

## *Making a Global City: How One Toronto School Embraced Diversity* by Robert Vipond

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the press box in arena design. The author also observes that Maple Leaf Gardens was one of the earliest attempts at making the building more than an arena, with its plans originally calling for shops integrated into the design, which was placed on a street slated for retail development, a common theme in arena planning today.

Written in an engaging style, it is not merely a timeline of architectural changes, costs, building materials, and future predictions; Shubert also engages the history of hockey, the forces driving the sport indoors, to artificial ice, to the necessity of creating multipurpose arenas. It wanders a little far before making its point at times, especially when it suddenly spends several pages devoted to the Astrodome before drawing a comparison point with hockey arena architecture. Shubert also tried to make an argument for hockey to return to a vintage architectural style, using a recent baseball trend (i.e. Camden Yards in Baltimore) which is not particularly feasible though certainly emotionally agreeable.

Another minor issue is that in the attempt to place the arenas in historical context, Shubert struggles at times with the socio-political tensions at play, particularly in Quebec. There is also a hesitation to delve much into the context of who historically attended games. The types of crowds who attended games informed the seating structure and the future demand, as well as arena location and transportation options and deserves more attention than it was given.

The casual fan or even the avid fan looking for a book of NHL building photos and tidbits will be disappointed, though there are certainly many interesting tidbits and photographs to be had. The reader does not need a degree in architecture to read *Architecture on Ice*, nor do they need any deep historical background, though a smattering of specific architectural references may be puzzling. All in all, *Architecture on Ice* is an interesting examination of the past and future of the hockey arena.

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## *Making a Global City* *How One Toronto School Embraced Diversity*

By Robert Vipond

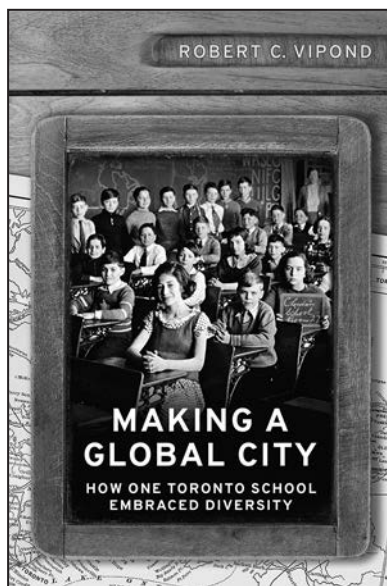
Toronto: University of Toronto Press, 2017. 249 pages. \$34.95 hardcover  
ISBN 978-1-4426-3195-3 ([www.utppublishing.com](http://www.utppublishing.com))

Robert Vipond's book, *Making a Global City: How One Toronto School Embraced Diversity* makes a strong contribution to the study of immigration and state citizenship. A professor of Political Science, Vipond presents a history written with a strong political lens that explores the impact of waves of immigration on one

inner city elementary school community in Toronto, from 1920 to 1990. The book chronicles the shifting demographics of Clinton Street Public School, established in 1888, as a microhistory of Toronto's immigration history to trace the broader political and social changes taking place in Canada. Vipond organizes the school his-

tory into three sections, based on student demographics; what he calls: Jewish Clinton (1920-1952), European Clinton (1950-1975) and Global Clinton (1975-1990); categories which I found somewhat problematic. The book uses the school as a tool for the study of state-imposed notions of civic education, shifting definitions of citizenship, and the ways immigrant communities embrace their own agency through acceptance of, or resistance to, state-supported institutional narratives.

Vipond begins the book noting that this was a project “he had no intention of writing” (xi) but that a conversation with then Principal Wendy Hughes, after dropping off his daughter to class, and a focus on Clinton’s 125<sup>th</sup> anniversary, led to the project. He taught an undergraduate course on the history of the school, and employed a number of graduate students to research the well preserved archival documents held at the Clinton school. Vipond consulted government reports, policies, archival photographs, as well as oral histories from a large number of former students, staff, and community members. He explores the ways the Department of Education and the Toronto Board of Education (TBE) helped shape school curriculum, and the impact policies had on the broader societal discourse related to religious and cultural accommodation. These often contentious issues included debates on the place of immigrants within society and state notions of what constitutes good citizenship.



The “Jewish Clinton” includes the period when the population of Jewish students rose from 10% of the student body (1920) to over 50% (1953), sometimes exceeding 70%. Clinton Street School began as a British and Protestant school, shifting to one of “foreign born” children, according to press at the time. The community established a thriving garment industry, Hebrew schools, and bakeries that helped support the stability of their newcomer life. Vipond argues the community became “ethnically heterogeneous, economically mixed, demographically stable, culturally diverse and politically charged” — a shift from the previously Anglo “homogeneous community.”(31) However the strong Christian vision that dominated schools in Ontario, became a challenge for the Jewish community, who faced numerous incidents of anti-Semitism, such as the Christie Pits riot and school yard fights, noted by former students. Vipond encases these experiences within the structure of citizenship narratives. He notes that school board policies (Drew Regulations) recognized that schools were places to inculcate “qualities of good citizenship,”(53) thus daily school life included bible readings, hymns, Christmas pageants and the Lord’s Prayer. In response, non-Christian students inevitably developed survival skills, with the school retaining some agency in imposing policies. Pressed by active parents and educators, former teachers shared that regulations [about religious instruc-

tion] were not always enforced. Vipond ties Clinton's resistance to the broader "social and political change" taking place across Canada. Families argued for rights that stretched beyond expectations of citizenship, bridging religious and ethnic differences, and finding ways to embrace being Canadian while maintaining their own identities.

Vipond notes that the "European Clinton," began after Jewish families had moved north in the city, making room for waves of new settlers, predominantly Italian and Portuguese immigrants. He argues that for European Clinton, the dominant focus shifted away from religious issues to one related to language; a period that saw the introduction of heritage language classes and English as a Second Language (ESL) programs. The post-war new Citizenship Act (1946) and the shift to Cold War politics brought a new Immigration Act (1952) and controls based on country of origin. However, a post-war housing and infrastructure boom meant that immigrants were required, and Vipond notes that Canada sought white immigrants from European countries (83); reflected at the Clinton school. By the mid-1960s, a report by the TBE aimed to find ways to support immigrant children and policies, such as the Hall-Denis Report, argued for student centred learning. Vipond suggests this "partial assimilation" was part of a shift by the school board to address immigrant student needs and affected the Clinton community in two ways; first in terms of numbers, and second in terms of students whose first language was not English—ESL curriculum became a "cornerstone" of the school.(112) Major changes were taking place in Canada, such as the Royal Commission on Bilingualism and Biculturalism and multiculturalism policies

that brought into question what it meant to be Canadian and helped shape a distinct Canadian cultural identity based on a 'tolerance of difference.'

The last section of the book explores the 1975 and 1990 period. Vipond argues that the earlier transitions had been "swift, abrupt and seismic" but the "Global Clinton" transition was slower and more incremental, resulting in the "hyper-diversity" of the student body (143). This period was also characterized by a decline in enrolment and an overall expansion of programs, especially those that addressed "special education". Clinton school offered after-school programs in Italian, Portuguese, Spanish and Greek, but rejected extending the school days to accommodate language programs. Vipond concludes that Clinton parents embraced multiculturalism and diversity through cross-cultural understandings and school programs, which he interpreted as an acceptance of being "moderate multicultural." He argues that this reflected a broader acceptance of liberal notions of diversity. These lessons are relevant to today as communities continue to find a balance between acculturation and adaptation. The underlying themes of the book reflect the ways in which the Clinton school community was able to navigate notions of civic identity to ensure their children were successful and good citizens, while retaining their own cultural and religious identities. The book documents how this can be achieved in Canada. Ultimately, each new wave of immigrant students at Clinton school felt less alienated and more welcomed. In a city celebrated for its diversity, this is truly a lesson for our time.

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