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PROFESSIONAL ISSUES

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**Ruth J.
Simmons**

**"America's
Relationship
with the World:
How Can
Languages
Help?"**

The in-depth study of a foreign language and its literatures affords students a multilayered understanding of the richness of a particular culture that is difficult to achieve with a more superficial experience. Moreover, foreign language study endows its students with a broader perspective on the differences and commonalities found in the ways societies identify and express themselves. So valuable is this understanding that a strong national mandate on the importance of foreign language instruction could temper recent tendencies toward unilateral and isolationist behavior. These insights are urgently needed to navigate capably a world in which nations clash on a global scale and cultures clash on neighborhood blocks.

LITERATURE

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**Vincent
Grégoire**

**"L'Impact de la
repentance
vichyssoise
dans *Les
Mouches* de
Sartre et *La
Peste* de
Camus"**

Le thème de la repentance, si caractéristique des discours du maréchal Pétain lors des deux premières années du régime de Vichy, a particulièrement influencé la rédaction des *Mouches* et celle de l'épisode-clé des prêches du père jésuite Paneloux dans *La Peste*. Nous analysons, dans l'étude suivante, la nature de cette repentance qui a marqué Sartre et Camus, et cherchons à évaluer dans quelle mesure l'actualité politique a servi de trame à ces deux chefs-d'œuvre.

C O N T E N T S

two thousand comprehensive footnotes, *Henry IV of France and The Politics of Religion* may be somewhat daunting for the general public, but students and teachers alike will find it a solid source of information and a useful tool of research.

Agnes Scott College (GA)

Regine Reynolds-Cornell

WRIGLEY, RICHARD. *The Politics of Appearances: Representations of Dress in Revolutionary France*. Oxford, New York: Berg, 2002. ISBN 1-85973-504-5; ISBN 1-85973-509-6. Pp. x + 318. \$68.00 (HC); \$19.50 (PB).

When the principles of *liberté, égalité, fraternité* overthrew the monarchy in France, the revolutionaries inherited the Ancien Régime's culture of appearances in which, following most notably the Sun King's cult, clothes made the man (more so than the woman). In the tumultuous years following the Revolution, numerous attempts were made to install a dress code, particularly for those representing authority: through the implementation of vestimentary guidelines, revolutionaries wished to reflect a new identity distinctly devoid of royalist sympathies. However, any kind of dress regulation—*dress* being a term Richard Wrigley favors over *fashion* because of its greater inclusiveness (2)—appeared to conflict with the principle of equality, as it established and rendered visible differences among citizens. Additionally, the desired new, revolutionary identity turned out to be elusive due to unstable, continuously shifting allegiances. Certain items of dress thus represented different—if not entirely opposed—political affiliations at different times during the Revolution and its aftermath. The book's title situates it with respect to Daniel Roche's *La Culture des apparences: une histoire du vêtement (XVII^e–XVIII^e siècles)*, which the author calls "the most important study on the history of dress during the seventeenth and eighteenth centuries to have appeared in modern times" (4). Wrigley's book, however, analyzes dress as an all-important *politicized* expression of newly emerging, ever-shifting identities and proves what it sets out to demonstrate, namely that "the politics of dress was an inefaceable hallmark of the Revolution's legacy" (272).

In chapter 1, "Revolutionary Relics," one is hardly surprised to learn that relatively few dress items dating back to the revolutionary period have survived. Nevertheless, through elaborate supporting documentation that is mostly textual yet also visual in nature (drawings, etchings, and photographs), this meticulously annotated text succeeds in providing the reader not only with physical descriptions and images of various vestimentary revolutionary representations, but also with insights into their ever-changing meaning and political context.

Rather than a strictly chronological overview of the history of revolutionary dress, Wrigley presents a survey focused on some of its most salient features: the official costume of those representing authority, the cockade, the liberty cap, and the *sans-culotte*. A chapter is devoted to each in which its origin, its (shifting) political allegiance, and its eventual fate are analyzed (chapters 2, 3, 4, and 5, respectively). Indeed, most of these items, with the exception of the cockade, are shown to have been less widely adopted than previously assumed. In Chapter 5, Wrigley also convincingly refutes the presumed stability of the *sans-culotte* costume, contending that due to its multiple components and their less rigidly delineated features, its political identification derived more accurately from the "performance [à la Judith Butler] of an ideology, rather than [from a decision] to wear certain items of dress" (216).

In the final chapter entitled "Mistaken Identities: Disguise, Surveillance, and the Legibility of Appearances," the manipulability of dress and its resulting potential for diminished legibility and even subversion are underscored. When Wrigley downplays the role played by eager government representatives in reading certain manifestations of dress as subversive, the officials' pervasive presence reminds the reader nevertheless of Foucault's *Surveiller et punir*. A coda describing various political caricatures completes the book.

This is a rewarding read for scholars of the French Revolution because it exposes some myths concerning the prevalence of certain items of dress while simultaneously analyzing the unstable political dimensions of dress. Beginning students may regret the absence of a brief historical context explaining terms and identifying names, in spite of Wrigley's consistent translation of revolutionary dates (listed also under the revolutionary calendar on page viii). The very extensive bibliography at the end of the book is a useful resource for all students of the French Revolution, not simply those concerned with dress.

University of North Texas

Marijn S. Kaplan

CLINTON, ALAN. *Jean Moulin, 1899–1943: The French Resistance and the Republic*. New York: Palgrave, 2002. ISBN 0-333-76486-2. Pp. 273. \$72.00

The biography of the life of Jean Moulin, the republican prefect who became a martyr of the French Resistance, begins with his upbringing in Béziers. As a child Moulin learned both from family and schooling those classic French republican attitudes that made him later "a defender of democratic values and human rights [. . .]" (18).

Following the successful completion of his *baccalauréat* and while enrolled at the Université de Montpellier, Moulin began his career in the early 20s in the office of the prefect of the department of Hérault. Starting at the lower echelon of the prefectural corps, Moulin strove to become by the mid-30s a member of the administrative elite. A series of important appointments marked his rise as senior civil servant. He was to become consecutively secretary general in the Somme, prefect in the Aveyron and prefect in the Eure-et-Loir departments. While fulfilling his official duties he was to establish ties with many of the important political players of the times and to become an eyewitness in the late 30s to the political events in a period marked by violent social disturbances resulting from political divisions between right- and left-wing groups.

During the Nazi invasion in June 1940, Moulin chose to remain at his administrative post in Chartres. Confronting the invader, he was soon arrested and tortured for not complying with the directives of the occupants. Eventually released, he continued in his role as prefect, ignoring unacceptable official decrees and remaining true to his own beliefs. In November 1940 Moulin was relieved of his functions by Pétain.

Moulin turned his thoughts to active participation in the liberation of his country. In France he linked up with other Frenchmen who were opposed to collaboration with the enemy. Outside of France he contacted those who had refused to yield to the Vichy government. Jean Moulin met Charles de Gaulle on 25 October 1941 in London and became convinced that all resistance groups in France must throw their lot with the Free French movement. On 3 November 1941 de Gaulle designated Moulin as his personal representative in France.