

numerous, especially in faculties of arts, and the dance craze and other student antics were lowering the seriousness of the educational enterprise. At the same time, there was an increased desire for vocational training, either in the home or in the workplace. This desire led to a significant expansion in home economics/household science education in the interwar years. Women also found a place in the expanding field of social work, pharmacy, and other health professions. The growing specialization of the university and the new emphasis on science meant that male and female students were frequently studying different subjects.

In her conclusion, MacDonald returns to the issue of inequality at Canadian universities, arguing that we still see the underrepresentation of women in certain fields of study, a legacy, she argues, of the early decades of the twentieth century. MacDonald also revisits the issue of racism, which she addresses earlier in the book as well. There, she argues that women seeking to gain entrance to university used eugenic arguments and made a plea for the importance of educated women to the colonial enterprise. Unfortunately, as MacDonald points out, Indigenous students and faculty still face a hostile environment.

The book is not as engaging as I would have hoped—partly this is the level of detail. A shorter book that focused on fewer universities might have made it more suited to course adoption. But *University Women* is a very thoughtful and thorough account for scholars of feminism and education.

**Catherine Carstairs**  
University of Guelph

Mirelsie Velázquez

*Puerto Rican Chicago: Schooling the City, 1940–1977*

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Illinois: University of Illinois Press, 2022. 224 pp.

In this intense account of *Puerto Rican Chicago*, Mirelsie Velázquez takes us on a ride that spans thirty-seven years when we experienced monumental social change all over the world, 1940–1977. During this time frame the Puerto Rican population in Chicago grew exponentially from a mere 240 in 1940 to almost 80,000 by 1970. *Puerto Rican Chicago: Schooling the City, 1940–1977* is composed of five chapters that provide the reader with a rich analysis of primary sources, narratives, and uncovered quantitative data.

In chapter 1, Velázquez begins explaining the historical foundations of the arrival of Puerto Rican migrants in Chicago who were a part of a larger social and cultural shift in Puerto Rico that started in 1898 due to the Jones Act of 1917. In chapter 2, Velázquez analyzes the community visions of Puerto Rican schooling from 1950–1966. The struggles of Puerto Rican students during this time highlighted inequities across the community and inspired the growth of educational activism, which stemmed from community activism. In chapter 3, she focuses on the 1970s in

Chicago when Puerto Ricans fought for educational justice; with both micro collectives from other communities of colour we also learn how the Puerto Rican resistance in Chicago mirrored the movements around the globe through the Third World Liberation Front. In the following chapter, Velázquez takes a deep dive into the resistance exhibited by Puerto Ricans in Chicago in the context of higher education. In this fourth chapter, we get a detailed account of the historical struggles and victories around services for Latinx college students, including cultural affirming spaces and programs that centre our stories of Latinidad. The final chapter centres and celebrates the creativity of Chicago Puerto Rican writers and thinkers.

The co-authors of this book review are Puerto Rican scholars from Chicago who have lived experiences rooted in the narratives of this manuscript. We challenge the traditional framings of insider bias and instead we lean into our identities as assets, and this review cultivates our funds of knowledge. The first author of this review, Marlena Ceballos, is a first-generation Latina college student who is also an *Aspirante*. Through her experiences as a product of and educator for Chicago Public Schools (CPS) she has witnessed first-hand the struggles that Velázquez depicts in her writing. While Velázquez provides historical analysis of Puerto Rican schooling in Chicago, she teaches us that within this history there are struggles of how our Puerto Ricans were used and given false promises as they faced sexual, racial, and ethnic stereotypes within the systems that promised them prosperity. As Velázquez puts it, “Puerto Rican youth, as well as other youth of color, mediated new means of resistance aimed at transforming and confronting the constant provocations they faced, whether on street corners or in classrooms” (85–86). Despite the hostile learning spaces in Chicago, youth resisted and pushed for social change, and we are still experiencing the fruits of their labour, including Puerto Rican scholars who are entering the academy and writing books like *Puerto Rican Chicago*.

The second author of this review, Erica Dávila, is also a product of CPS and studied the Puerto Rican student experience in CPS in her dissertation work in the early 2000s, which found that CPS did not invest and support students. Currently, Dávila’s research includes recovering the intellectual and activist work of young activists of colour. Specifically, the Chicago Young Lords assembled as a response to the struggles they endured, they began as street gang and organized into a powerful political force in Chicago. The *Puerto Rican Chicago* text provides us with an analysis of uncovered documents regarding the critical contributions of groups like the Young Lords. For example, in chapter 5, Velázquez explores the newspaper that the Young Lords spearheaded and shares the ways in which this media provided key information for the community, such as their demands for “the creation of a Puerto Rican cultural center, funds for a twenty-four-hour childcare center, affordable housing for poor and working-class people, and financial support for various welfare rights and leadership programs” (133). These demands demonstrated how the Chicago Young Lords had an interdisciplinary approach to their justice work, and this book follows that approach.

Velázquez provides research that connects to various stakeholders. First, this book is for all Puerto Ricans in Chicago. Although she focuses more on education, the

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!

**Marlena Ceballos and Erica R. Dávila**

Lewis University

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