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In a fascinating narrative, Fuchs painstakingly recounts the detail of long-term and only too slowly evolving changes in practices and attitudes of men and women, politicians and magistrates, contesting parents and sometimes adult children, towards paternity, showing how central it was considered in the past both for the public interest and for individuals the most intimate details of whose lives were exposed in court in the name of family honour and at a cost of personal misery, most . . .

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implications for an understanding of how private acts were governed by laws of the state. Focusing on paternity as a category of family history, *Contested Paternity* emphasizes the importance of fatherhood, the family, and the law within the greater context of changing attitudes toward parental responsibility.

Focusing on paternity as a category of family

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history, Contested Paternity emphasizes the importance of fatherhood, the family, and the law within the greater context of changing attitudes toward parental responsibility.

In *Heroes and Legends of Fin-de-Siècle France* Venita Datta examines representations of fictional and real heroes in the boulevard theater and mass press during the fin de siècle (1880-1914), illuminating the role of gender in the construction of national identity during this formative period of French history. The popularity of the heroic cult at this time was in part the result of

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defeat in the Franco-Prussian War in 1870, as well as a reaction to changing gender roles and collective guilt about the egoism and selfishness of modern consumer culture. The author analyzes representations of historical figures in the theater, focusing on Cyrano de Bergerac, Napoleon and Joan of Arc, and examines the press coverage of heroes and anti-heroes in the Bazar de la Charité fire of 1897 and the Ullmo spy case of 1907.

For most of human history, paternity was uncertain. Blood types, fingerprinting, and, recently, DNA analysis promised to solve the

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riddle of paternity. But even genetic certainty did not end the quest for the father. Rather, as Nara Milanich reveals, it confirms the social, cultural, and political nature of the age-old question: Who's your father?

Love, Honour, and Jealousy investigates the impact of the Italian economic miracle of the 1950s and 1960s on intimate life. Just as Italy was rapidly forged into an urban, industrial nation in these years, the ways in

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which Italians thought about family, love, and marriage were transformed by migration and modern consumer culture. At the core of this book lies the investigation of almost one hundred and fifty unpublished diaries and memoirs written by ordinary men and women who were coming of age during these years. These personal testimonies reveal unique insights into the experiences, thoughts, and feelings of those who came of age against the backdrop of a rapidly changing Italy. The personal stories are explored alongside the films, magazines, and music of the time, which were saturated with both new and old ideas of

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romance. Films and magazines encouraged young Italians to put romantic love and individual desire over family, contributing to changing expectations about marriage, and often resulting in family tensions. At the same time popular love stories were frequently laced with jealousy, hinting at the darker emotions that were linked in many minds, to love. This darker side was a significant part of the story of changing ideas about intimacy in post-war Italy, as was the growing desire to marry for love. Control and violence against women was closely linked to southern ideas about family honour but also to

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anxieties about Italy's changing society,
which manifested itself in romantic jealousy.
Through its exploration of courtship,
marriage, honour crime, forced marriage,
jealousy, and marriage breakdown, *Love,
Honour, and Jealousy* traces the ways in which
the lives both of individuals and of the
nation itself, were shaped by changing
understandings of romantic love and its
darker companions, honour and jealousy.

Tracing the historical evolution of legal
debates over the rights and disabilities of
children born out of wedlock in early modern

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France, Bastards offers a political history of the family from the oblique perspective of those who were theoretically excluded from it.

Over fifty years ago sociologist T. H. Marshall first opened the modern debate about the evolution of full citizenship in modern nation-states, arguing that it proceeded in three stages: from civil rights, to political rights, and finally to social rights. The shortcomings of this model were clear to feminist scholars. As political theorist Carol Pateman argued, the modern social

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contract undergirding nation states was from the start premised on an implicit “sexual contract.” According to Pateman, the birth of modern democracy necessarily resulted in the political erasure of women. Since the 1990s feminist historians have realized that Marshall’s typology failed to describe adequately developments that affected women in France. An examination of the role of women and gender in welfare-state development suggested that social rights rooted in republican notions of womanhood came early and fast for women in France even while political and economic rights would continue

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to lag behind. While their considerable access to social citizenship privileges shaped their prospects, the absence of women's formal rights still dominates the conversation. Practiced Citizenship offers a significant rereading of that narrative. Through an analysis of how citizenship was lived, practiced, and deployed by women in France in the modern period, Practiced Citizenship demonstrates how gender normativity and the resulting constraints placed on women nevertheless created opportunities for a renegotiation of the social and sexual contract.

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With gender as its central focus, this book offers a transnational, multi-faceted understanding of citizenship as legislated, imagined, and exercised since the late eighteenth century. Framed around three crosscutting themes - agency, space and borders - leading scholars demonstrate what historians can bring to the study of citizenship and its evolving relationship with the theory and practice of democracy, and how we can make the concept of citizenship operational for studying past societies and cultures. The essays examine

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the past interactions of women and men with public authorities, their participation in civic life within various kinds of polities and the meanings they attached to their actions. In analyzing the way gender operated both to promote and to inhibit civic consciousness, action, and practice, this book advances our knowledge about the history of citizenship and the evolution of the modern state.

In France as elsewhere in recent years, legislative debates over single-parent households, same-sex unions, new reproductive

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technologies, transsexuality, and other challenges to long-held assumptions about the structure of family and kinship relations have been deeply divisive. What strikes many as uniquely French, however, is the extent to which many of these discussions—whether in legislative chambers, courtrooms, or the mass media—have been conducted in the frequently abstract vocabularies of anthropology and psychoanalysis. In this highly original book, Camille Robcis seeks to explain why and how academic discourses on kinship have intersected and overlapped with political debates on the family—and on the nature of

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French republicanism itself. She focuses on the theories of Claude Levi-Strauss and Jacques Lacan, both of whom highlighted the interdependence of the sexual and the social by positing a direct correlation between kinship and socialization. Robcis traces how their ideas gained recognition not only from French social scientists but also from legislators and politicians who relied on some of the most obscure and difficult concepts of structuralism to enact a series of laws concerning the family. Levi-Strauss and Lacan constructed the heterosexual family as a universal trope for social and psychic

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integration, and this understanding of the family at the root of intersubjectivity coincided with the role that the family has played in modern French law and public policy. The Law of Kinship contributes to larger conversations about the particularities of French political culture, the nature of sexual difference, and the problem of reading and interpretation in intellectual history.

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