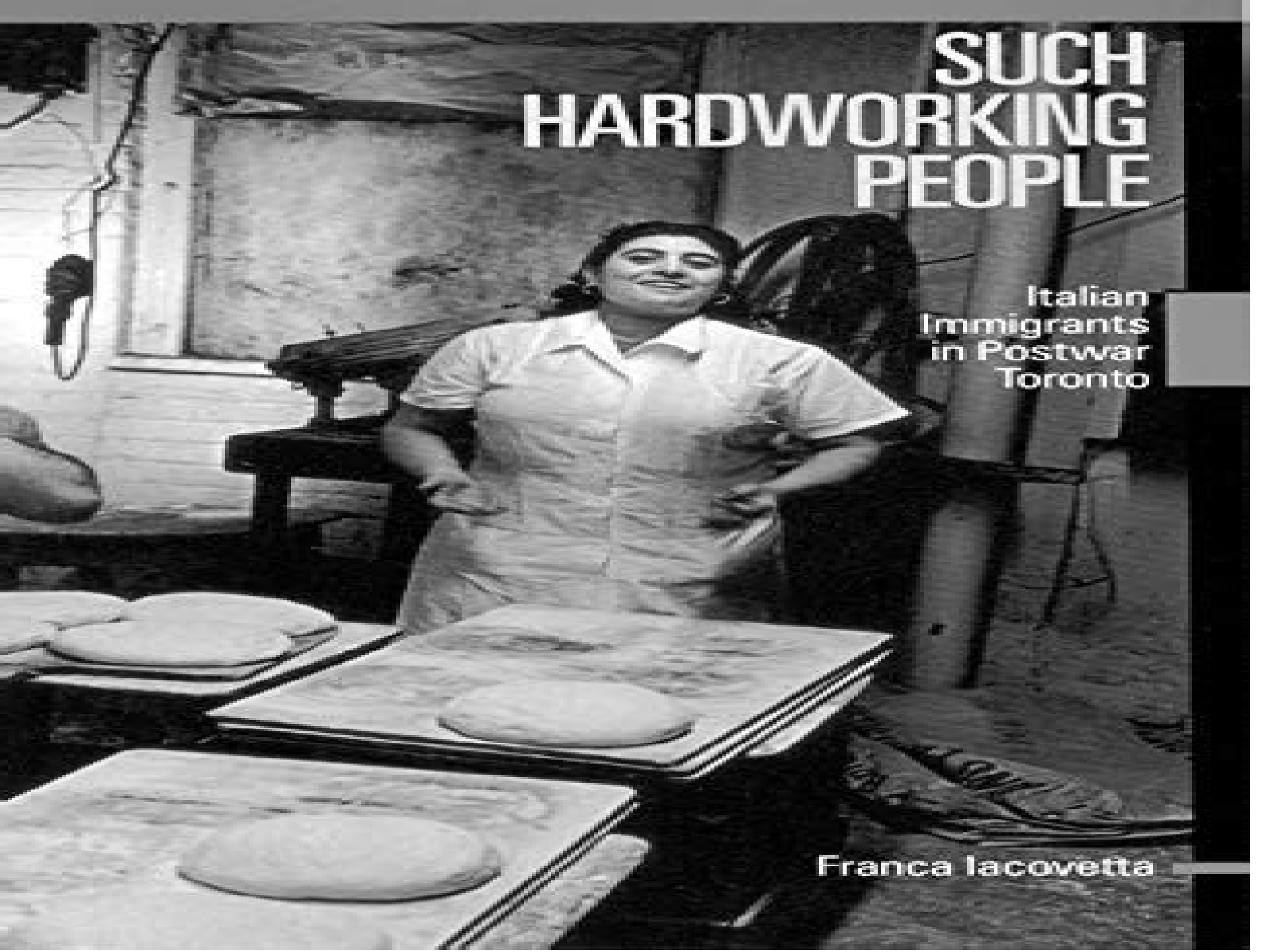


# SUCH HARDWORKING PEOPLE

Italian  
Immigrants  
in Postwar  
Toronto

Franca Iacovetta



# Such Hardworking People Italian Immigrants In Postwar Toronto

**Kamala Elizabeth Nayar**



## **Such Hardworking People Italian Immigrants In Postwar Toronto:**

**Such Hardworking People** Franca Iacovetta, 1992-03-24 Iacovetta examines the changes many had to face during the transition from peasant worker in an under developed rural economy to wage earner in an urban industrial society Their experiences in Canada she reveals were shaped by class gender and ethnicity as well as familial responsibilities government policies and racism In addition to conducting numerous interviews Iacovetta has drawn on recent scholarship in immigration family labour studies oral history and women s history Although both women and men struggled and were exploited Iacovetta shows that they found innovative ways to recreate cherished rituals and customs from their homeland and managed to derive a sense of dignity and honour from the labours they performed

**Such Hardworking People** Franca Iacovetta, 1992 Such Hardworking People provides a perceptive description of the working class experiences of immigrants who came to Toronto from southern Italy between 1946 and 1965 Franca Iacovetta focuses on the relations between newly arrived workers and their families showing that the Italians who came to Toronto during this period were predominantly young healthy women and men eager to obtain jobs and prepared to make sacrifices in order to secure a more comfortable life for themselves and their children

Our Lives: Canada After 1945 Alvin Finkel, 2012-05 The people forces and events that have shaped post war Canada

*North American Gaels* Natasha Sumner, Aidan Doyle, 2020-11-18 A mere 150 years ago Scottish Gaelic was the third most widely spoken language in Canada and Irish was spoken by hundreds of thousands of people in the United States A new awareness of the large North American Gaelic diaspora long overlooked by historians folklorists and literary scholars has emerged in recent decades North American Gaels representing the first tandem exploration of these related migrant ethnic groups examines the myriad ways Gaelic speaking immigrants from marginalized societies have negotiated cultural spaces for themselves in their new homeland In the macaronic verses of a Newfoundland fisherman the pointed addresses of an Ontario essayist the compositions of a Montana miner and lively exchanges in newspapers from Cape Breton to Boston to New York these groups proclaim their presence in vibrant traditional modes fluently adapted to suit North American climes Through careful investigations of this diasporic Gaelic narrative and its context from the mid eighteenth century to the twenty first the book treats such overarching themes as the sociolinguistics of minority languages connection with one s former home and the tension between the desire for modernity and the enduring influence of tradition Staking a claim for Gaelic studies on this continent North American Gaels shines new light on the ways Irish and Scottish Gaels have left an enduring mark through speech story and song

**Gaelic Cape Breton Step-Dancing** John G. Gibson, 2017-07-04 The step dancing of the Scotch Gaels in Nova Scotia is the last living example of a form of dance that waned following the great emigrations to Canada that ended in 1845 The Scotch Gael has been reported as loving dance but step dancing in Scotland had all but disappeared by 1945 One must look to Gaelic Nova Scotia Cape Breton and Antigonish County to find this tradition Gaelic Cape Breton Step Dancing the first study of its kind gives this art form and the people and culture

associated with it the prominence they have long deserved Gaelic Scotland's cultural record is by and large pre-literate and references to dance have had to be sought in Gaelic songs many of which were transcribed on paper by those who knew their culture might be lost with the decline of their language The improved Scottish culture depended proudly on the teaching of dancing and the literate learning and transmission of music in accompaniment Relying on fieldwork in Nova Scotia and on mentions of dance in Gaelic song and verse in Scotland and Nova Scotia John Gibson traces the historical roots of step dancing particularly the older forms of dancing originating in the Gaelic speaking Scottish Highlands He also places the current tradition as a development and part of the much larger British and European percussive dance tradition With insight collected through written sources tales songs manuscripts book references interviews and conversations Gaelic Cape Breton Step Dancing brings an important aspect of Gaelic history to the forefront of cultural debate *Cultural Power, Resistance, and Pluralism* Brian L. Moore, 1995 Focusing on the critical years after the abolition of slavery in Guyana 1838-1900 Brian Moore examines the dynamic interplay between diverse cultures and the impact of these complex relationships on the development and structure of a colonial multiracial society *Tortillas and Tomatoes* Tanya Basok, 2002 Based on interviews with Leamington greenhouse growers and migrant Mexican workers Tanya Basok offers a timely analysis of why the Seasonal Agricultural Workers Program is needed She argues that while Mexican workers do not necessarily constitute cheap labour for Canadian growers they are vital for the survival of some agricultural sectors because they are always available for work even on holidays and weekends or when exhausted sick or injured Basok exposes the mechanisms that make Mexican seasonal workers unfree and shows that the workers' virtual inability to refuse the employer's demand for their labour is related not only to economic need but to the rigid control exercised by the Mexican Ministry of Labour and Social Planning and Canadian growers over workers' participation in the Canadian guest worker program as well as the paternalistic relationship between the Mexican harvesters and their Canadian employers **From Righteousness to Far Right** Emma Mc Cluskey, 2019-04-08 In the wake of Europe's so-called refugee crisis in 2015 and 2016 even traditionally open countries such as Sweden and Germany adopted hostile policies on refugees closing borders and linking refugees with terrorism and threats to national security Once deemed taboo uncharitable conduct towards those in need has become increasingly acceptable and even desirable throughout the Western world *From Righteousness to Far Right* follows nineteen months of ethnographic fieldwork with a grassroots NGO in a small Swedish village where over one hundred refugees were housed Through an embedded anthropological study of day-to-day life in refugee resettlement Emma Mc Cluskey examines how increasingly antagonistic and xenophobic policies concerning refugees gained legitimacy Arguing that existing approaches to critical security studies inadequately address the textured contradictory and often resistant practices of everyday life within societies Mc Cluskey re-gears securitization theory along anthropological lines and shifts the focus of the investigation onto the quotidian realm where much of the controversy over migration and security plays out A provocative

and original political statement on today's increasingly conservative society *From Righteousness to Far Right* presents an astounding new perspective on the recent refugee crises and the acceptance and normalization of far right and securitarian politics

*The Invisible Community* Mahsa Bakhshaei, Marie Mc Andrew, Ratna Ghosh, Priti Singh, 2021-02-01 The South Asian population in Canada encompassing diverse national ethnic and religious backgrounds has in recent years become the largest visible minority in the country As this community grows it encounters challenges in settlement integration and development Accounting for only 1 per cent of the population in Quebec the South Asian community has received limited attention in comparison with other minority groups *The Invisible Community* uses recent data from a variety of fields to explore who these immigrants are and what they and their families require to become members of an inclusive society Experts from Canadian and international universities and governmental and community agencies describe how South Asian immigrants experience life in French speaking Canada They look at how members of the community integrate into the job market how they manage socially and emotionally how their religious values are affected and how their children adapt to French speaking and English speaking schools *The Invisible Community* shares lived experiences of different subgroups of the South Asian population in Quebec in order to better understand wider social political and educational contexts of immigration in Canada

*Jewish Roots, Canadian Soil* Rebecca Margolis, 2011-02-28 Looking at Montreal's Jewish community during the first half of the twentieth century Margolis explores the lives and works of activists writers scholars performers and organizations that fuelled a still thriving community She also considers the foundations and development of Yiddish cultural life in Montreal in its interaction with broader issues of diasporic Jewish culture An illuminating look at the ways in which Yiddish culture was maintained in North America *Jewish Roots Canadian Soil* is the story of how a minority culture was transplanted and transformed

**Old and New World Highland Bagpiping** John Graham Gibson, 2002 *Old and New World Highland Bagpiping* provides a comprehensive biographical and genealogical account of pipers and piping in highland Scotland and Gaelic Cape Breton The work is the result of over thirty years of oral fieldwork among the last Gaels in Cape Breton for whom piping fitted unself consciously into community life as well as an exhaustive synthesis of Scottish archival and secondary sources Reflecting the invaluable memories of now deceased new world Gaelic lore bearers John Gibson shows that traditional community piping in both the old and new world *G ihealtachlan* was and for a long time remained the same exposing the distortions introduced by the tendency to interpret the written record from the perspective of modern post eighteenth century bagpiping Following up the argument in his previous book *Traditional Gaelic Bagpiping 1745-1945* Gibson traces the shift from tradition to modernism in the old world through detailed genealogies focusing on how the social function of the Scottish piper changed and step dance piping progressively disappeared *Old and New World Highland Bagpiping* will stir controversy and debate in the piping world while providing reminders of the value of oral history and the importance of describing cultural phenomena with great care and detail

**The Four Quarters of the Night** Tara

Singh Bains, Hugh J. M. Johnston, 1995 Tara Singh Bains is one of those rare people who sees the hand of God in every facet of his life A man of strong convictions he has consistently refused to compromise his beliefs The Four Quarters of the Night is as much the story of his faith as of his life

Exiles and Islanders Brendan O'Grady, 2004-08-17 Exiles and Islanders describes Irish settlement in Prince Edward Island from 1763 to 1880 By tracing the history of these early settlers Brendan O Grady demolishes the myth that the Island's Irish settlers were largely refugees from the Great Potato Famine Using a wide variety of sources including folklore newspaper reports personal interviews letters shipping records and historical data O Grady goes beyond mere statistics We learn about settlers hometowns in Ireland why they left when and how they came to Prince Edward Island where they settled and how they adapted to living in PEI Over ten thousand Irish settled in PEI in the nineteenth century by 1850 they comprised about a quarter of the Island's population They were mainly pre Famine immigrants and mostly Catholic They came from all thirty two counties of Ireland and settled in all sixty seven townships of PEI They took up farming fishing and rural occupations raised large families and retained their Irishness for several generations Exiles and Islanders includes family names and places of origin that will be of particular interest to the Island's Irish descendants An intriguing cultural history the book provides new insight into the early settlers of Prince Edward Island

**Development of Elites in Acadian New Brunswick, 1861-1881** Sheila M. Andrew, 1996-11-05 Challenging accepted notions that elite dominance defined Acadian ideology Sheila Andrew attributes the development of the Acadian elites not to the Acadian renaissance or an Acadian nationalist spirit but to emerging economic and political opportunities Through an objective analysis of the formation and composition of elites in New Brunswick from 1861 to 1881 Andrew argues that there was no single elite class among Acadians only a series of elites who were neither united nor in a position to influence Acadian society as a whole She identifies four elite classes the farming elite the commercial elite the educated elite which includes priests and professionals and the political elite and examines their family and community backgrounds and career paths to determine how they achieved elite status She investigates patterns of networking growth and continuity among elites as well as the relationship between elites and non elites Arguing that Acadian nationalism did not fit the traditional pattern of nationalism in a colonized country because of the peculiar nature of Acadian society and the minority status of francophone Acadians within anglophone New Brunswick she situates the Acadian experience within the context of other cultural and linguistic minorities

**Witness to Loss** Jordan Stanger-Ross, Pamela Sugiman, 2017-10-18 When the federal government uprooted and interned Japanese Canadians en masse in 1942 Kishizo Kimura saw his life upended along with tens of thousands of others But his story is also unique as a member of two controversial committees that oversaw the forced sale of the property of Japanese Canadians in Vancouver during the Second World War Kimura participated in the dispossession of his own community In Witness to Loss Kimura's previously unknown memoir written in the last years of his life is translated from Japanese to English and published for the first time This remarkable document chronicles a history of racism in British

Columbia describes the activities of the committees on which Kimura served and seeks to defend his actions. Diverse reflections of leading historians, sociologists and a community activist and educator who lived through this history give context to the memoir, inviting readers to grapple with a rich and contentious past. More complex than just hero or villain, oppressor or victim, Kimura raises important questions about the meaning of resistance and collaboration and the constraints faced by an entire generation. Illuminating the difficult even impossible circumstances that confronted the victims of racist state action in the mid twentieth century, *Witness to Loss* reminds us that the challenge of understanding is greater than that of judgment.

**Running on Empty** Michael J. Molloy, Peter Duschinsky, Kurt F. Jensen, Robert J. Shalka, 2017-04-14 The fall of Saigon in April 1975 resulted in the largest and most ambitious refugee resettlement effort in Canada's history. *Running on Empty* presents the challenges and successes of this bold refugee resettlement program. It traces the actions of a few dozen men and women who travelled to seventy remote refugee camps, worked long days in humid conditions, subsisted on dried noodles and green tea and sometimes slept on their worktables while rats scurried around them, all in order to resettle thousands of people displaced by war and oppression. After initially accepting 7 000 refugees from camps in Guam, Hong Kong and military bases in the US, in 1975 Canada passed the 1976 Immigration Act to establish new refugee procedures and introduce private refugee sponsorship. In July of 1979 the federal government under Prime Minister Joe Clark announced that Canada would accept an unprecedented 50 000 refugees, later increased to 60 000, more than half of whom would be sponsored by ordinary Canadians. *Running on Empty* presents gripping first hand accounts of the government officials tasked with selecting refugees from eight different countries, receiving and matching them with sponsors and helping churches, civic organizations and groups of neighbours to receive and integrate the newcomers in cities, towns and rural communities across Canada. Timely and inspiring, *Running on Empty* offers essential lessons for governments, organizations and individuals trying to come to grips with refugee crises in the twenty first century.

**The Punjabis in British Columbia** Kamala Elizabeth Nayar, 2012 Contrasting immigrant experiences in remote regions and metropolitan centres of Canada.

**Coalescence of Styles** Jane Leigh Cook, 2001 *Coalescence of Styles* provides an important comparative analysis of material heritage showing how regional furniture embodied the lifestyles of diverse groups of settlers.

BOOK JACKET *White Canada Forever* W. Peter Ward, 1990 Between the mid nineteenth and mid twentieth centuries, white British Columbians directed recurring outbursts of prejudice against the Chinese, Japanese and East Indians who lived among them. In *White Canada Forever*, Peter Ward reveals the full extent and periodic virulence of west coast racism. Ward draws upon a rich record of events and opinion in the provincial press, manuscript collections and successive federal enquiries and royal commissions on Asian immigration. He locates the origins of west coast racism in the frustrated vision of a white British Columbia and an unshakeable belief in the unassimilability of the Asian immigrant. Canadian attitudes were dominated by a series of interlocking hostile stereotypes derived from western perceptions of Asia and modified by the encounter between whites and

Asians on the north Pacific coast Public pressure on local provincial and federal governments led to discriminatory policies in the field of immigration and employment and culminated in the forced relocation of west coast Japanese residents during World War II

**Colonization and Community** John D. Belshaw, 2002-10-17 In *Colonization and Community* John Belshaw takes a new look at British Columbia's first working class the men women and children beneath and beyond the pit head Beginning with an exploration of emigrant expectations and ambitions he investigates working conditions household wages racism industrial organization gender schooling leisure community building and the fluid identity of the British mining colony the archetypal west coast proletariat By connecting the story of Vancouver Island to the larger story of Victorian industrialization he delineates what was distinctive and what was common about the lot of the settler society Belshaw breaks new ground challenging the easy assumptions of transferred British political traditions analyzing the colonial at the household level and revealing the emergent communities of Vancouver Island as the cradle of British Columbian working class culture



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