

1. Record Nr.	UNISA996248326103316
Autore	Tilburg Patricia A
Titolo	Colette's republic [[electronic resource]] : work, gender, and popular culture in France, 1870-1914 // Patricia A. Tilburg
Pubbl/distr/stampa	New York, : Berghahn Books, 2009
ISBN	1-282-62789-9 9786612627897 1-84545-930-X
Descrizione fisica	1 online resource (245 p.)
Disciplina	944.0812
Soggetti	Popular culture - France - History - 19th century Popular culture - France - History - 20th century Secularism - France - History - 19th century Secularism - France - History - 20th century Education - Social aspects - France - History - 19th century Education - Social aspects - France - History - 20th century Sex role - France - History - 19th century Sex role - France - History - 20th century Performing arts - Social aspects - France - History - 19th century Performing arts - Social aspects - France - History - 20th century Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	"There are no foolish metiers" : work, class, and secular girls' education -- "A healthy soul in a healthy body" : physical and moral education in the third Republic -- Claudine in Paris : the Republican school in memory and fiction -- Earning her bread : metier, performance, and female honor, 1906-1913 -- "The triumph of the flesh" : women, physical culture, and the nude in the French music hall, 1900-1914 -- "The people's muse" : pantomime, social art, and the vie interieure.
Sommario/riassunto	In France's Third Republic, secularism was, for its adherents, a new faith, a civic religion founded on a rabid belief in progress and the Enlightenment conviction that men (and women) could remake their

world. And yet with all of its pragmatic smoothing over of the supernatural edges of Catholicism, the Third Republic engendered its own fantastical ways of seeing by embracing observation, corporeal dynamism, and imaginative introspection. How these republican ideals and the new national education system of the 1870s and 80s-the structure meant to impart these ideals-shaped belle epoque popula

2. Record Nr.

Autore

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Titolo

Schiesari Juliana

Pubbl/distr/stampa

Polymorphous domesticities [[electronic resource]] : pets, bodies, and desire in four modern writers / Juliana Schiesari

ISBN

Berkeley, : University of California Press, c2012

1-283-42595-5

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Descrizione fisica

1 online resource (143 p.)

Collana

Flashpoints ; ; 10

Disciplina

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Soggetti

Animals in literature

Human-animal relationships in literature

Pets in literature

Sex (Psychology) in literature

Social structure in literature

Social values in literature

Lingua di pubblicazione

Inglese

Formato

Materiale a stampa

Livello bibliografico

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Nota di bibliografia

Includes bibliographical references and index.

Nota di contenuto

Frontmatter -- Contents -- Acknowledgments -- Introduction -- 1. Re-Visions of Diana in Edith Wharton -- 2. Colette at Home -- 3. Romancing the Beast: J. R. Ackerley's Dog Days and the Meaning of Sex -- Notes -- Bibliography

Sommario/riassunto

Polymorphous Domesticities maps out the play of gender, sexuality, and alternative forms of domesticity in the works of four modern European and American writers-Edith Wharton, Djuna Barnes, Colette, and J. R. Ackerley. What these four writers have in common is a

defiance of patriarchal paradigms in their lives as well as in their works. Not only did they live outside the norms of the heterosexual family unit, they also pursued and wrote about alternative lifestyles that prominently involved animals. Through close readings from a feminist perspective, Juliana Schiesari reconfigures the ways in which interspecies relationships inflect domestic spheres, reading the "Other" through the lens of gender, home, and family. As she explores how domestic life is refigured by the presence of animals, Schiesari challenges anthropocentric frames of reference and brings the very definition of "human" into question.
