College of Liberal Arts & Sciences

University of Illinois at Urbana-Champaign

# School of Literatures Cultures and Linguistics

A NEWSLETTER COVERING THE

Department of the Classics

Program in Comparative and World Literature

Department of East Asian Languages and Cultures

Department of French

Department of Germanic Languages and Literatures

Department of Linguistics

Department of Religion

Department of Slavic Languages and Literatures

and Department of Spanish, Italian, and Portuguese

Summer 2011

## MAJOR NEW WORK BY PROFESSOR HIGHLIGHTS 16TH-CENTURY CAMPAIGN TO DESTROY ALL JEWISH BOOKS IN GERMANY

The early 16th century saw a major crisis in Christian-Jewish relations: the attempt to confiscate and destroy every Jewish book in Germany. This unprecedented effort to end the practice of Judaism throughout the empire was challenged by Jewish communities and, unexpectedly, by Johannes Reuchlin (1455-1522), the founder of Christian Hebrew studies.

In 1510, Reuchlin wrote an extensive, impassioned, and ultimately successful defense of Jewish writings and legal rights, a stunning intervention later acknowledged by a Jewish leader as a "miracle within a miracle."

David Price, professor of religious studies, history, and Jewish studies at the University of Illinois, has written a fascinating new version of both the actual confiscation of Jewish books and the Christian debate over the humanist encounter with Judaism. Titled *Johannes Reuchlin and the Campaign to Destroy Jewish Books*, the work is published by University of Oxford Press.

The fury that greeted Reuchlin's defense of Judaism resulted in a protracted heresy trial that polarized Europe. The decade-long controversy promoted acceptance of humanist culture in northern Europe and, in several key settings, created an environment that was receptive to the emerging Reformation movement.

The legal and theological battles were over charges that Reuchlin's positions were "impermissibly favorable to Jews." The resulting conflict elicited intervention on both sides, from the most powerful political and intellectual leaders in Renaissance Europe, and formed a new context for Christian reflection on Judaism.

Price's work offers insight into important Christian discourses on Judaism and anti-Semitism that emerged from the clash of Renaissance humanism with this potent anti-Jewish campaign, as well as an innovative analysis of Luther's virulent anti-Semitism in the context and aftermath of the Reuchlin Affair.

Price noted that his interest in the subject goes back over a period of 25 years, although he began his research for the book in 2004. In his research he made use of previously unavailable archival material on the anti-Jewish campaign. It is the first comprehensive study of this subject published since 1871.

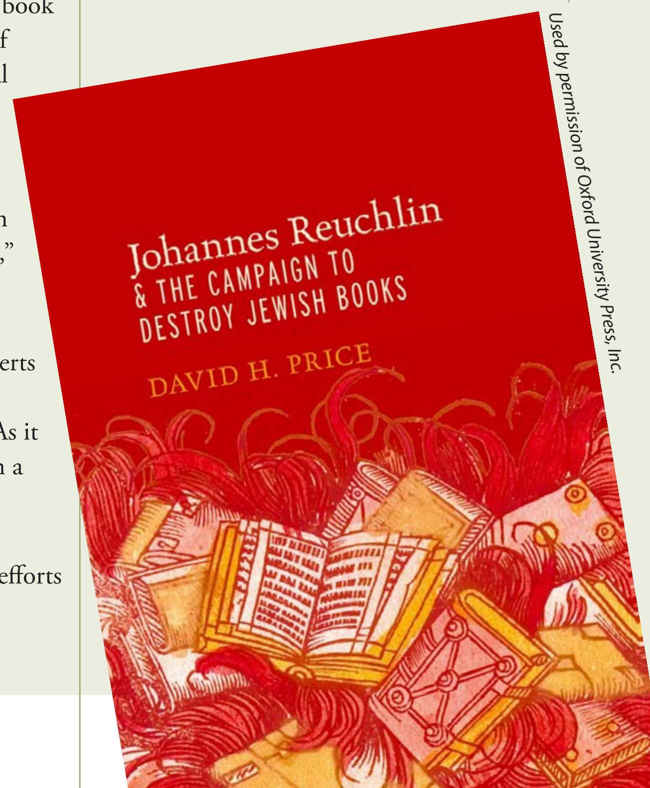
"All of the intellectual community in Europe was in an uproar over this case," Price said.

For Reuchlin's part, "he was serious about vindication," said Price, who asserts that the outcome of the trial wasn't a verdict but rather, a "public scandal." As it turned out, the case was never heard in a civil court.

The author notes that even after the heresy trial, "tremendous anti-Jewish" efforts continued in Frankfort, but ultimately failed.

Price added that documentation for his work was complex and difficult, mainly because the Latin sources were heavily abbreviated yet filled with technical language regarding ecclesiastical and civil law.

Truly a labor of love, *Johannes Reuchlin and the Campaign to Destroy Jewish Books* has made a valuable contribution to the study of an important and complex development in European history: Christians acquiring accurate knowledge of Judaism and its history.

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SCHOOL OF
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# LETTER FROM THE DIRECTOR

It has been a privilege to be given the opportunity to serve the School and all its stakeholders and to build on the strong foundation laid down by our first and former director for his service to the School, Professor Doug Kibbee. Doug strongly believed in the concept of the School and worked hard to lay the foundation to realize its potential. We have already seen the fruits of that, in the large number of lectures and conferences funded by the School, in interdisciplinary initiatives such as the Center for Translation Studies, and in the number of fellowships awarded by the School to recruit new students and support the scholarship of continuing students. Above all, Doug made it a priority to create a sense of community and shared purpose within the School.

The main role of the School has been to support and facilitate the missions of its departments and programs so that they can do what they do best, namely, educate students and engage in scholarly research that explores various dimensions of the human experience that extends beyond local and national boundaries. It is important to stress that the work of the School would not be possible without the excellent corps of our hard-working and award-winning staff. It is thus gratifying that members of our staff have been recognized and rewarded for their invaluable role in helping us fulfill our teaching and service duties and engage in our intellectual pursuits. I would particularly like to recognize Yvonne Knight and Mary Ellen Freyer for their well-deserved promotions, and Marita Romine for winning the prestigious Chancellor's Distinguished Staff Award.

As director of the School, I often get the opportunity to attend events where our students are recognized for their achievements. This is one of the most rewarding parts of my job. Those achievements are in my view the best way to recognize all the commitments and sacrifices that families and loved ones have made to help our students on their journey toward their goals. It is also a validation of the work of our faculty who mentored them and played a role in helping them realize their potential. As a teacher I look forward to such events because they give me the opportunity to congratulate our students for their hard work and commitment to excellence, but also because they are a powerful reminder of why we are here at this university. We are here to educate and mentor and help the young generation explore new ideas and horizons. Personally, this is what keeps me going. Nothing is more fulfilling than seeing a student succeed and excel. Needless to say, success is the culmination of the efforts of many: the students, their families, the staff, the faculty, and the generous alumni and donors who continue to support our mission and our vision that our School should be an enriching and rigorous educational environment.

Abbas Benmamoun

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College of Liberal Arts & Sciences AT ILLINOIS

# Professor Examines the Cause for Nationalism in Early 19th-Century Czech and Russian Literature

When David Cooper set out to write a book about the focus on nationality in Czech and Russian literature in the 19th century, he had two major questions.

"What motivated the turn of literary intellectuals toward the nation as a measure of literary value in the 19th century?" And, a related question: "Literary intellectuals played a large role in national movements, but why them in particular?"

Cooper, assistant professor of Slavic languages and literatures, said that he approached the subject from a comparative perspective, and began to wonder, "Why do they want to see literature in terms of the nation all the time?"

Cooper saw that literary professionals were deeply involved in creating national myths. So in part, his study also was one entailing history and politics—specifically, nationalism as a form of identity in the 19th century.

By the end of the third decade of the 19th century these professionals had also created terms for evaluating literary works that referred to nationality in Czech and Russian literature. "The literature on nationalism explains well enough the motivations behind the development of national identity," he said. "But it doesn't adequately explain why cultural institutions like literature should have also transformed themselves."

Cooper found the key to literature's nationalization in the gradual transformation of European literatures that followed the late 17th-century Quarrel of the Ancients and Moderns. What he saw was a re-evaluation of Greek and Roman classics and what they meant as models for modern European society. For example, he explained, Homer and Virgil had long provided models and a standard for measuring poetic achievement.

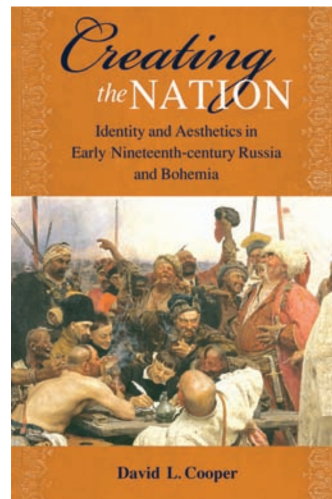
But by the 18th century there was a growing crisis of literary aesthetics regarding models. Modern Europe came to be seen as fundamentally different from ancient Greece and Rome. "The problem becomes," Cooper said, "'Where's the ground? What are the standards?'"

In all, Cooper stated, the result was a paradigm shift—from classical aesthetics to national aesthetics.

The crisis in classical aesthetics found its solution in the rise of nations and national identity. This crisis expressed itself in literature and motivated the rise of literature as national, he noted, adding, "It's not simply that cultural figures play a role in the rise of national identity, but there are motivations within the cultural sphere itself that help to drive the development of national identity."

In focusing on Russian and Czech literature from that period he found a unique situation: "What happens is they're rapidly assimilating a century of developments in the early 19th century. In effect, this made the paradigm shift more visible because it was more concentrated." He explained that Czech development was muted in the 18th century by the Catholic Church. However, church reforms took place in the late 18th century. The German language was imposed as the language of education, which rekindled interest in Czech language and culture.

At that time all intellectuals were bilingual in German and Czech. "It was a transformational century for German literature," he said. As national patriotism rose there was a revival of Czech literature.



*Courtesy of Northern Illinois University Press*

In Russia, while there was a "lively literary culture" in the 18th century, the Russians discovered German literature late.

The Russian and Czech situations were quite different, said Cooper. There were a handful of intellectuals working in the Czech language in Bohemia by the turn of the 19th century. In Russia there was an expanding empire, and a noble class involved in literature—all writing in Russian. Yet both assimilated 18th-century changes at the same time in the early part of the 19th century.

"Essentially, the Russians got a bit stuck on 17th-century French classicism because it offered them a model for modernizing their literature, but as a result they missed the more radical modernization that was going on in the 18th century."

At the same time, Czech literature "was hampered by the counter-reformation and censorship, and it was only with the more enlightened absolutism of Josef II that Czech literature was able to reconstitute itself in the late 18th century. It then had to catch up on what it had missed."

But, Cooper states, "It's mostly coincidence that both literatures play catch-up at the same time."

*Creating the Nation: Identity and Aesthetics in Early Nineteenth-century Russia and Bohemia* provides answers to questions surrounding the crisis in literary aesthetics that played as much of a part in the development of modern national identity as any other sociological, political, or religious crisis that's been examined in the field of nationalism studies, states the author.

The book is published by Northern Illinois University Press as part of a series on Russian cultural history.

Cooper's next research project is a related one—a series of Czech manuscripts that appeared from 1816-1818, which supposedly represented fragments of medieval poetry but were later shown to be forgeries. He looks at how these texts became "quasi-religious texts," and, with regard to nationalism, "faith texts" that became what he describes as a "litmus test" for one's membership in the national community.

# LAS-SIP Year in Barcelona Program
## 40 years of Educational Wonderment

*By Rick Partin, Editor*

When Tomoyo Nishimori went to Spain on the Year in Barcelona program in August of 2009, she never imagined she'd end up on a camel in the Moroccan desert.

Nishimori, a double major in international studies and Spanish at the U of I, traveled to Morocco with friends while enrolled in the program, from August 2009 to June 2010.

"We took an eight-hour van drive down to the desert with a Moroccan driver that barely spoke English," Nishimori recalled. "None of us knew how to speak French, Arabic, or any of their dialects, so we had a bit of a difficult time communicating with him."

But when her group reached the desert, she said, "We experienced the most peaceful place that we had ever been to. There were no artificial lights; the only lights we could see were the stars above us. We [camped] in a tent that night in the desert and we woke up and had an hour-long camel ride."

Nishimori's experience typifies the type of eye-opening experiences American students have by participating in the LAS-SIP Year in Barcelona Program, which next year marks its 40th anniversary.

The program began in 1971 under the leadership of Jorge Prats, and jointly between the University of Illinois at Urbana-Champaign and Chicago campuses. In 1974, the University of California (UC) joined the University of Illinois (U of I) in a cooperative arrangement.

It is operated under various agreements with the U of I, UC, and the Universitat de Barcelona. It is designed as an LAS program that gives it residency status. This allows students to apply all of what they take to the Spanish major. Each year approximately 20 students from U of I and 50 students from UC participate in the program, according to its coordinator, Beth Chasco, undergraduate academic advisor for Spanish, now in her fourth year as program coordinator for Barcelona. The Program's Study Center Office in Barcelona is located on the University of Barcelona (UB) Central Campus, one of the university's three campuses. This houses the offices of the academic director, program manager Pilar Ocaña, and Professor John Wilcox.

Chasco promotes the program on the U of I campus and handles the student orientation program and academic advising for the program. She is the primary Spanish, Italian, and Portuguese (SIP) department contact for the program. She is assisted on the U of I campus by Kathy Schilson, office manager for SIP.

She says that for parents who may be uncomfortable about their child going overseas for more than a semester, she tries to emphasize what she terms the "exponential personal and linguistic growth value" of the experience as well as quality of the courses and faculty. She tells students, "There's most likely not going to be another time in your life when you're going to be able to do this," she said, adding, "I hear over and over from the kids that it's truly a 'life-changing' experience."

*Participants revel with fireworks during "Las Fallas," which literally means "the fires" in Valencian. The focus of the fiesta, held in Valencia in March, is the creation and destruction of ninots ("puppets" or "dolls"), which are huge cardboard, wood, paper-mache, and plaster statues. Las Fallas began as a feast day for St. Joseph, the patron saint of carpenters, but has evolved into a 5-day, multifaceted celebration.*

Adam Sternecky, a double-major in economics and Spanish who went on the program in 2009-10, said, "Beth was there during every step of the process, and was an enormous asset to my experience."

Amanda White, a Spanish major also in Barcelona in 2009-10 said, "Working with Beth was great. She answered every question I had, helped us register for class and make sure we fulfilled our requirements, and more. Everything was taken care of."

To underscore Chasco's assertion of the value of going to Barcelona for the full academic year, Nishimori concurs and says: "I would really recommend a full year. If you stay for just a semester, I think that you would think it's too short. Even 10 months didn't feel like enough time for me."

Founded in the second century B.C., Barcelona, a city of 5 million people, is the center of Catalan language and culture, with historic and contemporary attractions: fine churches, including the unfinished Sagrada Familia (Basilica of the Holy Family) designed by the famous Catalan architect Antoni Gaudí (1852-1926); broad avenues; ancient ruins; parks; and outstanding museums. The climate is typically Mediterranean: mild temperatures, dry summers with some hot and humid days, and rain in the spring and autumn.

Spanish and Catalan are the co-official languages of Spain's Autonomy of Catalynya, reflecting the bilingualism that has existed in this region for centuries. In Barcelona, Catalan is the first language of half of the city residents, and Catalan consciousness grows annually. Likewise, the official languages of instruction at the University of Barcelona (founded in 1377, with an enrollment of some 70,000 students) are Catalan and Spanish.

Sternecky acknowledged this bilingualism: "I was able to really immerse myself in the Catalan culture." Not only that, all of his upper-division credit hours transferred, allowing him to complete his Spanish major abroad.

Chasco said students can take a maximum of 33 hours in a year, but typically take 30. In the first semester students take a three-week intensive language and culture program on campus and then take core courses specifically for students from U of I and UC. During the second semester, students also take courses at the University of Barcelona or Autonoma (an institute), and may solicit an internship.

Core courses in the program may include such offerings as: Advanced Grammar; Composition and Conversation; Barcelona and its Cultural Context; Contemporary Spanish Art: Picasso, Dali, Miro; Contemporary History of Spain and its Institutions; Don Quijote; and many more at the UB. A course

taught in Spanish may have a complementary discussion section in Catalan.

Chasco points out that students are able to do the bulk of their Spanish major coursework abroad. "It's a great opportunity for double-majors. Many of those who go are teaching or double-majors."

Sternecky noted that he took Universitat de Barcelona classes in Spanish, often side by side with Spanish students. "We had absolutely phenomenal professors across the board, who were all very understanding of our situation and willing to help us."

White said, "One of my favorite classes was my Catalan class because I got to meet people from all over the world and lots of times our only common language was Spanish." She loved her class on Don Quijote de La Mancha (by Miguel Cervantes) so much that she chose the story as the topic for her undergraduate thesis.

Classes are offered at the University of Barcelona at the Department of Philology, which is located in the center of the city in a gorgeous historic building. "I always felt like I was going to University of Hogwarts!" said Jackie Waldman (2009-10).

She added, "I loved the Catalan class because it was a great way to meet other international students who are in the same situation as you, in that you're all looking to form friendships. The best friend that I made while I was in Barcelona I met in the Catalan class."

During their initial intensive immersion period on campus, students find their own lodging, although ample help is available.

White stayed with a family for about three months and then later with a "señora." (In this case, an elderly woman who takes in boarders.) "My señora only spoke Spanish so we only used Spanish.

*A student interacts with a street performer in La Rambla, Barcelona.*

*Jackie Waldman and Tomoyo Nishimori listen to audio guides at the Guggenheim Museum in Bilbao. Opened in 1997 and praised for its distinctive titanium curves and soaring glass atrium, the museum has been hailed as one of the most important buildings of the 20th century.*

When I lived with the family, everyone spoke Spanish and Catalan."

Nishimori shared an apartment with a couple from Ecuador and two females who were pursuing internships in Barcelona. "I always spoke Spanish within my apartment," she said.

When students had time for travel, they made the most of it, and typically attributed their excursions as among the most memorable and educational aspects of their time abroad.

White went on school-sponsored trips, but also on her own or with friends. She traveled across Spain, including Seville, Cordoba, Granada, Madrid, Toledo, and numerous other cities. She also went to France (Paris), Italy (Florence, Siena, Rome, and the Vatican City), Prague, and Morocco (Marrakesh).

Initially, Waldman went on the school-sponsored excursions, knowing that they'd be well organized "and we always ended up eating really great food. Plus, it was quite enjoyable to pile on a bus with all my classmates and be carted off to some corner of Catalunya that we would have never been able to access otherwise."

Later, she also traveled with friends to Madrid, Granada, Seville, San Sebastian, Bilbao, and Marrakesh. "I ended up going back to Madrid a second time by myself to meet up with some friends that I made while I was staying at a hostel in Seville."

On the other hand, Sternecky commented, "While I came to Barcelona with the intent of doing a lot of traveling, I soon realized that not only is traveling extremely expensive but also that it wasn't necessarily in line with my goals—I went to Barcelona to be in Barcelona, not to spend every weekend in a different city, as many study abroad students do."

Nevertheless, his travel destinations included Seville, Munich, Rome, and Casablanca, as well as Fez and Marrakesh.

All the students interviewed looked back on their experience positively. "Barcelona is absolutely my favorite city in the world—what I've seen of it, anyway," said Sternecky. "I've spent most of my time being home scheming for a way to make my way back there, as I'd really like to live there someday."

White agrees: "I love Barcelona! It became a home to me. Despite the times I was frustrated, homesick, or having a bad day (which seemed even worse because loved ones were far away), I miss it terribly and I am applying to work abroad in Spain."

She added, "Anything we normally did in the States was challenging to accomplish abroad at first because of the language and culture barriers. Now I have absolute confidence that I can do anything and everything anywhere."

White also advises students going on the program to get out of their comfort zone. "One of my favorite quotes from the movie Up is, 'Adventure is out there!' I would say to live by it while abroad."

Waldman said, "I can honestly say that I am now fluent in Spanish and have intermediate speaking abilities in Catalan. The difference in my speaking ability in January (after living in Spain for four months) was nowhere near what it had developed into by the time I had to leave Barcelona in June at the end of my ninth month."

Nishimori said that her one-year experience in Barcelona was one that she'll never forget. "Not everything was a piece of cake, and there were a lot of hardships along the way with adjusting to the new culture and people, but I wouldn't change any of it for anything."

Nishimori does, however, offer one piece of practical advice for future participants: "I thought that Barcelona was going to be really warm and I didn't pack any of my warmer jackets. So I would recommend bringing a pea coat or something that will keep you warm. It's the Mediterranean, not the Caribbean!"

## Plan Now for the Barcelona Anniversary Celebration and Reunion

**40th Anniversary Celebration:** October 2011

**Reunion:** May 5, 2012

For more information about the Year in Barcelona program, contact Beth Chasco at (217) 244-3233 or bchasco@illinois.edu.

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# NEWS BRIEFS

## A Look Back at Last Year's Conferences on Campus

**Geographies of Risk**

In September the Department of Spanish, Italian, and Portuguese (SIP) hosted "Geographies of Risk," an interdisciplinary conference dedicated to examining the many ways in which the humanities engage with the notion of risk.

The conference invited reflection on the systems of knowledge that have emerged to assess, distribute, and manage risk in different geographical, cultural, and historical contexts.

Iain Wilkinson (University of Kent) and Gabriela Nouzeilles (Princeton University) were keynote speakers. Panel topics included, "Risky Animals and Human Management," "Biopolitics of Risk," "The Eye at Risk," "Risk and the Realms of the Literary," and "Transnationalism and the Conceptualization of Risk."

SIP faculty organizers included professors Ericka Beckman, L. Elena Delgado, Javier Irigoyen-García, Mariselle Meléndez, Emanuel Rota, and Eleonora Stoppino.

The department also organized complementary activities on campus during the semester, including a set of colloquia, graduate seminars centered on the notion of "risk," a faculty and graduate student reading group, and a library exhibit. To view the conference website, visit: http://georisk.sip.illinois.edu.

**The Brain and the Subject of Culture**

Scholars from a variety of disciplines came together for a one-day conference, "The Brain and the Subject of Culture," held on campus in November.

Presenters included Elizabeth Wilson, women's studies, Emory University; Ann Taves, religious studies, University of California at Santa Barbara; Paul Garber, anthropology, U of I; and Frances (Ming) Kuo, natural resources and environmental sciences, U of I. These speakers plus moderator Reneé Trilling, English, U of I, also held a panel discussion.

Sponsors included the U of I dean's office; the College of Liberal Arts and Sciences; the provost's office; the School of Literatures, Cultures and Linguistics; and the Center for Advanced Study.

Professor Bruce Rosenstock, religion, U of I, was the faculty organizer.

**Shifting Paradigms:**
**How Translation Transforms the Humanities**

The Center for Translation Studies and the Université Diderot, Paris, France, hosted a multidisciplinary conference in October that convened scholars and practitioners to present state-of-the-art research on translation and the humanities.

The conference, "Shifting Paradigms: How Translation Transforms the Humanities" encouraged participants to assess if, and how, academic disciplines comprising the humanities consider translation to be constitutive of their practice.

Elizabeth Lowe, director of the Center for Translation Studies and organizer of the conference, stated that translation scholars have called for a paradigm shift in defining the relationship between translation and the humanities. Participants focused on assessing whether and how this shift is actually taking place.

The conference featured a keynote address by Catherine Porter, Modern Language Association (MLA) president in 2009 and director of the 2009 MLA Presidential Initiative on Translation.

Cosponsors included the School of Literatures, Cultures and Linguistics; the Center for Advanced Study; the European Union Center; the Center for International Business Education and Research; the Center for Global Studies; the Program in Comparative and World Literature; and the U of I Departments of French, Linguistics, Religion, Slavic Languages and Literatures, Classics, East Asian Languages and Cultures, Germanic Languages and Literatures, Dance, and Spanish, Italian, and Portuguese.

**Mediterranean Vices**

A conference entitled "Mediterranean Vices" was held on campus in early December.

Since the industrialization of Northern Europe in the 18th century, the Mediterranean and its inhabitants have been represented as an inviting but dangerous alternative to the austere Northern European values, according to conference organizer Kostas Kourtikakis.

"While industriousness, politeness and respect of the laws have been used by Northern Europeans to represent themselves," he commented, "the Mediterranean—from the Enlightenment to the tourists industry to the PIGS (Portugal, Italy, Greece, Spain)—captured the European and American imagination as a place of laziness, licentiousness, and anarchy."

Participants discussed Mediterranean "vices," viewing the role they play for the representation and self-representation of Europeans in popular culture and in the social sciences.

Guest speakers included Dr. Michael Herzfeld, anthropology, Harvard University, and Dr. Silvana Patriarca, history, Fordham University.

Sponsors included modern Greek studies; Spanish Italian and Portuguese; history; the School of Literatures, Cultures and Linguistics; anthropology; the program in Jewish culture and society; linguistics; the program in comparative and world literature; and Slavic languages and literatures. The U of I European Union Center also participated, with funds from the U.S. Department of Education (Title VI Grant).

**Religious Texts and Performance in East Asia**

The Departments of Religion and East Asian Languages and Cultures (EALC) hosted a major international symposium, "Religious Texts and Performance in East Asia," on campus in early October.

The symposium featured a series of Japanese and American scholars of pre-modern Chinese and Japanese religion, literature, and history, with a special emphasis on Japanese traditions. Its keynote speakers were Professor Abe Yasurō of Nagoya University and Professor Ryūichi Abé of Harvard University.

The overall goal of the symposium was to investigate the character, meaning, and permutations of liturgical literature in East Asia, with particular attention given to the vast array of extant preaching literature in medieval and early modern Japan.

This event brought together for the first time an international array of the most prolific and influential scholars of religious performative literatures in East Asia/Japan.

Major sponsors included: The Collaborative Research Group, "Comprehensive Research on Ritual Texts in the Medieval Era—Concentrating on the Tenbōrinshō Manuscript in the Original Tanaka Collection of the Archives of the National Museum of Natural History" (Representative: Abe Yasurō; Co-Representative: Matsuo Kōichi) (Scientific Grant for Basic Research, Japanese Ministry of Education, Culture, Sports, Science and Technology); the U of I College of Liberal Arts and Sciences; the School of Literatures, Cultures and Linguistics; the Departments of Religion and East Asian Languages and Cultures; the National Museum of Japanese History; and the Hewlett Foundation. Other sponsors at the U of I included: the Program in Medieval Studies, the Center for East Asian and Pacific Studies, the Center for Translation Studies, the Program in Comparative and World Literatures, and the Department of Anthropology.

# New Book Examines Savagery in Colonial Japanese Literary Works

By Sharita Forrest, News Editor, U of I News Bureau

Sometimes depicted as "noble savages" to be revered, other times as murderous brutes to be subdued or eradicated, indigenous peoples were the foils against which colonial powers defined modern, civilized society.

Indigenous peoples also were used to legitimize military conquest, political control, and financial exploitation during periods of imperial expansion.

In a new book, *Tropics of Savagery: The Culture of Japanese Empire in Comparative Frame* (University of California Press), Robert Tierney, a professor of East Asian languages and cultures, explores the theme of savagery in Japanese literary works during Japan's colonial period (1895-1945). Focusing primarily on South Seas territories such as Taiwan and Micronesia, Tierney examines Japanese expansionism and the ways in which literary depictions of savagery changed over time in relation to Japan's rise as an imperial power throughout the late 19th and early 20th centuries, up to the collapse of the empire at the end of World War II.

In many ways, Japan mimicked Western powers in the tactics that it used to become an imperial power. Japanese writers were influenced by Western imperialist literature such as Robinson Crusoe, one of the first English novels translated into Japanese, and by the novels of Robert Louis Stevenson and Pierre Loti.

However, because Japan colonized geographically contiguous territories inhabited by people who were close to themselves culturally and racially, and because Japan was itself a semi-colonized nation in the late 19th century, there were some distinct differences between Japanese and Western colonial discourse.

Unlike Westerners, Japanese authors claimed to identify with their colonized people and voiced feelings of ambivalence or anxiety about their roles as colonizers. The Japanese also employed "a rhetoric of likeness or similarity," Tierney said. "The rhetoric of Japanese empire was, 'We are close to the people we colonized (unlike Western colonial powers), so we want to make them like us.'"

When Japan ended 250 years of isolationism by reopening its borders and aggressively striving to acquire Taiwan in the mid- to late-19th century, images of exotic South Seas islands and native "savages" captured Japanese writers' imaginations. Depictions of Taiwanese aborigines were ubiquitous in colonial novels, ethnographies, travelogues, and other literature, but the natives often were stereotyped as savage "headhunters" in need of subjugation and the civilizing influence of Japanese colonizers. While a few of the Taiwanese aboriginal tribes did engage in headhunting, that was not true of the majority of the tribes, Tierney said.

To encourage Japanese people to leave their homeland and colonize the new territories, folk stories such as "Momotarō" ("The Peach Boy"), a centuries-old legend about a tiny boy born from a peach who grows up and conquers an island of ogres, were engaged as political propaganda to whet people's appetites for imperial conquest and cultural assimilation.

"'Momotarō' is probably the single most famous Japanese folktale," Tierney said. "It was interpreted as an allegory of the Japanese colonization of the South Seas. Scholars refer to it as the Japanese model for the creation of a culture of colonialism—that the Japanese had it in their genes even though Japan had no early history of colonialism."

However, as writers became critical of Japan's expansionist policies and discourse during the country's colonial period, they developed new interpretations of "Momotarō" that transformed the protagonist from a conquering hero to a villainous ruler and invader—and likewise recast the ogres as peace-loving islanders.

After the colonies were liberated and the Japanese empire disappeared at the end of World War II, Japanese writers struggled to come to terms with the empire's history of aggressive imperialism and the horrors of the war, and their postwar literature redefined the theme of savagery. Long a staple of Western literature, cannibals and cannibalism began to emerge frequently in Japanese literature after World War II, appearing in the plots of three major antiwar and humanistic novels. War memoirs by Japanese military officers and aborigines who fought alongside them also contained factual accounts of Japanese soldiers descending into barbarism and consuming their dead—in essence, becoming the savages of the new empire—while the South Seas natives were depicted as embodying noble qualities such as patriotism, valor, and self-sacrifice that prewar literature had attributed solely to Japanese colonizers.

Postcolonial studies often overlook Japan as a colonial power, although it was the paramount imperial force in East Asia during the early 20th century and provided a template for other late-developing imperial nations, Tierney wrote.

"If you look at pre-World War II maps of the Japanese empire, it encompasses all of Korea, great parts of China, parts of southeast Asia, Taiwan, and Micronesia," Tierney said. "Japan was devastated after World War II, and the borders got redefined to just the main islands of Japan. Koreans and Chinese will say that Japanese history books whitewash the colonial period or Japanese aggression. Somehow this shrinking of Japan and this rethinking of what is Japanese, which takes place after the war, tends to exclude the empire."

For decades, Japan's rich vein of literary works from its colonial period were repressed, disowned by the writers and largely forgotten by scholars as the Japanese sought to dissociate themselves from what they perceived as a shameful past and focused on rebuilding their country after the war.

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# Barrington School District and U of I Collaboration Receives $1.5M Grant for Foreign Language Assistance Program

U.S. Senator Dick Durbin (D-Ill.) presents a plaque representing a $1.5 million Foreign Language Assistance Program (FLAP) grant to Barrington, Ill., School District 220 and its higher education partner, the University of Illinois, in a ceremony held in Barrington on February 25.

The FLAP grant was awarded to the Barrington School District to develop a K-5 complement to its existing Mandarin Chinese language program. The U of I is the higher education partner and will be assisting the district in curriculum and articulation development.

Bowen, Packard, and Hemminger wrote the grant, which, according to Packard, will help the Barrington district expand its curriculum in Chinese. He said that the U of I is the "gatekeeper for quality control" in the Barrington district.

Hemminger added that the U of I views students at Barrington High School as potential candidates for the University's Chinese teacher certification program, the only such program among institutions of higher education in downstate Illinois.

*Pictured from left to right are: Jerome Packard, U of I professor of East Asian languages and cultures; Linda Hemminger, director of U of I foreign language teacher education; Sen. Durbin; Dr. Tom Leonard, superintendent of schools, Barrington district; and Todd Bowen, Barrington High School world language department chair.*

In May 2011 the program graduated its first degree recipients. Students majoring in the program completed their coursework through the Department of East Asian Languages and Cultures (EALC) and the Foreign Language Teacher Education (FLTE) program.

For more about EALC and FLTE, visit their websites: www.ealc.illinois.edu and www.flte.illinois.edu.

## Tell your story about U of I

Do you have an unforgettable anecdote about a class or professor? Do you recall a memorable international experience? Share your stories and photos with Storyography.

Leading up to the University's sesquicentennial, the College of Liberal Arts & Sciences and the University of Illinois Archives are collecting the stories that aren't found in the yearbooks.

Also, in honor of the 40th anniversary of the LAS-SIP Year in Barcelona Program, past participants are sharing their memories to create their own page in Storyography.

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**www.lincolnhall.illinois.edu/storyography**