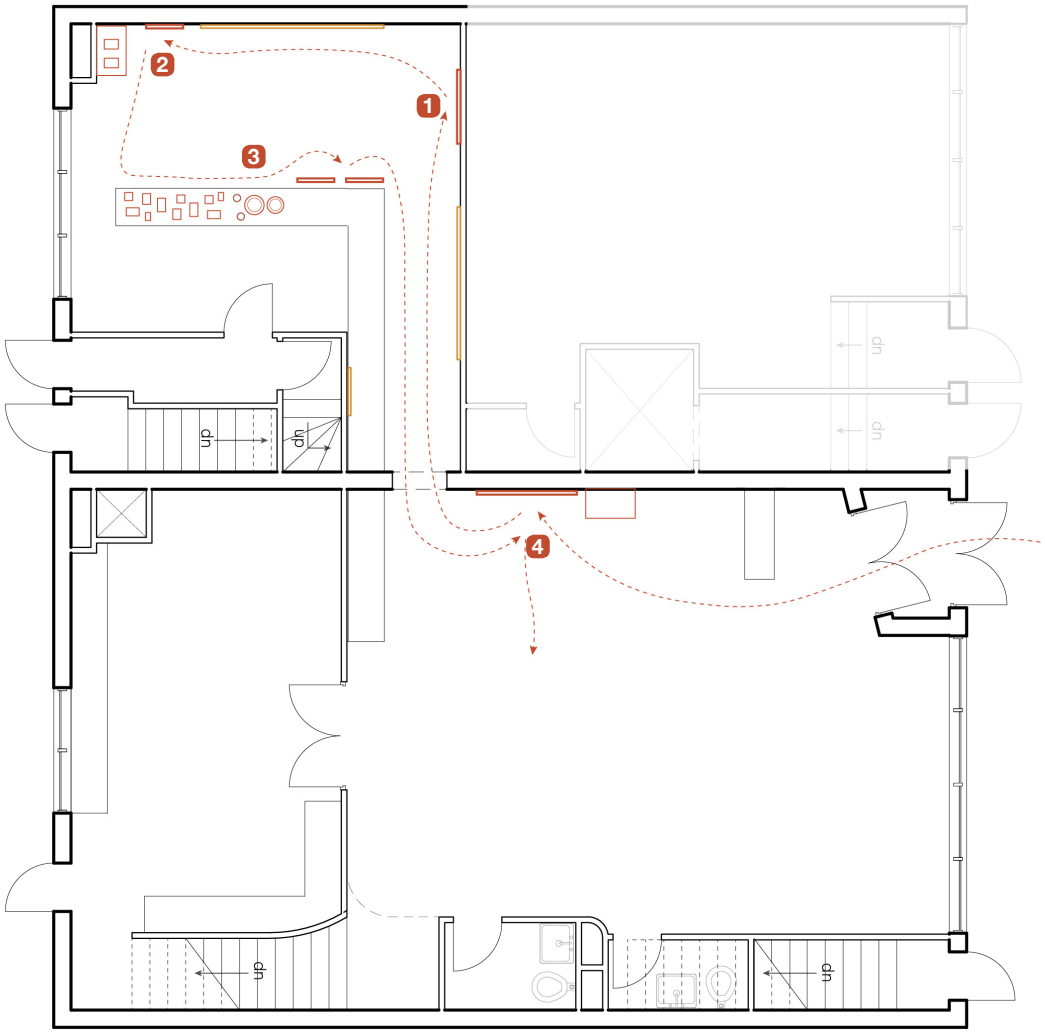


Figure 6.10 Diagram displaying the curational layout and circulation of the exhibition. New exhibition elements are mapped in red, original design elements that are featured in the exhibition are mapped in yellow.

1 Chronology of Chinatown

Attendees will first explore a series of overlayed maps of Chinatown on an urban scale to discover its location and landmarks. The maps will outline its chronology beginning from the current day, revealing its physical landmarks such as restaurants and community focused buildings, moving backwards in time by decade. The overlayed maps will visualize how Chinese businesses and residences and thus, its inhabitants have disappeared over time due to physical factors like urban renewal projects and social factors such as language laws. The final maps will reveal a city that once had a strong Chinese presence. The maps will span from the 1950's to current day with a descriptive text for each decade. The display will be accompanied by photographs of restaurants and street views which will be called out and numbered in the drawings.

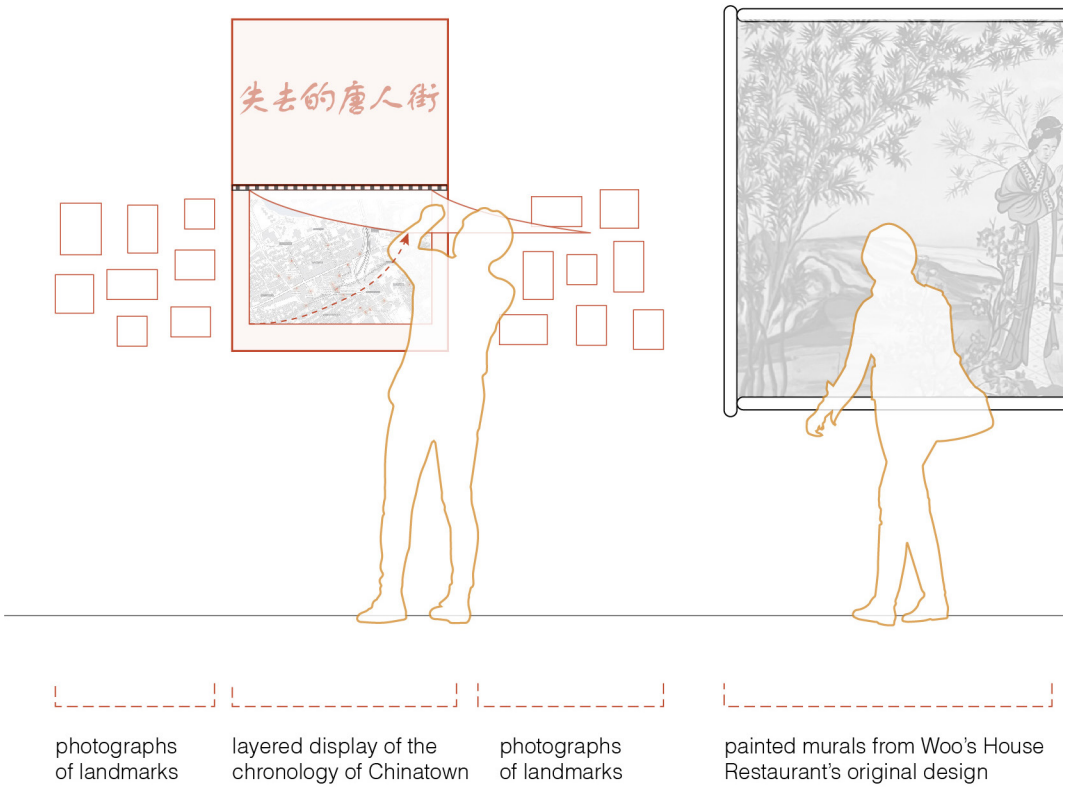


Figure 6.11 Diagrammatic elevation of the *Chronology of Chinatown* display and its interactive elements.

2 Chinese Associations of Quebec City

The building located on 617 rue St-Vallier est has been a vital gathering place for the Chinese community since its purchase in 1944 by Chinese restaurateurs. This display consists of a series of facade elevations of the building moving backwards in time, showcasing its multiple functions and uses for the Chinese community. Each drawing will be accompanied by text describing the dealings, activities and events occuring in the building. The captured time periods include:

current day	a residential building with no connections to the Chinese community
early 2000's	the ground floor is vacant and Chinese residents live on the upper floors
1970's - 1990's	the building is the headquarters for the *Centre Chinois de Quebec*
1940's - 1960's	the building is the headquarters for the *Chinese National Association League*, *Canton Chop Suey House* operates on the ground floor

The display will be accompanied by copies of the 1976 and 1982 editions of the Chinese Directory, originally published by the *Centre Chinois de Quebec*

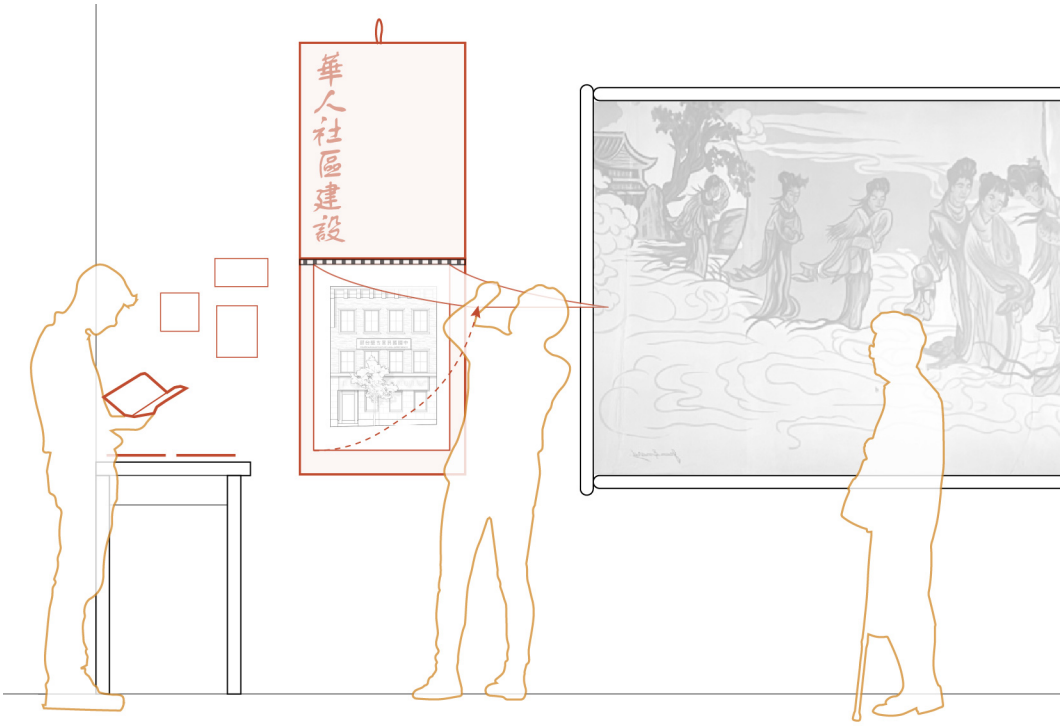


Figure 6.12 Diagrammatic elevation of the *Chinese Associations of Quebec City* display and its interactive elements.

3 Redefining the Restaurant

The Chinese community utilized the restaurant as an economic, familial and social space, creating a space of belonging. The exhibit will be located at the bar table and features plan drawings of *Wok n Roll Restaurant* and a speculative Chinese restaurant. The display will prompt event attendees to share their experiences attending, working or growing up in both *Wok n Roll* and other Chinese restaurants. Attendees can spacially map their experiences by adding a pin with a written note to the display. At the end of the event, the Wok n Roll display will contain memories from its past customers and community, documenting its living history. The speculative display will reveal the plethora of different experiences and stories from the restaurant, framing it as a multi-facated space.

The bar table will display printed copies of newpaper advertisements from various Chinese restuarants in Quebec City. Physical artifacts from such restaurants, shared by *Wok n Roll* and past community members, will also be displayed.

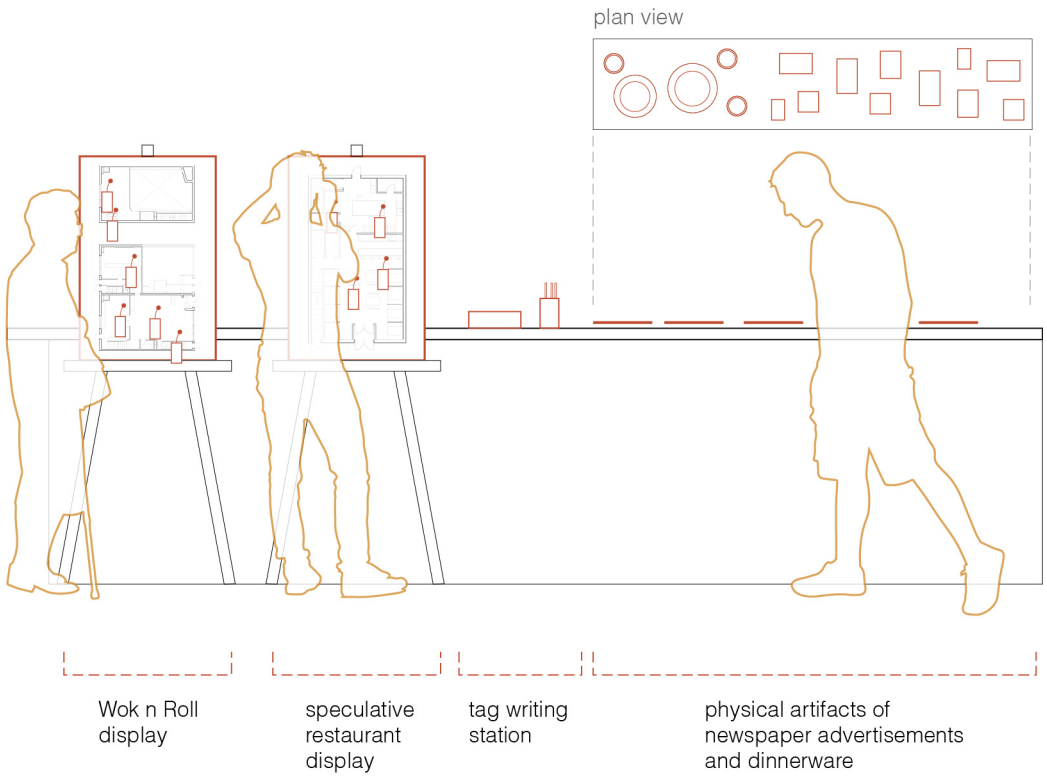


Figure 6.13 Diagrammatic elevation of the *Redefining the Restaurant* display and its interactive elements.

The physical artifacts include:

Menus from *Woo's House Restaurant*

Dinnerware and placemat from *Woo's House Restaurant*

Dinnerware and placemat from *Ming Wong Restaurant*

An ashtray from Sam Wong Restaurant

Promotional matchbooks from various Quebec City Chinese restaurants



Figure 6.14 Photographs of promotional matchbooks from Shanghai Restaurant, Woo's House Restaurant, Linnan Restaurant and Ming Wong Restaurant. Photograph taken by author, September 2024.

4 Memories of Chinatown

The exhibition will conclude with a large comprehensive drawing that maps Chinese presence in Quebec City, including businesses, residences and traditions. The display is located outside the bar salon, prompting interactions before and after the exhibition. Like the previous display, attendees can spacially map their experiences and contribute to the ongoing narrative of Quebec City's Chinese history. Attendees can both read and share memories.

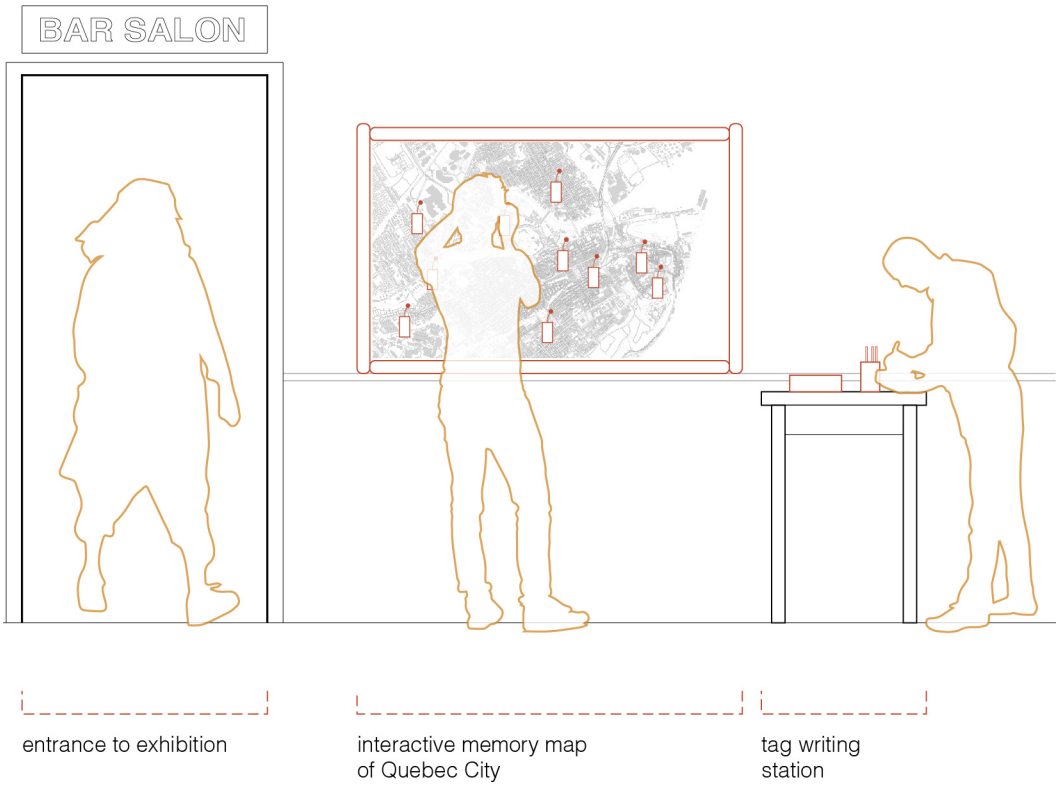


Figure 6.12 Diagrammatic elevation of the *Memories of Chinatown* display and its interactive elements.

5.2.3 Storytelling

In addition to the memory display, the event will facilitate the sharing of memories through a storytelling circle.[307] As the family of *Wok n Roll* and *Woo's House* have lived in Quebec City for three generations, they carry with them a deep and rich history in their memories. The storytelling circle will be open to any attendee who wishes to share a story including past Chinese residents or other residents who have eaten at or worked within Quebec City's Chinatown. This act of storytelling will preserve personal and communal histories, foster a sense of connection between communities, and ensure that these valuable experiences are passed down to future generations.

307 "Story Circles Toolkit" (Oregon State University, August 2020).

5.2.4 Dinner

As the event takes place at a restaurant, dinner and its act of gathering will further connect its participants. The shared experience of a meal often evokes memories tied to food, reminding individuals of moments with family and friends. In the context of Quebec City's Chinese history, there are many dishes that are distinct to Quebec City. The dinner will include such foods, a tangible element of Quebec City's Chinese history. The owners of *Wok n Roll* mention their current menu is mainly unchanged from its original menu in 1958 and its recipes are still the same. Original dishes from Quebec City include fried macaroni noodles, chop suey consisting of cabbage with a lot of sauce and egg rolls, also made with cabbage. Food becomes a bridge to the past, preserving cultural heritage through the simple act of gathering to share a meal.

5.3 Conclusion

The proposed event represents a culmination of the thesis research, offering a method of safeguarding and celebrating Quebec City's lost Chinatown. By unveiling and showcasing the rich history of Chinatown through exhibition, storytelling and food, the event aims to embed this cultural history within Quebec City's collective memory. With its objectives of presenting research findings and fostering community connection, the event will bring together past and present residents, including members of the Chinese community, to reflect on and honor their shared history.

The outlined proposed event is the first iteration of the event programming and design. The intention of the proposal is to be a starting discussion of the event. The next steps include working with the owners of *Wok n Roll* to understand how the event can better serve their and the larger community' goals. Thus, iterating a co-design that is value-aligned with both the owners' and the thesis' objectives, which are outlined in the thesis' conclusion.

6 Conclusion

Upon conclusion of the thesis, it is apparent that despite its small size, Quebec City's Chinatown and its community holds a vast wealth of experiences and memories. Established in the early twentieth century, the Chinese community has continually evolved and integrated into Quebec City's urban and social landscape for over a century, redefining what the term "Chinatown" represents.

Initially settling along rue St-Vallier in Saint-Roch, the Chinese community developed businesses such as laundries and restaurants, as well as community associations. While this area could be defined as "Chinatown", this thesis argues that Chinatown represents more than just a physical location, it encompasses the broader community and its experiences, spanning multiple neighbourhoods across Quebec City.

Despite the popular belief that Chinatown has completely vanished, this thesis proposes that though Chinatown is lost, it remains in the experiences and memories of its former members. The thesis presents Quebec City's Chinese history as living, one that should be safeguarded and stewarded. The objectives of this thesis are to honour this history's form as living, by including multiple voices and perspectives. It aims to ensure that Quebec City's Chinese history is remembered and integrated into our collective memory, allowing the history to continue evolving and be recognized by future generations. The design of a history sharing event is a proposal for how such living community history can be preserved and promoted.

Similarly, the interviews conducted for this thesis has helped reintroduce Quebec City's Chinese history to the memories of its former community members, bringing it back into their collective consciousness. Listening to the interviewees reminisce and tell stories of their past experiences has been a highlight of the thesis. Through the discussions within the interviews, it is apparent that Quebec City's community was very tight-knit. Interviewees would often mention other interviewees without prompt and their stories revealed many shared experiences. They remembered Chinese restaurants

due to recalling the family that owned it. During interviews that included the interviewee and my family members, I witnessed their comfortable connection and their excited reminiscing despite them not speaking to each other for nearly thirty years. This genuine engagement highlighted the enduring bonds within the community. During the interviews I was able to meet new people who were open to sharing their experiences, despite not knowing me just because they knew of my family years ago. The process of recruiting potential participants for the study prompted past members to reach out and reconnect with old friends.

While growing up, though I was aware both sides of my Chinese family were from Quebec City, I rarely thought about what my families' experiences were like and how intertwined they were. Upon completing this thesis, I have become fascinated to learn about my family history. I hope this thesis' the research on Quebec City's Chinese history, along with the proposed history sharing event, will serve as a valuable resource for others and for future generations.

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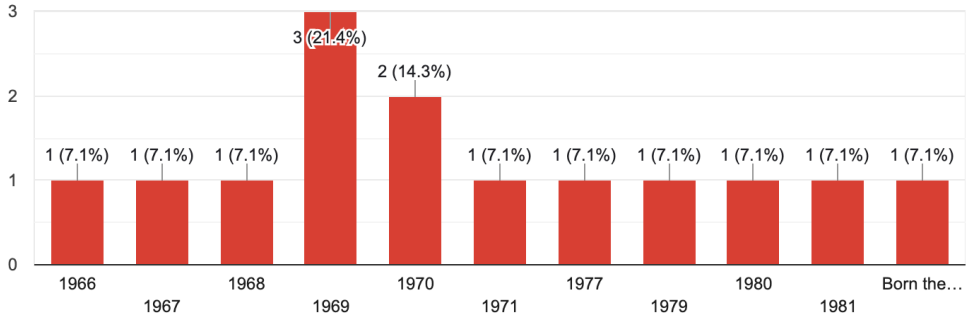
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Appendix

Anonymous Survey

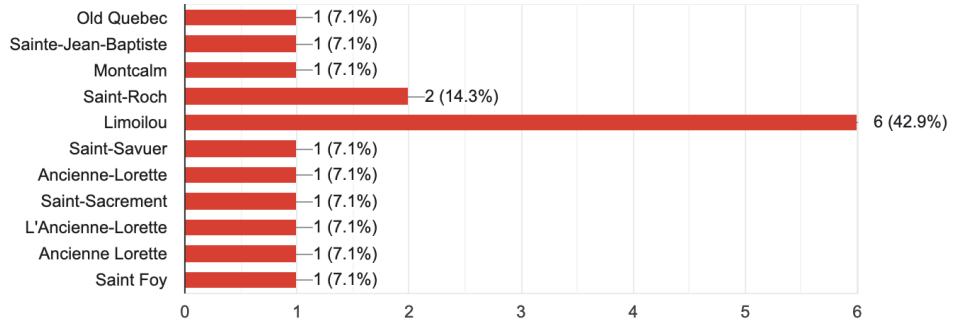
At what year did you start living in Quebec City?
您從哪一年開始住在魁北克市?

14 responses



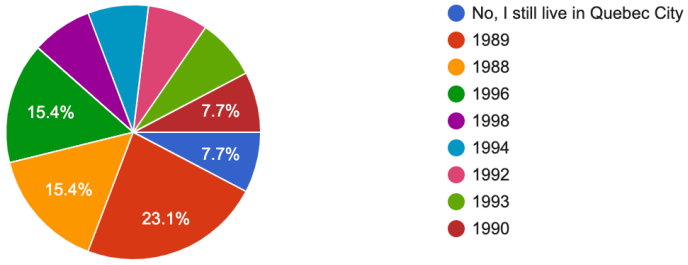
What neighbourhood(s) in Quebec City did you live in?
您住在魁北克市的哪個社區? （請選擇所有合適項）

14 responses



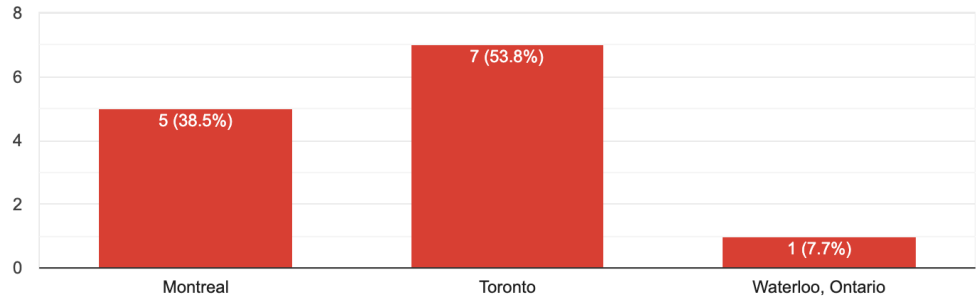
Did you move away from Quebec City? If so, what year did you leave?
您已搬離魁北克市了嗎? 如果是這樣，您是哪一年離開的?

13 responses



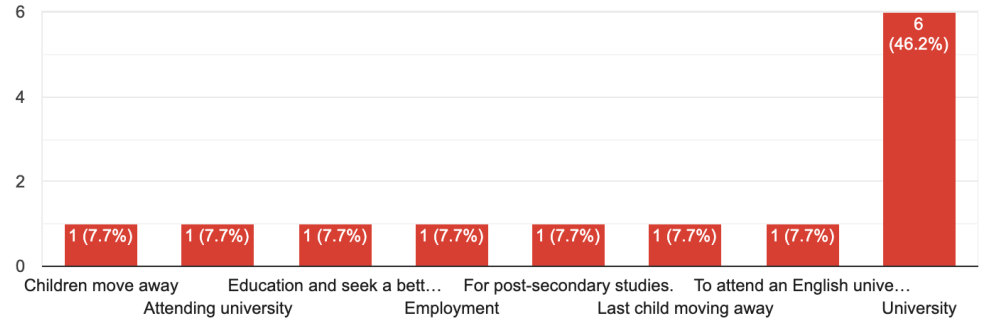
If you moved away from Quebec City, where did you move?
如果您已搬離魁北克市，您搬到了哪裡?

13 responses



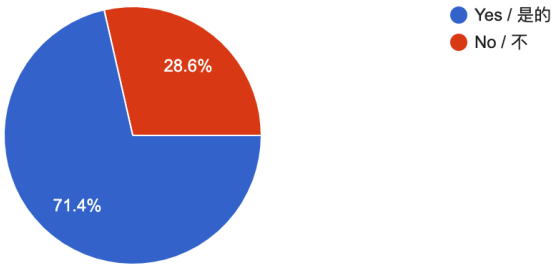
If you moved away from Quebec City, what was the reason(s) for your move?
如果您已搬離魁北克市，您**離開**的原因是什麼?

13 responses



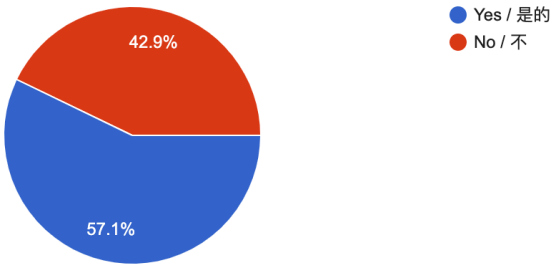
Are you aware Quebec City once had a Chinatown?
您知否魁北克市曾有唐人街嗎?

14 responses



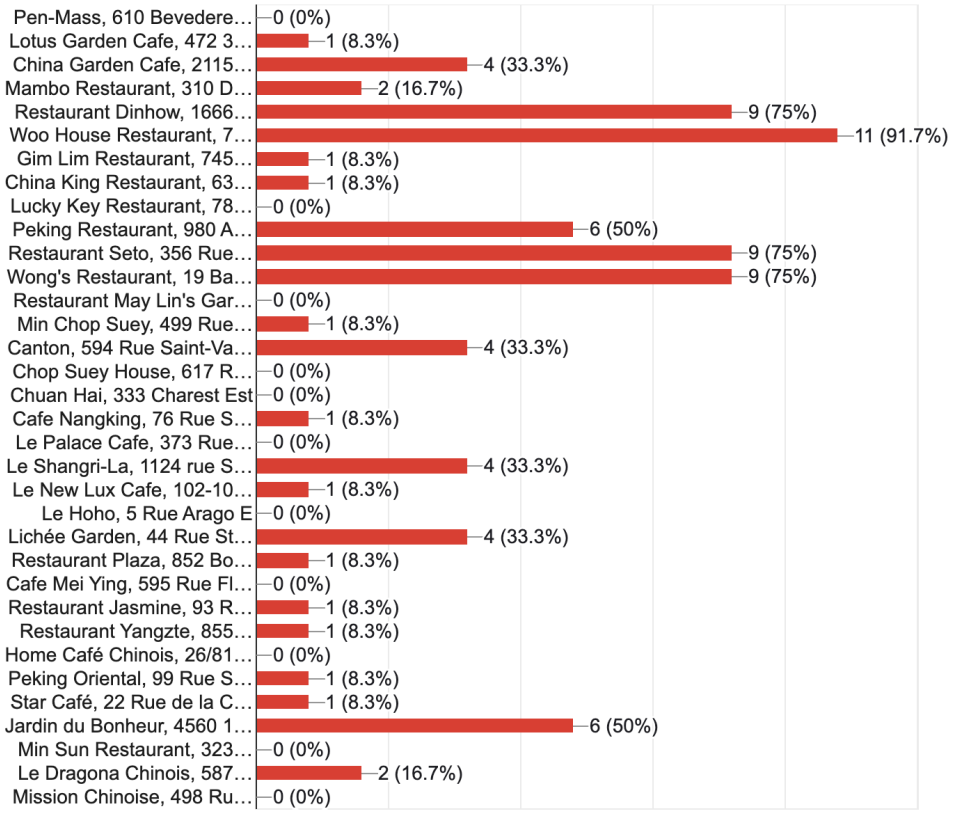
Did you associate this area of Saint-Roch, Quebec City as "Chinatown"?
您是否將魁北克市Saint-Roch的這一地區與「唐人街」聯繫在一起?

14 responses



From this list of Chinese Restaurants in Quebec City, which restaurants do you know/remember?
從這份魁北克市的中餐館名單中，您認識哪些餐廳？（請選擇所有合適項）

12 responses



Do you know of any Chinese Restaurants not included in the above list? If so, can you provide details such as names / addresses / years operating?
您還記得有哪些名單中沒有的中餐館嗎？如果有，請列出其名稱/地址/經營年代

7 responses

No

Jardins de Lichee/ 1417 Chemin Ste-Foy/ 1968 - 2001. The most successful restaurant in Quebec City during the 1970s and 1980s was Restaurant Sam Wong/ 2700 Chemin Ste-Foy/ 1963 - 1984. This restaurant was opened by Mr. Sam Wong until he sold the restaurant in 1984 to Mr. Lee, a wealthy business man from Montreal who operated Sam Wong until the early 1990s when the property was sold to build a Jardin Mobile grocery store.

Linnan, in beauport

Restaurant d'amitié, rue Cartier 1979- 1979 approx

Restaurant Sam Lee (1970-2003) 7800 Boulevard Henri Bourassa
Sam Wong Restaurant (1963-1984) 2700 Chemin Ste-Foy
Chung King Restaurant (1979-1989) 255 Avenue Lamontagne

Sam wong, linnan, magire street, sam lee, cam wong, sam woo

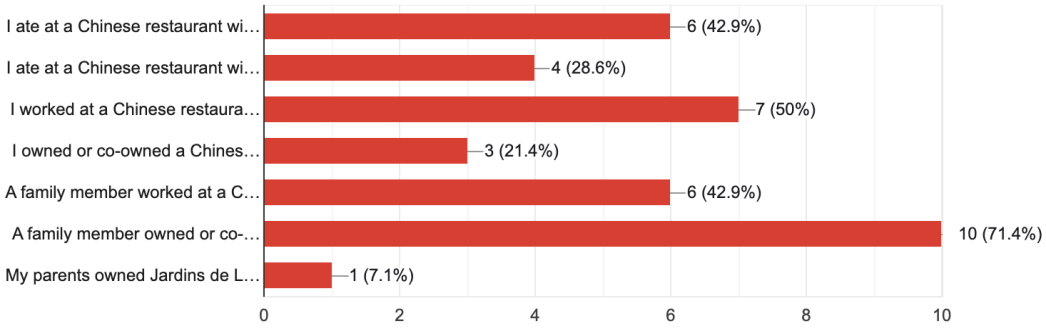
When frequenting a Chinese restaurant, how likely was it to know the staff or owner?
在參觀一家中餐館時，員工或老闆是你認識的可能性有多大?

14 responses



Choose the option(s) that best describe your relationship with Chinese restaurants in Quebec City
請選擇最能描述您與魁北克市中餐館關係的選項。（請選擇所有合適項）

14 responses



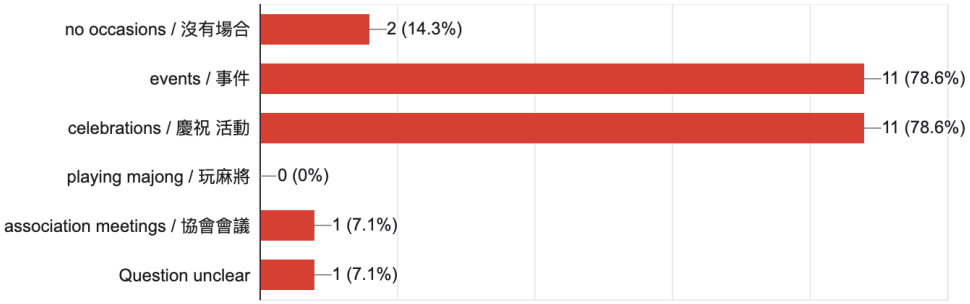
Which option best describes how often would you frequent Chinese restaurants to eat?
哪個選項最能描述您多久去一次中餐館吃飯?

13 responses



Were there occasions where you were in a Chinese restaurant other than for working or eating?
除了工作或吃飯之外，您有沒有在其他情況下去過中餐館？（請選擇所有合適項）

14 responses



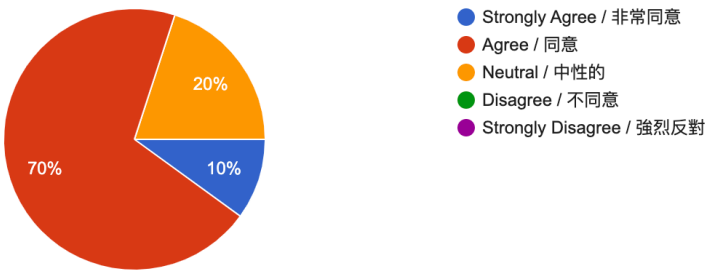
Can you describe any interior decor and furniture from Chinese restaurants in Quebec City? (types of seating, colours, imagery/motifs, materials)
您能描述一下魁北克市中餐館的室內裝潢和家具嗎?

11 responses

- Red, gold, dragon motif
- Very typical early Chinese restaurant decor: bamboo accents, traditional Chinese fonts , red for furniture and paper place mats.
- Red lanterns, lion decor, plants, flowers, red, gold
- Ancient furniture wooden
- Montreal
- Red with typical chinese laterns/decorations
- Chinese lanterns
- Booths, red, dragons, birds
- Round tables with black chairs, red and gold wall color, dragons and tigers everywhere

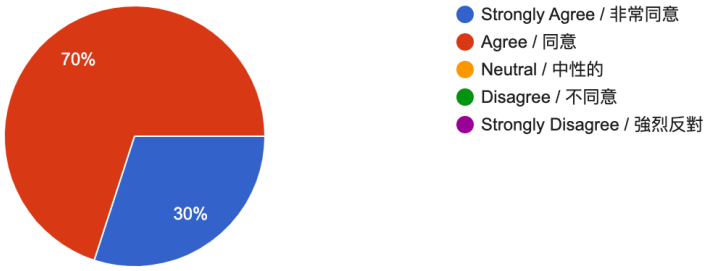
Seeing Chinese decor makes me feel more connected with my Chinese culture.
看到中式裝飾讓我感覺與中國文化更親近

10 responses



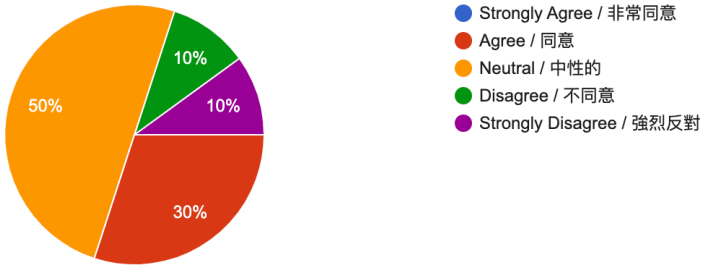
Chinese decor was utilized to make patrons feel that they are receiving an authentic Chinese cuisine experience.
採用中式裝飾，讓顧客感受到他們正在接受正宗的中國美食體驗

10 responses



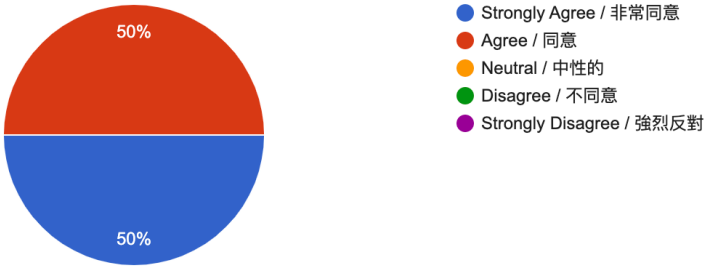
Chinese decor is stereotypical and does not represent Chinese culture.
中式裝飾是刻板的，並不代表中國文化

10 responses



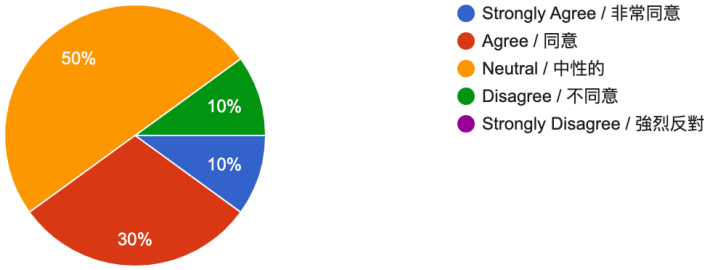
Chinese restaurants provided a space where you could connect with other members of the Chinese community.
中餐館提供了一個可以與華人社區其他成員聯繫的空間

10 responses



Chinese restaurants provided a space where you could connect with members of Quebec City's non-Chinese community.
中餐館提供了一個可以與魁北克市非亞裔社區成員交流的空間

10 responses



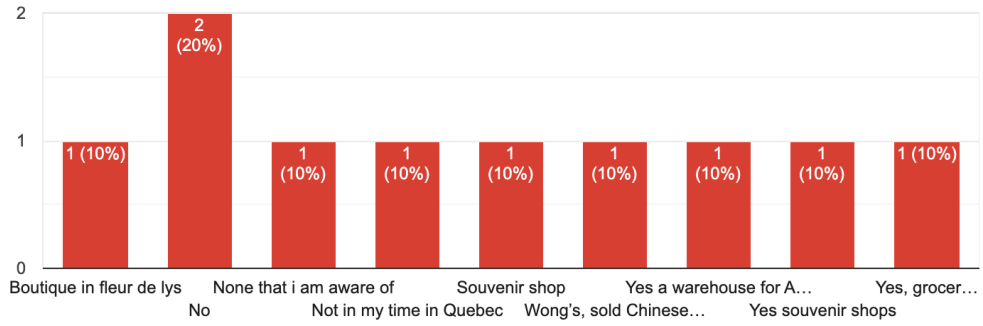
What is a significant memory you had in a Chinese restaurant?
您在中餐館有什麼難忘的回憶?

11 responses

- Celebrating Christmas
- Helping family to provide a livelyhood.
- christmas at woo's house with all tje chinese families
- Different dialects were spoken and people were professional and kind
- I grew up in one
- Owning and Running Dinho restaurant with my parents
- Chinese New Year event
- Working
- Going to special events and parties

Do you remember any Chinese-owned businesses in Quebec City that was not a restaurant?
您還記得魁北克市有哪些不是餐廳的華人企業嗎?

10 responses



Have you attended any event(s) at the Chinese Community Centre located on 617 St-Vallier St E? If so, what was the event(s)?
您參加過位於 617 St-Vallier St E 的華人社區中心的任何活動嗎？如果有，那是什麼事件?

11 responses

- Yes
- Chinese dance
- Yes, often
- Chinese school on the weekend as a kid
- No
- Yes, Chinese community gathering
- New year, meeting place.
- Yes. Chinese movie nights
- Yes, festivals, events

Interview Topic Guide

Personal History within Quebec City and Chinatown

What years did you live in Quebec City?

What neighbourhood(s) did you live in?

What was your occupation in Quebec City?

Did you move out of Quebec City? If so, what year did you move out and where did you move? If possible, for what reasons did you move?

What was your daily routine in Quebec City?

Did you feel part of a Chinese community when living in Quebec City? Were you part of any associations?

What were some of the prominent Chinese businesses or landmarks within Quebec City?

Did you become friends with other Chinese people? How did you meet them?

Were there social activies for Chinese people?

Chinese Restaurants as a Patron

Did you have any relation to any Chinese Restaurants?

How often did you dine at Chinese Restaurants?

Can you describe your favourite dish to eat at Chinese Restaurants?

Have you ever celebrated any special occasions or milestones at Chinese restaurants? If so, can you share some memorable moments?

Have you ever formed personal connections or friendships with restaurant staff or other patrons at Chinese restaurants? If yes, can you elaborate on those relationships?

Can you recount any significant memories or experiences you had in a Chinese Restaurant?

Can you describe your experiences of socializing within Chinese restaurants? What types of activities or interactions took place?

Can you discuss any instances where Chinese restaurants have been utilized for purposes other than dining?

Chinese Restaurants as a Worker or Owner

What was the name of the restaurant and how did you get the job?

Why did you start your business?

How did you choose to design the interior of your restaurant? Can you describe the design?

Have you organized any events that took place at your restaurant?

What year did you open your restaurant? Did you know of any other Chinese restaurants open at the time?

What year did you close your restaurant? If possible, why did you decide to close?

What types of patrons visited your restaurants? Were there any regulars who often visited?