

Medieval Music to Contemporary Parks: The 2007-2008 Chateaubriand Workshop
April 28, 2008, Chicago Center, Paris

Amanda Shoaf—“Parisian Landscapes: Public Parks and *L’Art urbain*, 1977-2001”

Partner: Min K. Lee

My thesis, a cultural analysis integrating the theoretical framework and methods of French cultural studies and landscape and garden studies, focuses on four public parks inaugurated in Paris between 1977 and 2001. Landscape and garden theory, an interdisciplinary convergence on a multi-faceted object, has developed in the last thirty years through links to other disciplines whose purview is the articulation and qualitative perception of space: the visual arts, architecture, ecology, and geography. Their theoretical underpinnings and models of analysis, particularly poststructuralist readings of visual culture, inform my analysis of these parks' formal features. In addition, my thesis employs methods and perspectives drawn from the field of cultural history of the present as they apply to the urban environment, in order to better understand the socio-cultural context and goals, as well as the political stakes, of these parks' creation.

For this workshop I would like to focus on the Parc André-Citroën, constructed (1985-1992) on the site of the Citroën automobile factory along the Seine in the Fifteenth Arrondissement. The outcome of the park's design competition was the fusion of two teams of architects and landscape architects in order to produce a synthesis of their designs. While the teams' projects had strong formal resemblances, their philosophies and approaches were quite different. Allain Provost and Jean-Paul Viguier, both established in their fields and known for large-scale projects, approached the site as a part of the urban fabric, whose void spaces and structuring lines, in a severe minimalist composition, are extrapolated from the volumes and axes of the surrounding built environment. Patrick Berger and Gilles Clément's more radical and experimental design accounts little for built context, developing a metaphor of transformation centered on Clément's then-experimental *jardin en mouvement*.

Through a cultural analysis of the park, may we arrive at an interpretation that fuses/synthesizes these two approaches, or is the park simply a collection of spaces fitted together like pieces of a puzzle?

Min K. Lee—The Tyranny of the Straight Line: Mapping and Constructing Paris, 1791-1889

Partner: Amanda Shoaf

This dissertation studies the relationship between cartography and urban development in Paris. During the nineteenth century, Paris was a major center for mapmaking, having a large pool of skilled surveyors, engravers, and publishers, an academy of science whose major activities related to geography, generous governmental support, and a growing market for distribution and consumption. This century was also marked by major modernization projects including new hydraulic and road systems as well as a transformed urban fabric with new building types and architectural forms based on industrial construction methods and materials. My archival research traces the translations from space to numbers to grids; from grids to printing plates to paper; from architecture to plans to words shared among engineers, architects and administrators; from words to projection lines drawn on maps to the built environment. By studying these links between the map and the city as a series of architectural operations across different media, this dissertation demonstrates that the modern city of Paris was determined by the social means and technical methods of its cartographic representations. Through an analysis of five governmental maps from 1791, 1836, 1853, 1868, and 1889, and the institutions responsible for their production and use, I argue that the modernization of Paris relied upon the definition of cartographic space.

Zoe Sauders: Manuscripts as Witnesses: Toward a New Interpretation of Alamire's Workshop

Partner: Oded Rabinovitch

The 'Alamire' complex consists of 51 music manuscripts and 11 fragments that were prepared between about 1495 and 1535 at the Burgundian-Habsburg courts of Philip the Fair, Margaret of Austria, Charles V, and, briefly, Mary of Hungary. Beautifully copied and exquisitely decorated, these products of what we now think was the 'scribal workshop' of Petrus Alamire and that of a certain 'Scribe B' were sent to such figures as Pope Leo X, Frederick the Wise of Saxony, Duke Wilhelm IV of Bavaria, and Henry VIII of England, as well as to Burgundian-Habsburg royalty and noblemen. Their repertory, with a strong emphasis on sacred or devotional music, includes over 600 polyphonic works by three generations of leading

Renaissance composers, most of whom were employed at the Burgundian-Habsburg or French courts. The absence of any discussion of this music leaves significant lacunae in the history of Renaissance polyphony.

In my dissertation, I provide the first critical edition of the anonymous masses and mass movements in the ‘Alamire’ manuscripts, a consideration of what their anonymity meant in the early Renaissance, an evaluation of their place within the ‘Alamire’ repertory and in the tradition of 16th-century sacred polyphony, and a new assessment of the ‘Alamire’ scriptorium, whereby they came to be disseminated in luxury gift codices.

This last point is the topic of my favorite-though-not-yet-written chapter, so far called simply Chapter 7. Though the problem comes up throughout my dissertation, Chapter 7 is entirely devoted to a discussion of the nature of the workshop in which these manuscripts were conceived and prepared. Previous scholars have accepted the explanation of ‘Alamire’s’ workshop as the scriptorium of the Burgundian-Habsburg chapel, but few have analyzed this hypothesis critically, and none has sought to explain further the *modus operandi* of the workshop and the nature of its relationship to the court. I suggest that in its early history, until about 1517, the workshop was under the auspices of the court, and that, from 1517 to 1534, when Alamire retired, he ran a private establishment which catered to a variety of institutions not limited to the Burgundian-Habsburg court.

Oded Rabinovitch – Charles Perrault’s *Mémoires de ma vie* and Practices of Memory

Partner : Zoe Sauders

This paper is based on research done for my dissertations titled (provisionally) “The Perraults: Social Worlds and Intellectual Identities in Seventeenth-Century Paris.” In this dissertation, I study the careers and family politics of “professionals of letters” in order to analyze the relations between the social practices of culture, family strategies, and nascent intellectual institutions (such as the Académie Française or the Académie Royale des sciences), which had considerable influence on French letters and science in the seventeenth century.

This paper begins with a simple question – what are Charles Perrault’s memoirs, a famous source for seventeenth-century history? Contrary to what we can expect, this is not an ego-document, exposing a subject to the world or built around self-reflection (like Montaigne’s essays, for example). As Marc Soriano has shown, this is a document which transmits

information to his children, meant to help them with future debates. However, in order to understand the document's importance, I offer a different contextualization: rather than asking whether the events described are true or false, I look at writing the document as an action, meant to aid in preserving the family's symbolic capital. Viewed this way, it is compared to two other types of actions: publishing posthumous works by other family members and creating manuscripts collections that serve as additional evidence for the family's cultural activity. After documenting these practices of memory, I argue that these practices are different than most contemporary practices of memory, and that they are a function of the family's involvement in the world of letters. Ultimately, this study allows us to see the difference between the formation of memory under the Old Regime and its modern equivalent.

Li Ji—A Question: Literacy and Catholicism in 19th-century Northeast China

Partner: Liz Everton

This is not a research result. Rather, I would like to propose a seemingly controversial argument developed from my thesis research. My dissertation explores how specific actors as French Catholic missionaries of the Mission Etrangères de Paris (MEP) translated and disseminated the universality of the Christian message into the particular context of northeast China. I discuss how the MEP translated the catechism to introduce the concepts and rituals of Christian faith to the rural Chinese; how they designed the Regulation of the Mission to teach the catechism and to enforce Church discipline on missionaries, catechumen, and converts; how they required systematic parish reports to measure and assess the success of local religious experience; and how the local converts appropriated religious language to articulate self and newborn identity under the Church.

In the archival research, however, I notice a perhaps unique scene between Catholicism and literacy. I've been thinking whether what French Catholic missionaries have done in 19th-century China, at least in Manchuria, relates to the promotion of literacy. For example, except the French missionary documents, in my Chinese local gazetteers whenever Catholicism is mentioned, "catechism school/classroom" (literally translated) is always mentioned as well. My parish reports also show that there were a large number of such schools established as an important evangelic strategy. In addition the Chinese Christian Virgins whose writings are subject of one chapter of my thesis were all trained in literacy. I recently found an interesting

picture of two Chinese virgins holding books. In contrast is a picture of Protestant open-air preaching in China using the wordless book. I am thinking that whether there is a link between literacy and the instillation of Catholic knowledge necessary for conversion in the Chinese context.

It has been well argued that in Europe Protestants considered literacy extraordinarily important, but Catholics prior to the Second Vatican Council actually discouraged the faithful from reading the Bible, and encouraged people to view the mass as a sacred experience rather than an intellectual one. Did my research present a somewhat unusual development for Catholics in the Chinese context? I would like to use this opportunity to share with you some of my research findings and my thoughts on this issue, and I look forward to your comments and suggestions.

Liz Everton—Female Activity and Representations of Women in the Antidreyfusard Movement, 1894-1906

Partner: Li Ji

I am studying the construction and articulation of an ideal model of femininity and the participation of women within the antidreyfusard movement – the coalition of nationalists, antisemites, conservatives, and Catholics who opposed the revision of Captain Dreyfus’s trial – during the Dreyfus Affair from 1894 to 1906. Although this coalition was and is considered the progenitor of the modern radical Right, at the time it possessed little internal coherence, with the different factions (and even different groups within the same faction) drawn together by a common antipathy rather than by strong ideological ties. Nevertheless, the different groups did share certain traits, one of which was a belief in traditional gender roles, often couched in language that is at times ludicrously – for want of a better word – macho. Yet despite this traditionalism and near fetishization of masculinity, the antidreyfusard movement comprised a perhaps surprising number of women, and seems to have sought even more. Furthermore, its representation of women in the press and other propaganda are more nuanced than might be expected, with, for example, women being assigned attributes traditionally seen as masculine.

I am seeking to answer three major questions: what attracted women (individually and collectively) to political action generally and to the antidreyfusard movement specifically, how women talked about and understood their participation in it, and what antidreyfusards of both

genders thought was women's position and role in the movement and in the larger society. On a larger scale, I am trying to understand how a movement that ostensibly saw women's role as a purely domestic one rationalized the presence of women in its ranks, and how women who presumably shared those values justified their decision to step outside of that role (or whether they even felt that they were in fact doing so), as well as how the antidreyfusard movement – and possibly by extension the modern Right – conceptualized ideal and practical gender norms in the modern era. To this end, I have been looking at both printed and archival sources. In terms of printed sources, I have been reading newspapers looking for articles about women and gender issues, especially pertaining to the Dreyfus Affair; fiction that discusses the Affair in a domestic setting; and works by women I know to have been involved in the antidreyfusard movement, either autobiographical or fictional. In the archives, I have been looking at the personal dossiers of women involved in the Dreyfus Affair or connected with prominent antidreyfusards; the dossiers kept on various antidreyfusard organizations; and police reports on public action during the Affair, which sometimes record the number of men and women present.

The biggest methodological issue that I am facing is how to bring coherence to a subject that is not and to a project that is not. Although I have been constructing a prosopography of antidreyfusard women, I am not particularly interested in writing a collective biography or rehashing the excellent work that has been done already on certain prominent antidreyfusardes. As it stands now, my dissertation is divided by role or identity – a chapter on witnesses, a chapter on journalists, a chapter on ligueuses. However, I am worried about being overly desultory or random in my selection on individuals on whom to focus in these chapters. The antidreyfusard movement itself also defies synthesis, due to its lack of coherence across factions; because of this, generalizing across the entire spectrum is problematic. These issues are unfortunately feeding my desire to read everything pertaining to my subject, which I fear is not possible, at least not in the span of a year. I would also greatly welcome suggestions for sources and archives that might be helpful.

Angela Maione—Wollstonecraft and International Revolutionary Republicanism

Partner: Michael Mulvey

Within the context of eighteenth-century world republicanism, Mary Wollstonecraft developed critical responses to what she viewed as two related but distinct political systems:

monarchy and patriarchy. In Wollstonecraft's texts, both of these systems are understood to be the product of undemocratic arbitrary authority. Starting with claims that monarchy produces practices of injustice that can be rectified by a turn to republican values, Wollstonecraft's project develops a critique of arbitrary authority by articulating a complex set of arguments grounded in "Reason" that both invoke and redefine existing political concepts within the republican tradition. In crafting positions that both draw from and break with the conventional political thinking of the time, Wollstonecraft not only produced critiques of the arbitrary authority of monarchical rule but also of the patriarchal values that persisted in eighteenth-century republicanism.

While Wollstonecraft's critiques of the patriarchal exclusion of women from political life can be more fully understood within the tradition of "republican motherhood" and also, although perhaps to a lesser extent, in relation to concerns that emerged from what is known as "The Bluestocking Circle," her work cannot be defined in terms of these other proto-feminist movements. Indeed, both Wollstonecraft's insistence on a "woman's duty to herself" as well as her endorsement of universal reason against arbitrary political authority reveals a firm intellectual engagement in eighteenth-century revolutionary republicanism. Nevertheless, the Rights of Man for which other revolutionary republicans like Thomas Paine fought, did not include women. Thus, although women were far from able to exercise citizenship during and well after the writing of Wollstonecraft's political works, Wollstonecraft's project, unlike most eighteenth-century republican projects, is democratic with respect to both women and men. At the same time that Wollstonecraft affirmed universal rights of humanity grounded in reason against undemocratic arbitrary authority, she contested the gendered limits, in both thought and practice, of that universality. The topic of my presentation/discussion is thus to explore the purported promise of the proto-feminist world republicanism of Mary Wollstonecraft in the context of eighteenth century revolutionary thinking.

Michael Mulvey—A Gender History of Parisian Public Housing Estates

Partner: Anglea Maione

The touchstone for my research program is a landscape familiar to American audiences, the *grands ensembles* [GE] of metropolitan Paris, the concrete suburbs or housing estates. The history I am writing starts with the construction of the GE in the 1950s, when French

intellectuals and social scientists pondered how French families, especially housewives, would live in the *GE*, and continues to the 1980s when François Mitterrand considered demolishing the *GE* and redistributing residents in the wake of youth riots. The project simultaneously bridges the two humanitarian missions the State assigned the *GE*: the lifting of growing postwar French families into modernity and the assimilation of “immigrant” families reunited through family regrouping to French society.

A research theme I’m interested in discussing:

Rethinking “sarcellite” (a nervous depression that “infected” housewives in the *GE*) in relation to Betty Friedan’s “problem with no name”; examining the shift in myths about the *GE* from a psychologically dangerous place to women (sarcellite) to a place of physical and sexual violence (maghrébin men).

New directions/themes I’m interested in discussing:

Gendering Le Corbusier, gender and the architect, examination of a male profession (of the over 300 architects employed by the SCIC to construct *GE* from the 1950s to 1970s only one was a woman); “modern” visions of men and women in space; the impact of separating daily functions on women/men/relationships/sex lives; trying to build male paradises?

Generational perceptions of collective housing and the logics of capitalism

The shift from perceiving the social and responses to the social world in terms of class to territory, what structures facilitated this shift; how to initiate the process of deterritorialization; how should I start working with Deleuze and Guattari?

Micah Alpaugh—Contesting the Old Regime: Processional Marching, Cultures of Protest, and the Origins of the Revolutionary Political Demonstration

Partner: Julia Osman

Taken from the beginning a longer project detailing the use of Parisian political demonstrations during the French Revolution, this presentation details their origins and use

before 1789, comparing processional cultures during the eighteenth century with the more overtly politicized marching campaigns that developed during the Pre-Revolution of 1787-8. While state, religious, and popular cultures had long utilized marches to express their own claims to power and importance, the strong Parisian police force blunted their use towards explicitly political ends. This dramatically changed in the fourteen months after August 1787, as protests by clerks over the exile of the Paris Parlement, utilizing marches and speaking in the name of ‘public opinion,’ grew into a pan-Parisian campaign seeking to influence Royal ministerial appointments, and agitate for the calling of an Estates General. Perhaps equally important for the longer history of political protest in France, the clerk-led actions featured an unprecedented level of communication between protesters and police, including explicit negotiation of the spaces in which protests could take place, and over what period of time.

While this chapter will highlight elements of rupture more than those of continuity, I plan to later periodically refer back my eighteenth-century section in helping to explain origins of important elements in Revolutionary demonstrations. Notions of the ‘sacred,’ explicitly utilized in virtually all public marches before 1787, would regularly recur in many of those of the later period, and strongly influenced the way Revolutionaries viewed politics. Funeral marches, a major part of the Revolutionary ‘repertoire’, stood apart in the eighteenth century for being the only processions that could legally occur under popular direction. Processions to the gallows, more ominously, may have been among the most-attended events. Generally, the high regularity with which Parisians both watched and participated in mobile events appears to have helped condition them for politicized marching during the Revolution.

Julia Osman—French Military Reform and Perceptions of North American Warfare

Partner: Micah Alpaugh

My presentation will center on a problem I am encountering with my dissertation research on French perception of North American military practices, French military reform in the late eighteenth century, and the beginning of the French Revolution. In order to evaluate French perception of North American military practices, I am considering published works—newspapers, journals, novels, plays, and poems—which represent or comment on North America during the Seven Years War and the American Revolution. The resulting image seems to be one of intense patriotism and irregular warfare producing military victory over regular troops who

have little investment in country or cause. This image coincides with a time of intense reform for the French army while recovering from a humiliating loss to Prussia and England during the Seven Years' War. Reform documents from the military archives discuss means of inspiring more patriotism among young officers and soldiers, as well as methods that would ensure competence among the officer corps and fairness in the recruiting and training of troops. I had hoped, when I began my research, that I would find a link between the proposed reforms and the imagery of North American military practices. However, while both discuss similar issues, neither body of literature ever refers to the other, and I have little evidence that would support a direct link. Both French perception of North American military practices and military reform issues seem to have a hand in sparking the French Revolution, but I was hoping to see more of a connection between the two. My gut tells me that a connection is there, but I am at a loss to prove it in a way that most historians would find convincing.

During the discussion after my presentation, I am hoping the fellow members of the workshop will be able to help me find the connection I am looking for, or suggest other ways to incorporate my research into a solid whole as opposed to two parallel strands.