

interdisciplinary nature of the text lends itself to have a wide reach of readers. This book affirms our untold histories as Puerto Ricans who have not received the whole truth of the colonized status the United States still holds over us over one hundred years after our conditional citizenship. This book is for any educators/teachers in Chicago as well as for Puerto Rican students everywhere.

The current conversations, actions, and even legislation to teach culturally responsive pedagogy is impossible without work like *Puerto Rican Chicago*. This book provides both the content that can help connect students to their learning as well as insights into the process of teaching such content. It also provides a rich history of Chicago as a centre for urban education. This book can provide urban educators in any city an example of a much-needed critical account of how social issues within a city context impact education and schooling. Finally, this book is a must-read for all ethnic studies/Latinx studies scholars: there is a gap in the field for Puerto Rican studies. We must continue to advance and centre the critical contributions of Boricua studies.

This piece of scholarship is most importantly a call to action; Velázquez provides us with the blueprints we need to enact social change for Puerto Ricans in Chicago. Many of the historical dilemmas highlighted in the book are currently still lived realities. Specifically, after the election of #45 in 2016 and especially after the domestic attack on the United States government on January 6, 2021, which touted white supremacy, we are seeing an increase of racism and English-only stances on language that impact the Puerto Rican communities in Chicago and everywhere. Velázquez's book is needed now more than ever, as we cannot forget the resistance that our ancestors and elders exhibited!

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Brian Titley

*Predatory Nuns: Sexual Abuse in North American Catholic Sisterhoods*

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Jefferson: Exposit, 2022. 172 pp.

Brian Titley is professor emeritus in the Faculty of Education at the University of Lethbridge in Alberta. His interest in predatory nuns was fostered by his background: educated by nuns in Ireland. Titley was particularly sensitive to the stunning series of revelations of the 1990s regarding abuses in the Irish Church—most notably, a rampantly pedophile priesthood, craven cruelty in educational venues, and the covert slavery of the Magdalene houses for fallen women. Such exposure brought the hegemonic control of the Irish Church to an end. Around the same time, parallel disclosures were occurring in Titley's adopted country of Canada, where legends of heroic Catholic missionary work collapsed in the face of the evidence of widespread abuse of Indigenous children in Catholic schools. In 2014, Titley began to follow the case against the Ursuline Sisters for the physical and sexual abuse of their students

on the Flathead Reservation in Montana. He came to realize that, amid the sordid unravelling of any pretense to sexual purity by church personnel, there was one group that had remained relatively unscathed: the predatory nun.

The ensuing book is a model of judiciously crafted case studies, compiled from legal proceedings, newspaper articles, and scholarly works, and illuminated by proper historical contextualization. Chapter 1 provides an overview of the church sex scandal: how it was driven by the laity's quest for accountability in the face of church resistance up to the highest echelons. The chapter highlights the church's penchant for secrecy, the suppression of scandal at all costs, the exploitation of the statute of limitations, as well as other maneuvers to help guilty clerics evade justice. These maneuvers included moving predatory clerics to new and unsuspecting parishes and the liberal use of hush money to silence child victims and their families. Although instances of predatory nuns came to light as early as 1992, they tended to escape notice, perhaps eclipsed by the scandal of predatory priests. There were, however, some survivors of sexual abuse by predatory nuns who approached the Leadership Conference of Women Religious, urging the organization to introduce disciplinary measures for abusers and safety measures for potential victims, but the petitioners were rebuffed—summarily and repeatedly for years.

While church strategies of stonewalling and protection of ecclesiastical personnel at the expense of the laity pertain to clerics and nuns alike, chapter 2 offers a context that applies to nuns alone: the fetishization of female chastity inherent in their training as Brides of Christ. The young women entering religious orders, generally the products of Catholic schools, were kept purposefully ignorant about even how their own bodies functioned, let alone sexual matters. Occasionally, some religious authorities objected to this approach, arguing that “any court of the land would consider it illegal to sell something to a client who was ignorant of what he was getting” (32), but this was a minority position. Instead, superiors obscurely warned against “particular friendships” (code for same-sex relations), fretted about the mortal sin of masturbation, and encouraged self-mortification to tame the body's urges. The consequences of such training were potentially dire because “psychologically and socially immature nuns were placed in charge of young people and [placed] where their authority as people of God went unquestioned” (38).

The following case studies illustrate the damage wrought by some of these psychologically and socially stunted women in various venues: senior nuns preying upon younger ones in the cloister, exploiting the slippage between carnal and spiritual love (chapter 3); the cynical reclassification of Canadian orphans as psychiatric patients to extract larger stipends from the government, ushering in a decline in education, a deterioration in care, and increase in physical and sexual exploitation—a travesty that sets the stage for other egregious case studies (chapter 4); and the continuance of the Catholic Church's racist missionizing agenda among Indigenous peoples, reflected in multiple widespread sexual and physical abuse in mission schools (chapter 5). By contrast, at the parochial schools where most non-Indigenous Catholics were educated, predatory instructors carefully groomed their chosen victims (generally girls but sometimes boys) for seduction. The final chapter (chapter 6) focuses on two cases

that are anomalies for making their way into the criminal justice system: an ex-nun who actually spent six months in jail, and a sister who was finally brought to justice at the age of seventy-nine. These chapters provide a lurid testimony to horrors wrought by ignorance, sexual repression, and cruelty. As with parallel cases in the priesthood, superiors were often aware of the abusers in their midst, embarking on a path of obstructionism. Settlements were almost invariably out of court and contingent on agreements of secrecy.

Although timely and unprecedented, *Predatory Nuns* would not have been an easy book to write. As Titley himself notes, the global unfolding of the church's sex scandals is indebted to the work of secular journalists, scholars, and public authorities. The church was, and continues to be, resistant to these efforts. Until very recently, moreover, Catholic historians have held a stranglehold on church history and, to them, "the sexual predator nun is the ultimate taboo. Of all the subjects that make Catholic historians uncomfortable, this one is in a special category" (3). This statement suggests that Catholic authorities would be even more withholding of sources impugning nuns than their male counterparts.

Although Catholic reverence for the virginal nun is an important factor, it is not the only reason that this book is unprecedented. Feminist scholars have long described women as hidden from history. What is frequently forgotten, however, is how the oft-lamented tendency to overlook women may have benefitted them historically. If rates of female criminality have traditionally been lower than male, much of this probably has to do with the underreporting of women's crimes—a pattern apparent in both ecclesiastical and secular society. When Titley addresses this issue in his conclusion, he makes reference to a widespread tendency among the public to regard female sexual abusers as less damaging to children than male sexual abusers.

This book is an important corrective to any such exculpatory propensity. *Predatory Nuns* demonstrates that enforced celibacy, compounded with an inflated sense of holiness, is every bit as corrosive in women as in men, and that nuns are capable of being every bit as monstrous as the clergy, perhaps even more so.

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Peter Kallaway

*The Changing Face of Colonial Education in Africa: Education, Science, and Development*

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New York: Routledge, 2020. 284 pp.

In *The Changing Face of Colonial Education in Africa: Education, Science, and Development*, Peter Kallaway looks at the history of Western-style education in South Africa, with an emphasis on the policies, principles, and formulas adopted by different colonizing regimes in the molding of the educational landscape of the colonized.