

development of civil rights organizations and leaders in Boston, including Otto and Muriel Snowden's Freedom House in Roxbury. The fifth chapter looks at the Black Power era and notes, "the Boston chapter of the Black Panthers was unique among chapters across the county in that much of its membership consisted of students" (141). The sixth and final chapter reexamines school desegregation in 1970s Boston in the larger context of the long civil rights movement covered in the preceding chapters.

Before Busing is a well-written and thorough exploration of this history. By illuminating the long history of civil rights activism in Boston and the North, Miletsky builds on the work of scholars such as Jeanne Theoharis, Gerald Gill, Lily Geismer, and Kerri Greenidge. This book will be of interest to scholars of education history, urban history, and African American Studies.

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Benjamin Bryce

The Boundaries of Ethnicity: German Immigration and the Language of Belonging in Ontario

Montreal: McGill-Queen's University Press, 2022. 264 pp.

Benjamin Bryce wrote this 264 page book on what it meant to be German in Ontario between 1880 and 1930. He provides background on the language policies in Canada and specifically Ontario that shaped the practices of ethnicity associated with being German. In doing so, he details how who was classified as German depended on a variety of factors and changed over time. Early on, Bryce questions the oversimplified narrative that Germanness was unchallenged until the First World War and the renaming of the city of Berlin to Kitchener in 1916. Rather, he focuses on the role of schools and churches as contexts for ethnic practice and adopts an informed stance on bilingualism that views language as a resource that has value, even if the proficiencies of both languages are not considered native-like. The book is organized in three sections: "The State and Ethnicity," looking at school and language policies and practice; "Making Ethnic Spaces," highlighting the role of religious colleges and church bodies in providing space for Germanness; and "Ethnic Practice," focusing on the use of German by children. These sections reinforce Bryce's argument that change from German- to English-language dominance among Germans in Ontario took place over time and is a more complex phenomenon than the popular narrative implies.

In "The State and Ethnicity," Bryce notes that historically German enjoyed a settler privilege, being valued equally highly to French. In chapter 1, German as a language of instruction in schools is documented. In 1885, English instruction became compulsory, with the requirement that students in German or French schools attain the same English reading and writing competencies as those in English schools. Initially, emphasis was placed on standardizing textbooks. Eventually centralized

teacher training with English as the language of pre-service teacher education produced more teachers with English proficiency. Around 1889, German switched to a subject taught a few hours or less a week and English became the de facto language of instruction. In chapter 2, the relation of the state to Germans during the First World War is outlined. How Germanness was defined in deciding who was a threat to Canada broadened over time and continued past the end of the war. Internment camps, loss of voting privileges, and loss of German publications were actions that had consequences for the public use of German, leaving schools and churches as important linguistic spaces.

In "Making Ethnic Spaces," Bryce examines the role of religious institutions in making spaces where German was important, but only as the language of use yet sometimes also as a concept of ethnicity. In chapter 3, Bryce chooses two higher education institutions, one Roman Catholic and one Lutheran, to illustrate similarities and differences in how important German was in their mission to provide religious ministers for their church bodies. The Roman Catholic institution, St. Jerome's, was more closely tied to Catholicism on a world stage and therefore less tied to Germanness. Waterloo Lutheran College, on the other hand, saw German as more integral to its mission. Both institutions, however, were influenced by outside forces to eventually shift to English since their religious goals were stronger than their language and ethnicity promotion goals. In chapter 4, Bryce narrows his focus to German Lutheranism as the boundaries of ethnicity demonstrate a complexity not easily understood by the outsider. Detailing the two main German Lutheran denominations, he explains their ties to Germany as well as their connections to German Lutheranism in the United States. The missions of these denominations on the home front and abroad highlight their focus on ethnicity, with insider/outsider notions of Germanness playing a key role in how their religious goals were articulated. He concludes that these ethnic spaces remained significant for Germans in Ontario throughout the time period of the book.

In "Ethnic Practice," Bryce focuses on how people *did* things that were German, noting that *being* German was not seen by Germans as antithetical to being Canadian, so their practices were part of their cultural pluralism. In chapter 5, he focuses on children and youth in their interactions with language in church contexts. While parents and church leaders could be cited as fearing language loss, children demonstrated varying degrees of German use in these German spaces. In chapter 6, this transition from monolingual German to bilingual German-English spaces is examined further by again turning to a comparison of Lutherans and Roman Catholics. As practices became increasingly bilingual, the move toward English was evident, but German still held a strong position of privilege.

Bryce concludes with a focus on cultural pluralism, returning to the myths he was seeking to dispel which perpetuate a narrative of sudden and dramatic change from German to English, rather than a nuanced, gradual shift to German-English bilingualism. These spaces for ethnic practices were primarily the churches, as schools made their transition to English with more purpose, due to governmental involvement.

The strength of this book lies in its thorough reading of documents in both English and German to provide a picture of the complex nature of German and Germanness in Ontario during this time period. At times it was challenging to read as Bryce took us back and forth in time, such that one could stumble on the order of events if not reading closely. Additionally, the treatment of German Lutheranism was confusing in its nomenclature. As a Lutheran myself, familiar with the differences between the two Lutheran church bodies in Canada, I still had to stop and reread as to whether Bryce was discussing the Canada Synod or the Canada District. Anyone using the book for historical research is well advised to keep careful notes. On a theoretical level, I found that Bryce sometimes attributed more agency to children than I felt could be justified. However, while I felt that aspect was challenging to justify through an interpretation of historical documents, his overall presentation of a nuanced reading and interpretation of Germanness in Ontario provides valuable insights to ground future research in German history, education, and religious practices.

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Amanda Gebhard, Sheelah McLean, and Verna St. Denis, eds.

White Benevolence: Racism and Colonial Violence in the Helping Professions

Halifax and Winnipeg: Fernwood Publishing, 2022. 280 pp.

In their edited book, *White Benevolence: Racism and Colonial Violence in the Helping Professions*, Amanda Gebhard, Sheelah McLean, and Verna St. Denis expose the myriad ways in which racism and white settler colonial violence unfold, are reinforced through historical and contemporary institutions and practices in the helping professions and transcend beyond spatial borders.

Contributors in this collection integrate critical theories and discourse to focus their gaze on institutions and professionals who often operate under the guise of innocence, neutrality, colour-blindness, denial, and silence. Yet these institutions and professionals have been complicit in asserting and upholding state-sanctioned exploitation and atrocities against Indigenous peoples. With autobiographical narratives, excerpts from personal and practice experiences, and critical analysis of existing scholarship, contributors provide important insights of the surveillance, vilification, subjugation, and criminalization of Indigenous peoples in various contexts. Authors boldly underscore the ways in which historical, political, economic, and social processes, policies and practices are and continue to be enacted to maintain, protect, reproduce, and uphold whiteness, white supremacy, and colonial violence. They demonstrate through their individual and collective stance, their strength, refusal, and resistance to white dominance, and various points of entry to forge a more equitable path for current and future generations.

The editors contended that they were propelled to write this book to advance