

traditional family model of father, mother, and children is the basic social unit and should be strengthened; and (iv) only dysfunctional adults divorce and this results in dysfunctional children (3).

A series of illustrative examples drawn from the authors' practice are intended to help therapists and their clients adopt a healthy attitude toward the single-parent family and explore unconscious, "covert rules that people co-create" to choreograph their interactions and mask their fears (102).

The section that examines the school system is especially valuable and relevant; it reveals that many school officials, guidance counselors, classroom teachers, and single parents themselves assume that any academic problems that children from single-parent families may face are always caused by the absence of one parent. This erroneous assumption is exposed through an examination of the academic scores of children in single-parent families. The results clearly show that "there is no one academic consequence to living in a single-parent family: some children have problems; for some there is no effect; and for others there is an improvement" (191).

Mothers of Heroes, Mothers of Martyrs: World War I and the Politics of Grief

Suzanne Evans.

Montreal: McGill-Queen's University Press, 2007.

Reviewed by Cayo Gamber

As Suzanne Evans explains in her preface, *Mothers of Heroes, Mothers of Martyrs: World War I and the Politics of Grief* focuses on "mothers of the fallen and how their stories have been used and modified in different historical contexts to create a martyrology"; her purpose is to explicate how these stories, of mothers and the fallen, when "used by master propagandists to unite society in the waging of war, still maintain their grip" (x). Evans makes clear there is a long tradition of religious martyrology, focusing on Jewish, Christian, and Muslim martyrologies, including "the Macabean mother" who convinces her seven sons that it is better to die for God and religious practice than give in to King Antiochus's demand to defile their faith by eating pork, Mother Mary who silently watches as her son is sacrificed in order to intercede for all who sin, and Fatima who lived with the foreknowledge that her yet-unborn son's death one day would save his community. Evans demonstrates that the image of the mother sacrificing her child "is so powerful that it is not surprising it should become a touchstone, a measure of love and devotion to a cause and to the divine" (17). Ultimately, she reveals the ways in which this tradition and

touchstone was translated into the stories of Canadian mothers of sons who died in World War I.

The stories of Canadian mothers whose sons had died in war were used to unite the country. From the outset, the Canadian mother was instructed to accept the need to sacrifice her son. To that end, early recruitment posters—which posed such questions as “When the War is over and someone asks your husband or your son what he did in the Great War, is he to hang his head because you would not let him go?” (79)—sought to convince women to let their loved ones go to war. Later recruitment posters, which employed slogans such as “Fight for Her,” prompted women not only to accept that their husbands and sons must go to war, but that they should encourage them to do so. Moreover, if her son were to die, the Canadian mother was told she must “accept her son’s death quietly—when it comes—whether during the war so as not to damage the morale of others, or after the war so as not to damage the peace of amnesty that the state then supports” (8). In her close analysis of the public mourning of individual mothers such as Mrs. Charlotte Susan Wood, public commemoration at monuments such as the Spirit of Canada in Vimy, France, and the ongoing role of the Silver Cross mothers in quietly promoting the support of the state, Evans reveals how “by remembering those fallen soldiers and their mourning mothers, we give their death and pain a purpose and a place in history” (161). Evans also notes, however, that

[t]he fear in remembering is that the memory will constantly rekindle the desire for revenge. The atrocities of war must be forgotten because peace cannot be built on the memory of hatred. What helped us to forget the atrocities that took us to war in World War I was the post-war knowledge that many of them, said to have been committed by the enemy, never occurred. With this knowledge came a realization that the atrocity was the war itself and how it was conducted. (162)

In the end, as Evans argues, the struggle between remembering and forgetting is balanced, on the one hand, by the knowledge that war itself may be an atrocity and, on the other, that in times of national crisis mothers of martyrs and mothers as martyrs may “be resurrected and polished up” in the name of the nation.

As Evans notes:

Mothers bereaved in times of conflict have been remembered and honoured by their communities and their leaders in proportion to the perceived need to support and develop a sense of patriotism, and, if necessary, militarism. Commonly, this remembrance is kept in isolation from the stories of mothers of martyrs from other cultures and faiths. This isolation helps to promote a sense of the uniqueness of mothers who are willing to make such a sacrifice. (4)

This study of the role Canadian mothers played during World War I is comprehensive and compelling; it would have been stronger, however, had Evans shown how concurrent acts of martyrology from other cultures and other faiths were kept in isolation, so as to ensure that the mothers of sons who died for Canada should not be confused, for example, with the mothers of sons who had died for Germany or Turkey. How might the words and work of Käthe Schmidt Kollwitz have added to her discussion of how “other” mothers grieve? On 22 October 1914, Kollwitz lost her eighteen-year-old son, Peter, at Diksmuide on the Western Front. In the months and years that followed, she made drawings for a memorial to Peter and his fallen comrades. It was not until eighteen years later, however, that her memorial, entitled *The Grieving Parents*, was finally completed and placed in the Belgian cemetery of Roggevelde. The parents who grieve are modeled on Käthe and her husband, Karl. They are alone, yet together, in their grief, as they kneel side by side, hunched over, each with hands cupped under arms, confronting the rows and rows of crosses for those who died in battle—among them the cross that commemorates Peter. How might Mustafa Kemal Atatürk’s speech commemorating the loss of the thousands of Turkish and Anzac soldiers in Gallipoli—words that now are inscribed on a monument at Anzac Cove,

Those heroes who have shed their blood and lost their lives ... you are now lying in the soil of a friendly country. Therefore rest in peace. There is no difference between the Johnnies and the Mehmets to us where they lie side by side here in this country of ours ... You, the mothers who sent their sons from far away countries, wipe away your tears. Your sons are now lying in our bosom and are in peace. After having lost their lives on this land, they have become our sons as well.

—have added to Evans’s discussion of the ways “other” cultures bountifully and indiscriminately mourn other mothers’ sons who have died in battle? Finally, more might have been said of the ways in which memorial sites are constantly being negotiated and renegotiated. Initially, these sites speak nationally, officially, and patriotically for Canadian women who have lost children in war. As Evans notes, albeit briefly, these same sites also come to be used as focal (and vocal) points for Canadian women’s efforts for peace. The heteroglossia of these sites of mourning, commemorating, and negotiating would be worth interrogating more fully. While Evans may not have comprehensively analyzed the discursive meaning of these sites, her work prompts the reader to contemplate the various discourses these sites engender and the implications of creating a martyrology of mothers and sons, and for that we can applaud her engaged and engaging study of the mothers of heroes, mothers of martyrs.