

soutiennent que celui-ci les influence, mais que le groupe « patrimonial » exclut le développement des compétences complètement et que le groupe « polyvalent », qui considère cet élément comme central, exclut tout de même le développement de la méthode historique, pourtant au cœur de la deuxième compétence du programme *Histoire et éducation à la citoyenneté* (97–98).

Le travail mené par Alexandre Lanoix nous paraît très éclairant sur les possibles représentations sociales des enseignantes et enseignants d'histoire du Québec. Son exposition est faite d'une manière très illustrée afin de présenter les nuances dans les propos des participantes et participants et les contours qui semblent se dessiner entre les deux groupes, tout en ne nous faisant pas perdre de vue les objectifs qui sous-tendent cette enquête. Il nous donne l'heure juste en rappelant que les enseignantes et enseignants sont des membres de la société et qu'ils ne sont pas détachés de la collectivité québécoise et de ses idées sur l'enseignement de l'histoire (99). En concluant, nous ne pouvons qu'être d'accord avec l'auteur lorsqu'il rappelle la nécessité de mener des recherches avec des échantillons plus nombreux afin de vérifier la présence de ces représentations sociales dans la population générale des enseignantes et enseignants d'histoire du Québec (107). Nous appuyons également l'idée d'effectuer davantage de recherches portant sur la transposition de ces représentations sociales dans la pratique réelle de l'enseignement de l'histoire, notamment en raison des apparentes « contradictions » ou quêtes d'équilibre entre les finalités (107). Ce faisant, le portrait de l'enseignement réel de l'histoire du Québec dans les salles de classe sera davantage tangible et permettra, peut-être, de calmer les esprits participant aux débats entourant l'enseignement de l'histoire au Québec.

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Roderick J. Barman, ed.

*Safe Haven: The Wartime Letters of Ben Barman and Margaret Penrose, 1940–1943*

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Montreal and Kingston: McGill-Queen's University Press, 2018. 264 pp.

As Roderick J. Barman, professor emeritus of history at the University of British Columbia and editor of the above volume points out, the Second World War had profound and diverse influences upon the peoples of Great Britain and Canada. Indeed around the world, many children, like Ben Barman — Roderick's oldest brother — were displaced and found themselves far from their homes and families. More than 16,000 “war guests” or children under the age of sixteen, were sent from Britain to Canada from mid-1939 to December 1940 in order to protect them from German bombing and possible invasion. Most, but not all, returned to Britain by early 1945.

The editor divides the trajectory of these experiences into six parts: decision, transit, reception, living, going home, and reintegration, but highlights the uniqueness

of each experience within this framework. The chronological framework is helpful in providing an analytic context for examining the letters of his older brother Ben and the letters of Ben's Canadian foster parent, Margaret Penrose, with a few letters from other family members appearing here and there.

Most of the evacuated British children came from the upper classes or upper middle classes, from families who could afford to send their children away and who had relationships with well-to-do families in Canada. Others came as entire private schools were evacuated en masse. The volume describes the social mores and habits of these elites, especially their high expectations of eldest sons. Training for membership in a white Anglo masculine elite could be traumatizing. Ben Barman was an eldest son. At age eight, he had already been sent from his home to boarding school where he endured bullying and exclusion. The editor points out that such experiences were not unique to his brother.

Ben Barman had dyslexia and experienced grave difficulties with spelling and writing. The reproduction of his original letters along with corrections in typed texts allows readers to trace how difficult it was for this little boy to express his ideas and feelings on paper. For historians of education, this volume reveals how a dyslexic child experienced an educational system that was badly designed for his needs. The editor highlights his older brother's emotional distress, concluding that they derived from his communication difficulties more than any wartime events. This glimpse into childhood miseries and educational deficiencies is a valuable contribution to the existing literature on special education.

In light of his unhappiness at school, Ben did not mourn his parents' decision to send him to Canada. His foster mother, Margaret Penrose, welcomed him warmly. Penrose was an unusual woman. Born in Britain and a childhood friend of Barman's mother, Penrose took a medical degree, but did not practice medicine after her marriage to Lionel Penrose, a famous medical geneticist and psychiatrist. This background undoubtedly influenced her perspectives as a parent and a foster mother. The couple had three sons of their own and then travelled to North America where Lionel pursued his career in London, Ontario. During the war, they took in two foster children, including Ben.

The editor describes Margaret as "energetic, ebullient, and direct in manner, noting that she "was not always adept when it came to handling the mundane aspects of life" (35). She and Ben developed a deep affection and Ben remained grateful to her his entire life. Her support helped him cope with dyslexia.

Margaret sought expert assistance with Ben's dyslexia. When he was almost eleven, a psychologist recommended special work with Mr. John Laidlaw, an elementary school teacher in London. Margaret was much impressed with Laidlaw, especially as she "didn't even offer him a sou for the v. simple reason that our bank account has just gone below the zero mark" (111). She worried about paying the dentist and music teacher as well as other household expenses. Taking in two foster children had clearly stretched the family's resources, yet all the children benefited from her careful encouragement and her conscientious advocacy of their needs. With Laidlaw's assistance, Ben's communication improved.

Ben Barman was lucky to find himself with the Penrose family. He adjusted well to Canada and did not want to return to Britain when the moment came in 1943. Fearful of the journey home and the possibility of being bombed, he also did not wish to attend a British boarding school. His parents assured him he would not be sent away and then reneged upon this promise. Re-integrating into Britain was no easy task.

Margaret Penrose is much more articulate than her charge. Perhaps because she was a trained medical doctor, she fretted over Ben's delayed puberty, treating him with iodine, and writing to his mother about the disappointing development of secondary sexual characteristics, especially focussing on the smallness of his testicles. Her letters expose expert ideas about normalcy, sexuality, and masculinity, and anxiety about the size of male sexual organs. Perhaps historians of sexuality might draw further upon these letters, placing them into a broader context, about medicalization of the timing of puberty and the imposition of rigid expectations on childhood sexual development.

This volume has a very helpful annotated bibliography on evacuated children's experiences, but it also has a few annoying flaws. In some places, better organization would have created a smoother read. There are also some typographical and grammatical errors and odd repetitions of phrases. Nonetheless, the book offers educational historians direct access to a child's own voice, his foster mother's commentary, and valuable contextual analysis.

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Theodore Michael Christou

*Progressive Rhetoric and Curriculum: Contested Visions of Public Education in Interwar Ontario*

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Abingdon, UK: Routledge, 2018. 182 pp.

Many historians and educationalists will freely admit that any effort to try to define the term "Progressivism" may quickly lead one down a rabbit hole of confusion and vague delineations. Certainly, Herbert Kliebard holds enormous sway when, in his iconic book *The Struggle for the American Curriculum 1893–1958* (1987), he argues that the term itself should be seen as useless and troublesome. Theodore Christou, in trying to come to grips with the meaning of the Progressive movement for education in Ontario, has been forced to face this possibility over the past decade of his research. His internal debate is evident in the introduction of his most recent contribution *Progressive Rhetoric and Curriculum*: Tongue-in-cheek, he asks the lamentable question "Who is not a progressive reformer, anyway?" (1) Rather than accepting this

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2 The review represents the reviewer's personal opinions and not those of National Defence.