

## ABSTRACTS

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**Walter Bruyère-Ostells**, *De l'héritage politique napoléonien à la formulation du césarisme démocratique (1814–1848)* [In French]

Louis-Napoleon Bonaparte theorized Napoleonic Caesarism between 1832 and 1844, although he was only a child at the fall of the First Empire. He took into account the embedding of Napoleonic supporters in the broad-ranging Liberal party during the Restoration. Through personal relationships, he was particularly influenced by officers who bent the First Empire's doctrine towards liberalism during the Hundred Days and who engaged in national and liberal actions. In this respect, the fight for the unification of Italy was paramount. The new social networks (secret societies) and the events he himself took part in (such as central Italy's revolution of 1831) particularly inspired him. By taking up weapons, moreover, he appropriated the image of being his uncle's legitimate heir. That is why two generations of officers, including Italian officers, must be considered as transmitters of an inheritance that Louis Napoleon used to reflect on his Napoleonic legacy.

*Keywords:* Bonapartism, liberal and national actions, Napoleon III, political culture, Restoration

**Stefanos Geroulanos**, *Postwar Facial Reconstruction: Georges Franju's *Eyes Without a Face**

This essay proposes a reading of Georges Franju's *Eyes Without a Face* that focuses on the cultural and philosophical contexts of the face, its destruction, and imagined reconstruction in postwar France. The film foregrounds the protagonist's lack of a face and the effort to restore it into a cinematic argument heralding the ruin of natural beauty and genuine face-to-face relations, an approach that in turn theorizes the postwar world as premised on ethical and aesthetic opacity. By considering contemporary treatments of the face, as well as the representations of injury and violence, the essay argues that at stake in the political and aesthetic judgments proposed by the failed face transplants in the film was a concern with the technological reconstruction of a natural and



pure state, a reconstruction that was now seen as impossible and could have devastating consequences at the ethical and aesthetic levels.

*Keywords:* facial transplantation, film, film theory and criticism, Georges Franju, postwar France

**Whitney Walton**, *Jacqueline Kennedy, Frenchness, and French-American Relations in the 1950s and Early 1960s*

This essay examines representations of Jacqueline Kennedy's French connections in American and French popular media and in accounts of the Kennedy presidency to assert her significance in French-American relations and in United States foreign relations broadly construed to include, in Kristin Hoganson's words, "imaginative engagement with peoples" of other nations and cultures. While biographers routinely acknowledge French influences in Mrs. Kennedy's life and in her practices as first lady, this study focuses on them in depth, notably the undergraduate junior year she spent studying in France in 1949–50 that consolidated her knowledge and appreciation of all things French, and cultivated her interest in other cultures generally. As first lady, she was uniquely positioned to perform these qualities on an international stage. This deployment of Frenchness enhanced her own and JFK's popularity at home and abroad, and suggested a more cosmopolitan way of being American at the height of the Cold War.

*Keywords:* first lady, French-American relations, Frenchness, Jacqueline Bouvier Kennedy, study abroad

**Jeanette S. Jouili**, *Rapping the Republic: Utopia, Critique, and Muslim Role Models in Secular France*

This article examines the work and public reception of two, outspokenly Muslim, French rap artists. While both promote similar visions of a cosmopolitan French nation inclusive of its racial and religious (in particular Muslim) minorities, they express very different kinds of affective attachments to the French nation. I show that it is these affective attachments rather than their piety that explains their different reception within France's media and political landscape. My claim in this article is that while secularity can be considered to be more lenient than often expected towards religion, it does not show the same flexibility towards the political commitments that go along. Thus, the legitimate secular subject, especially when of immigrant and Muslim background, must be loyal to the nation-state and display the corresponding affective structures.

*Keywords:* France, Islam, rap, race, secularism

**Julie Billaud and Julie Castro**, *Whores and Niqabées: The Sexual Boundaries of French Nationalism*

This essay seeks to analyze the recent reconfigurations of French nationalism, taking as an entry point the legal treatment of veiled Muslim women and prostitutes over the past two decades. We argue that the bodies of prostitutes and veiled Muslim women, both of which have been targeted by successive legal interventions in order to exclude them from the public space, have become central political sites for the state to assert its sovereign power and trigger nationalist feelings. This comparative analysis of gendered “lawfare” (which John Comaroff has defined as the judicialization of politics and the resort to legal instruments to commit acts of political coercion) provides insights into a new form of nationalism that strives to foster “sexual liberalism” as a core value of citizenship in order to enforce a virile nationalism, prescribe new sexual normativities, and criminalize immigrants and those living at the social margins.

*Keywords:* France, prostitution, public sphere, sexual nationalism, veiling

**Ben Mercer**, *The Moral Rearmament of France: Pierre Nora, Memory, and the Crises of Republicanism*

The article traces the transformation of the idea of memory in the writings of Pierre Nora. His multi-volume *Les Lieux de mémoire* is read as a response to historiographical and historical crises of the 1970s, an attempt to write the history of France in which memory served as the new basis of national unity. However, the new national synthesis of memory that emerged merely resembled a liberal republicanism, whose enemies were variously immigrants, multiculturalists, neo-nationalists, dissenters from the anti-totalitarian consensus, or anyone who emphasized Vichy or France’s colonial past. Ultimately, memory proved no more capable of dealing with the troublesome aspects of historical narrative or memory than traditional history.

*Keywords:* French identity, lieux de mémoire, memory, Pierre Nora, republicanism