

### Opening Letter from the Vice-Head

*Opening remarks from the President of the SLC Graduate Student Committee*



**CLA VOICES**  
**A HISTORY OF FASCISM IN INDIANA**  
*Wes Bishop*

**SLC DIVERSITY**  
**MUSLIMS ARE WELCOME HERE**

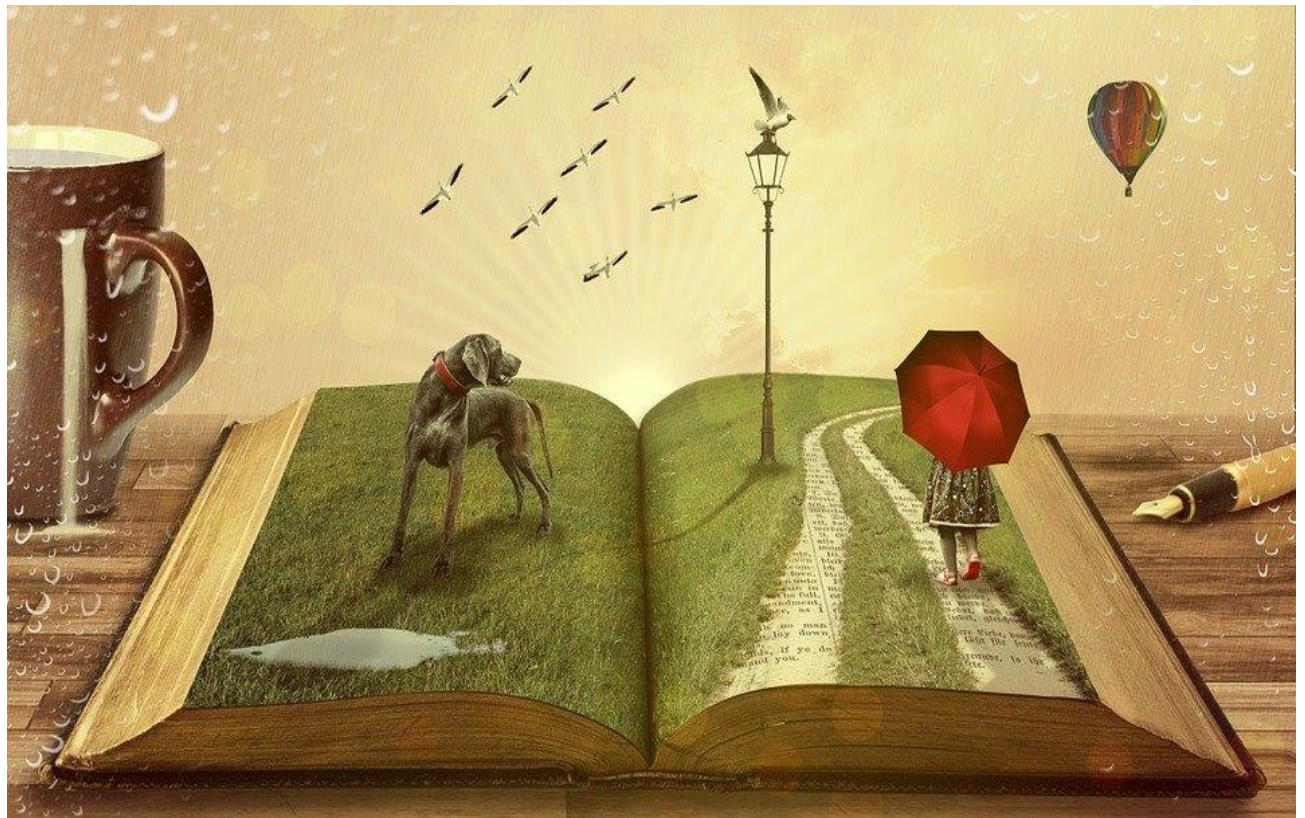
*Riham Ismail*



**SLC VOICES**  
**WORDS ARE MORE THAN JUST WORDS**

*Hernán Matzkevich*

# NEWSLETTER IN THE SPOTLIGHT



## Literature and Modern Society

*How can we foster a more critical eye on modern issues through literature?*

*An interview with Prof. Jennifer William*

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# Opening Letter from the Associate Head

Dear friends,

This issue of *Lingua Franca* makes all of us reflect on the overarching value of a Liberal Arts education. A degree from the School of Languages and Cultures does not only offer academic proficiency in a specific language or literary tradition, it also equips students with an understanding of the role of ideas, the power of knowledge and with the ability to engage critically within the world they inhabit. Creativity, critical thinking, flexibility are all skills at the core of a Liberal Arts education, and languages and literature also play a fundamental role in the development of such skills. The articles and interviews presented in this volume demonstrate how literary and cultural studies can be used as a filter to understand and analyze our world. In the words of Prof. William, literature "allows readers to develop a keen awareness of both past realities and future potentialities in a unique and engaging way" and "promotes tolerance by offering a window onto cultures and communities that are different from our own."



The interviews and articles in this issue amply demonstrate that kind of awareness and tolerance our School strives to foster. They also emphasize the academic and social commitment of our graduate students to a free and intelligent debate on current issues.

Elena Coda

Associate Head

Associate Professor of Italian

## *Opening Remarks from the SLC Graduate Student Committee President*

On behalf of the Graduate Student Committee, I welcome you to the issue of *Lingua Franca* for the Spring Semester 2017. I am glad to see that it has become the space for academic dialogue, and understanding of our fellow students and faculty, that I imagined when I took office last year. I want to reiterate my gratitude to the members of the Newsletter Committee for their terrific job! Special thanks to Prof. William for her insightful interview, and to Wes Bishop and Riham Ismail for their thoughtful contributions.



I also wish to restate that it is a great honor for me to be part of such a remarkable community of faculty members and graduate students here at the School of Languages and Cultures.

I wish you all pleasant reading,

Valentina Concu

Ph.D. Candidate and SLC GSC President



# Literature and Modern Society

## *How Can We Foster a More Critical Eye on Modern Issues through Literature?*

*An interview with Prof. Jen William*

*By Valentina Concu and Ana María Carvajal*



It is inevitable to wonder what the humanities can do for us at a time when swastikas are drawn in the New York metro, and posters of white nationalism are pasted to our walls. What can literature teach us about this phenomenon of fear, confrontation, and polarization? What can we learn from history? Michael Mack (2011) considers literature to be a force capable of prompting changes in harmful practices within our society.

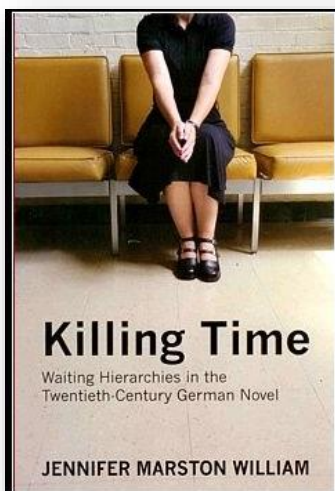
In the following interview, Professor Jennifer William, who has spent years exploring these issues, shares some of her ideas on how to foster a more critical eye on contemporary problems.



*Jennifer William is a professor of German in the School of Languages and Cultures.*

**Prof. William, you are a prominent scholar of 20th and 21st-century literature, with books and numerous publications in prestigious journals. However, in this interview, we would like to focus on the 20th century only. First of all, could you give us a brief summary of your work on this specific time? Which of the writers whom you work on are most relevant today?**

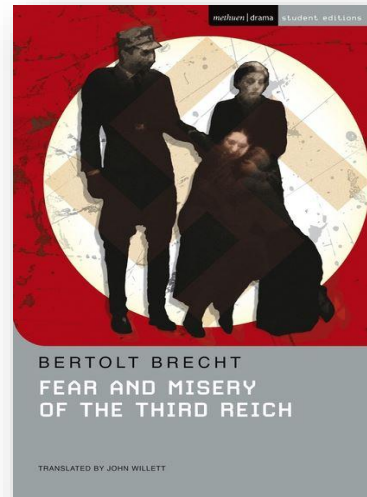
Thank you for the opportunity to talk a little about my work and its relevance to contemporary events. The 20th century, with its turbulent history and its wealth of literary treasures, is always close to my heart and has been one major focus of my scholarship. For my dissertation and my first book, *Killing Time* (2010), I examined oppressive social and interpersonal hierarchies featured in German and Austrian novels spanning the time period from World War I through the late 1990s.



*Prof. William's first book: Killing Time*

One of my ongoing research and teaching interests since my graduate student days has been antifascist German literature from the 1930s and 1940s, as well as from East Germany in the post-WWII era. For example, I've written on Bertolt Brecht's powerful play *Furcht und Elend des Dritten Reiches* (Fear and Misery of the Third Reich), which he started in exile in

the mid-1930s, and on Anna Seghers's novel *Transit*, written in the early 1940s and also while in exile. I find both of these writers immanently and perpetually relevant for their intensive focus on humanist values and social justice.



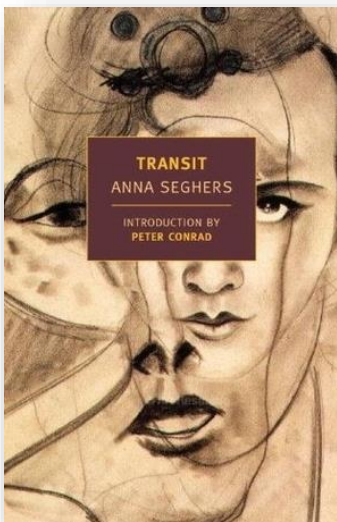
*Bertolt Brecht: Fear and Misery of the Third Reich*

The remarkable East German writers Christa Wolf and Monika Maron, who wrote a number of autofictional accounts about living in the metaphorical shadows of the Berlin Wall, also continue to be pertinent. Their works offer insights into the particular historical situation of the communist-ruled German Democratic Republic (1949-1989) while encouraging reflection about current events. Amid present-day debates about a border wall between Mexico and the U.S., it is a fitting time indeed to turn to literary works written within the confines of one of history's most infamous walls.

**Is there a particular author you would like to talk about who impacted you most in the way you approach your view on the decades before, during, and after WWII?**

Without question, the prolific Anna Seghers (1900-1983) has had the biggest impact on me

in this regard, and I frequently think about her work in relation to our world now. For example, her novel *Transit* has many points of connection to today's pressing immigration and refugee issues. The novel's political dissident protagonist is (like Seghers herself once was) a refugee in Marseille who, along with many other persecuted people in the early 1940s, is trying to escape Nazi-occupied Europe – with only a very limited number of countries willing and able to take them in. As the refugees attempt to navigate the arduous bureaucratic processes for obtaining exit and entry visas, their lives are on hold as they wait for others to determine their fates. It is impossible not to relate this situation to that of asylum seekers from Syria and many other countries today, fellow humans who desperately need refuge and whose efforts toward finding safety can be crushed by the whim and the signature of a single person. Reading Seghers's compelling first-person, autofictional narrative from the Nazi era helps us to empathize at an even deeper level with those facing similar life-or-death dilemmas today.



*Anna Seghers: Transit*

What I find really appealing about Seghers is that she is never heavy-handed or dogmatic, and she always examines complicated social,

interpersonal, and political issues from all sides through her writing. A Communist Party member from a German Jewish family, Seghers refrained from idealizing her socialist characters in the way that many early East German writers did in their antifascist writing. Rather than relying on static heroes, Seghers's figures are humanly flawed and often uncertain about their ideological orientation. Yet there is a strong antifascist vibe in much of her postwar work, which depicts for example Nazis in hiding or assimilating seamlessly (and thus problematically) into postwar society. With her short stories in particular, Seghers had a knack for revealing continuities between past and present, reminding her readers that all problems were far from being solved after Hitler's capitulation and the end of the war in 1945.

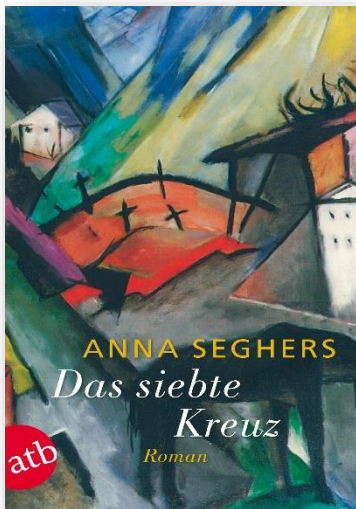
**The rise of Nazi fascism was a long and slow process, which started with the normalization of hate against particular groups, such as Jews, Roma, homosexuals, socialists, communists, and the mentally and physically disabled. How does the resistance literature of the time address and depict such a process?**

Excellent question! One of the best literary examples I can think of comes from Lion Feuchtwanger, a German-Jewish writer who was a very early prominent opponent of Hitler and the NSDAP, already in the early 1920s. His novel *Die Geschwister Oppermann* (The Oppermanns) was published in late 1933 - only outside of Germany, of course - and was translated into various languages, quickly becoming an authoritative reference for what was happening to the Jews at an alarming pace under Hitler's rule. This work is often described as prescient because it seems to foresee the terror of the next 12 years, but of course, insidious anti-Semitism had been



festering for decades in Germany already - so it is not really the case that 1933 was the beginning of Jewish oppression there.

Anna Seghers's page-turner and bestseller *Das siebte Kreuz* (The Seventh Cross) details the persecution of Communists and other political dissidents under Hitler; those who did not flee Germany or go into hiding were imprisoned in concentration camps already in the 1930s before the war. Seghers's suspenseful novel chronicles the harrowing experiences of some political prisoners escaping a camp and the help they received along the way, as well as the sometimes hostile or simply apathetic reactions of their fellow German citizens to their plights. Literary works like these highlight how easily hate can become a seemingly natural part of everyday life under the perfect storm of conditions, but also how small acts of everyday resistance can make a difference and even save lives.



Anna Seghers: *Das siebte Kreuz* (The Seventh Cross).

**What are the similarities and the differences among resistance writers in the way they approached the social and political situation at the time? For instance, both Bertholt Brecht and Peter Weiss used theater to condemn the Third Reich and the**

**horrors of the concentration camps. Through which other means did writers foment a social and political debate among their readers?**

In the post-WWII era, Brecht's epic theater and the documentary theater of Weiss—along with that of Rolf Hochhuth, Heinar Kipphardt and others—were effective in bringing needed attention to the atrocities of the Third Reich and the Holocaust that many West Germans were hoping to sweep under the rug. Poetry was also instrumental in this respect, as well as controversial. Nobel Prize winner Nelly Sachs, a German Jew who lived in Swedish exile after a narrow escape from Nazi Germany, wrote beautifully lyrical poems that paradoxically described the utter ugliness of the Holocaust. Sachs's close friend Paul Celan wrote the famous poem "Todesfuge" (Death Fugue) that sparked a major debate in the late 1940s and early 1950s about the ethics of aestheticizing the Nazi death camps, leading critical theorist Theodor Adorno to his well-known but widely misunderstood proclamation about the barbarity of writing poetry after Auschwitz.

One big social difference between then and now—and this applies to both the United States and Europe, though I think in differing degrees—is that intellectuals and writers of serious literature used to be respected as influential figures with considerable moral authority, even by the less educated segments of the population. Today, due to a pervasive anti-intellectualism, a work of "high literature" is far less likely to contribute substantially to political debates among the general public. This trend is regrettable to be sure, but we need to accept it as reality and find other ways to reach people so that the horrors of the past are not repeated.

**How do you perceive the politics of this particular time in history? Are there similarities and differences between then**

**and now that you think are worthy of serious reflection? How can the academic world contribute to a more conscious political discussion?**

Researching and writing about resistance literature of the Nazi period, as well as teaching Holocaust film and literature over the years, has reinforced solidly in my mind the disastrous and tragic results of authoritarian rule, radical nationalism, ethnocentrism, xenophobia, and a “mob mentality.” History has proven this to be a very dangerous combination of factors, particularly during times of economic hardship and instability. The nuances and circumstances of both now and then are far too complex, and the sociopolitical contexts far too different, for us to closely compare the United States in 2017 with Hitler’s Nazi Germany at any stage of its existence.



*A Nazi rally in the city of Nuremberg in the early 1930s*

Hitler’s rise to power came on the heels of the failed fourteen-year democratic experiment of the Weimar Republic, a much different situation than the United States with its well-established democratic republic of nearly two and a half centuries. Yet we know from historians who study regime change – like Timothy Snyder, author of the recent book *On Tyranny: Twenty Lessons from the Twentieth Century* (2017) – that the transition from democratic republic to authoritarian regime is

a fairly common occurrence and can happen quickly, before most citizens are fully aware of what’s going on. And when we turn to the resistance literature written between 1933 and 1945, as well as the nationalist-ideological writing of that time, we do see some connections between these two distinct societies. German literature of the 1930s and 1940s starts to read as an admonition to us as we witness America’s current trend of increasing social conservatism with its emphasis on homogeneity and heteronormativity, and proposed discriminatory legislation and executive orders whose constitutionality is highly questionable.

As I see it, in order to be truly heard and to positively influence contemporary political discourse, academics first must work to counter the impression of a “liberal elite” that speaks naively from a position of privilege—and that preaches open-mindedness while remaining obtuse about the very real problems faced by the many Americans who believe that a radical change in government is the only solution. This means we need to step down from the Ivory Tower regularly and engage with people where they are (both literally and figuratively). To this end I suggest that we expand our efforts in organizing “Town and Gown”-type educational activities, like SLC’s own World Film Forum or the German Film Night series, both of which attract a substantial number of local residents. I urge us to go even further with outreach events that involve first listening carefully to people telling their own stories—I am imagining programs with perhaps different goals but similar in format to the award-winning “Sandra Cisneros Latinas Project” that was started a few years ago by SLC graduate students Esther Teixeira and Sandra Úsuga. This type of approach may take us beyond our usual comfort zones, but it’s a more productive starting point for building bridges and making change happen than lecturing at people from above.

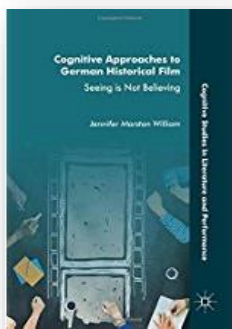


**Last year in November, various white supremacist posters appeared in some buildings around campus that featured images similar to those that the Nazi party used back in Germany in the 1930s. The reactions within the Purdue community were very different and, sometimes, alarmingly mild. Why could Purdue not find a concordant voice to condemn such an episode? How can we employ literary studies to foster a more educated and aware response throughout our community?**

University campuses across the country have seen and continue to see similar anti-diversity posters from the so-called Alt Right. But as this was a first for Purdue, there was understandably a wide range of reactions including shock, confusion, and indifference. It is easy to see how the posters could be seen as fairly innocuous to those who are unaware of the historical context behind the images. With their illustrations of young white men and women, accompanied by slogans such as “We have a right to exist,” the posters assert as self-evident a threat to white people’s existence that simply isn’t there. In early manifestations of Nazi propaganda, assertions like this seemed harmless on the surface to many Germans but were actually the first step toward the normalization of prejudice, scapegoating, and an “us versus them” mentality that was eventually taken to unthinkable extremes. The study of literature—in conjunction with other Liberal Arts disciplines such as history, philosophy, political science, and sociology—fosters and hones the necessary critical thinking skills as well as provides the relevant historical perspectives to help us all see through such propagandistic tactics. The study of literature and also the study of other cultures are clearly as essential now as ever, and we have to keep pushing that message at every turn.

**How can literature help readers in being better observers and critics of the continuous development in our society? How important is it to read literary works detailing the prejudice and discrimination of the past and its tragic consequences, especially today, when we are confronted with a concerning increase of attacks against the Jewish and Muslim communities?**

The kinds of texts I’ve been talking about validate the indispensability of literature, which allows readers to develop a keen awareness of both past realities and future potentialities in a unique and engaging way—with more historical detail than films can usually convey, and with more aesthetic appeal for readers than the typical nonfiction history book. While fictionalized accounts of course can’t be taken as 100% accurate chronicles of past events, it’s important to remember that historical fiction can still provide quite a comprehensive picture of what it’s like to live under a certain type of government, and it promotes tolerance by offering a window onto cultures and communities that are different from our own. Besides this more functional-instructional element, though, these novels can also put things into perspective for us as we read them and think, without complacency but with some consolation, that things are not as bad here and now as they could be – and indeed have been at other times and in other places. We still have the chance to work toward a positive outcome. Ultimately, literature is not useful for drawing direct parallels between a contemporary society and the fictionalized representation of a past one. Rather, literature’s tremendous significance is that it reflects on both what has been and what could be, for better or worse, and it encourages us to consider our current circumstances in that light.



Prof. William's most recent publication:  
*Cognitive Approaches to German Historical Film*

**Beyond the German tradition, which other works of literature from the 20<sup>th</sup> century do you see as particularly pertinent to the current political situation?**

Apparently many people are finding relevance in dystopian books, like Sinclair Lewis's novel about a fascist takeover of the United States called *It Can't Happen Here* (1935), which since the presidential election in November has become the #1 Best Seller in Amazon's Classic American Literature category. Sales of Margaret Atwood's *A Handmaid's Tale* (1985) have increased by about 200% since the election. When Atwood's novel came out in the 1980s, it was of interest as a fictional representation of a dystopia that was unimaginable within the stable democratic structures of this country. Now, however, the novel is a much more alarming read as one starts to envision aspects of our society reflected in Atwood's nightmarish world (like the erosion of basic human rights for certain demographics). Atwood started writing her novel in 1984 while she was living in West Berlin in a divided Germany, and she was influenced by her visits to nearby Eastern European countries behind the so-called Iron Curtain. Although the fictional society of Gilead in her famous novel is a theocracy rather than

a communist dictatorship like the Soviet Union and its satellite states were, the book calls attention to the distinct similarities among authoritarian regimes of all sorts—especially regarding the restriction of personal freedoms. We are so lucky that Margaret Atwood accepted Purdue's invitation to visit and to speak at the Literary Awards ceremony in this year, of all years. Two revealing protest signs at the Women's March on Washington this past January read: "Make Margaret Atwood fiction again" and *The Handmaid's Tale* is not an instruction manual." The signs referred to the novel's depiction of extreme oppression in a sexist, racist, and classist society, while alluding to the anticipated threat that the current U.S. administration poses to the previous decades of social progress.



*Margaret Atwood*

Many people living in this country are seeing their civil liberties increasingly endangered, and dystopian fiction suddenly feels less far-fetched and "futuristic" than it used to. On the brighter side, 20th-century political novels like those written by Margaret Atwood and Anna Seghers offer us guidance on how to recognize and resist autocratic leadership, and they illustrate the vital roles of solidarity, love, and compassion during times of crisis.

# CLA VOICES

## *A History of Fascism in Indiana*

*By Wes Bishop*

Last semester, a series of fascist posters appeared on Purdue's West Lafayette campus. Several buildings were targeted, but one of the main sites the neo-fascists chose to post/hang the flyer was Stanley Coulter Hall, the home of Purdue's School of Languages and Cultures. The posters used Nazi-era images of idealized Aryan people and argued white people were under attack. "Defending Your People is a Social Duty," one poster read. "Free Yourself from Cultural Marxism," another stated. Pictured were a series of blond haired, white men, women, and children. The message was not subtle. White people needed to "protect" and "preserve" their race, left-wing political movements were dangerous to the existence of white, and only by joining to oppose the left, people of color, and non-white immigrants could white people hope to survive. Almost immediately faculty, students, and staff began sending emails to one another about the posters. I first learned about the posters from one such email. Reading what had happened, and then seeing images of the posters appear on my Facebook feed, I groaned in disgust and anger. Quickly calls were made to hold an emergency public meeting at the West Lafayette Public Library to discuss and decide how best to respond to these posters.



*Wes Bishop is a Ph.D. Candidate in the Department of History*

It was all a familiar sight. Just the year before, the anti-abortion group "Purdue Students for Life" had flyered and chalked throughout campus, specifically targeting the Black Cultural Center. Those posters and chalk writing on the sidewalk argued that Planned Parenthood was targeting women of color and that institutions such as PP should be viewed as an extension of former fascist states' programs to eliminate minorities. That these two events happened within a year of one another, that they were perpetrated by Purdue University students (Purdue Students for Life is a group composed of anti-abortion students, and the fascist flyers, it was later discovered, were placed by students in the "American Vanguard," a national fascist group). These two groups attacked so blazingly racial and ethnic minorities



demonstrated that this university, like many in our country, continues to struggle with educating people about the dark and dangerous legacy of white supremacy. What residents of Purdue witnessed in the span of a year were two different expressions of gross misunderstanding of what fascism is, and how it has devastated past societies. It has also shown how right-wing movements target and harass racial, religious, and ethnic minorities. Conservatives supposedly concerned over abortion had no issue with comparing Black women to historic perpetrators of genocide, yet remained silent over actual fascism on campus. Even members of the university's community who considered themselves liberal offered the excuse of "free speech." However, not everyone in the community chose to ignore these instances of fascist activity. Purdue Students for Life received no shortage of pushback from people of color, abortion rights activists, and feminists at Purdue and, eventually, the group was forced to issue an apology.



*Chalking by Purdue Student for Life*

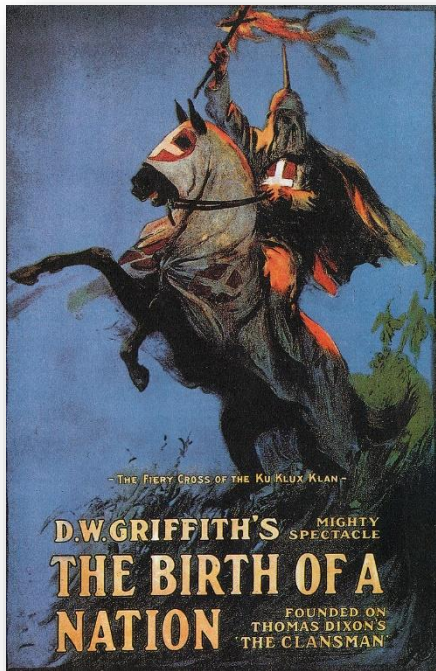
In the instance of the fascist posters, that incident led to the formation of an actual anti-fascist movement on campus. Calling themselves "Occupy Purdue," the group took it upon themselves to push for the reforms discussed and debated at the emergency meeting at the West Lafayette Public Library. Among these policy points were a demand that Purdue University President Mitch Daniels issue a clear and strong denouncement of fascism on campus, that the chief diversity officer position be reinstated (the position had been eliminated in July 2015), and finally that the university institute some kind of educational program/series of classes that educated all Purdue students on the legacy of white supremacy in American society. These three policy points, it is hoped, would be the first of many steps to continue making Purdue University a leading educational and research institute dedicated to improving society through education. In January, students in Occupy Purdue began an occupation of Hovde Hall, and as of the writing of this article, have remained in the main atrium every weekday, 8-5, demanding that the administration takes up the points. This is all happening in the current cultural atmosphere, where right-wing arguments have found surprising allies among center-liberals. The reasoning goes that by standing up to instances of bigotry, white supremacy, and outright fascist propaganda current students are pushing authoritarianism, censoring their opponents and decreasing democratic free speech.

Much like the Purdue Student's for Life, this is a gross misunderstanding of what actual

authoritarian movements have been in the past, and what real authoritarian fascism looks like. Indiana's history provides a valuable lesson in this regard. The state, as a whole, has a long and troubling history with fascists, white supremacists, and authoritarian movements. In the early 20th century, it was home to a reinvigorated national Ku Klux Klan movement, and through the 1920s was able to amass considerable amounts of political control for itself in the form of running candidates, endorsing others, and influencing legislation and public policy. As historian M. William Lutholtz explains in his 1991 book *Grand Dragon: D.C. Stephenson and the Ku Klux Klan in Indiana*, "The Klan has had at least four distinct and separate incarnations. It is a recurring nightmare in America's history, half-remembered and half-forgotten. In its various lives, the Klan has not been entirely southern. White supremacy has always been its goal, but its anger has been targeted against more groups than just black Americans." The first iteration of the KKK had come from Tennessee and was nearly exclusively in the American South. Existing from 1865 to 1872, the original KKK was an organization dedicated to the terrorizing of recently emancipated African Americans, their northern allies, and proponents of Reconstruction era government. This KKK operated mostly as a vigilante right-wing terrorist organization. For its brief seven year existence, the Klan brutalized African Americans, liberals, and anyone who dared oppose them. Riding through the night, masked and with torches, the Klan lynched, shot, beat, and murdered their enemies and racial and ethnic minorities in the

American South. This was all done for a clear cause of race-based nationalism. The South had been wronged following the Civil War, the Klan argued. African Americans had become too "uppity," and needed to "learn their place." Furthermore, the North needed to be repelled from the territory it had subdued in the conflict. Southern pride demanded no less. As such, the terrorism only increased, with the KKK becoming larger and better organized. The crisis created by the KKK reached such a height that the federal government in 1871 enacted legislation to combat the group (not debate it). The act moved enforcement of law from state militias to federal troops and forced KKK members to be tried in federal courts where juries were more likely to have African American members, and the conviction rates were considerably higher. Because of these efforts to criminalize the KKK, the group eventually collapsed, with several of its members arrested and jailed. However, despite this success in thwarting the KKK brutalization of African Americans continued, and reactionary politics in the South (as well as around the country) took hold. In 1915, the Klan returned with a vengeance. In that year a popular film called *'The Birth of a Nation'* was released which dramatized the rise of the Klan, disgustingly displayed African Americans as savage rapists, and argued that through vigilante, right-wing justice, white men had re-established the United States in the Reconstruction-era to its former order.

Instead of denouncing the film, political leaders like President Woodrow Wilson praised it. Growing interest for the movie spread, and with it a renewed interest in the KKK and its methods. The political climate was ripe for it. Growing xenophobia, right-wing anger at radical political movements, and increasing pressure for the US to enter the First World War was the perfect crucible for renewed American white nationalism. In 1919, a group of anarchists attempted to murder the federal Attorney General Alexander Mitchell Palmer with a bomb delivered to his home. The assassination attempt



Poster of the 1915 movie "The Birth of a Nation".

emboldened the Wilson Administration, which used the incident to crackdown on radical political activists, labor organizers, ethnic minorities, and political opponents. Hundreds were jailed or deported, and Indiana's native son, Eugene V. Debs, a prominent socialist politician and labor leader, was charged under the new

Espionage Act and jailed for his opposition to WWI. Yet, this was all merely the culmination of years of right-wing political movements. Far from starting all at once in 1919, Wilson had set a dangerous precedent when he endorsed the message of the Klan with the *Birth of a Nation* film. Wilson had gone on to argue that "hyphenated Americans" (that is non-Anglo Americans) were a dangerous threat to democracy. As Wilson stated, "Some Americans need hyphen in their names because only part of them has come over, but when the whole man has come over, heart and thought and all, the hyphen drops of its weight out of his name." Following the end of WWI, the US saw a drastic increase in the amount of racist terrorism perpetrated by government officials, vigilante mobs, and the new KKK. Jewish people, Catholics, and ethnic minorities like Italians and Germans were now targeted alongside African Americans. In 1919, the country experienced the full danger of tolerating this rise in white nationalism. In July, a young boy was murdered by a group of white swimmers when he drifted into the "white's only" part of a Chicago beach. What ensued was a battle in the city between white and black Chicagoans. When it was finally over some five hundred people were injured, thirty-seven killed, and more than a thousand homes destroyed in the fire. It was not isolated. Seventy African Americans were killed in that year, fourteen publicly burned before crowds of jeering whites. This anti-leftist, anti-immigrant, and anti-minority atmosphere among many of the country's white Americans was the stage unto which Indiana's KKK formerly entered. With this



anti-immigrant and anti-multiethnic vision articulated, coupled with an increasing crackdown on left wing and radical political movements, the KKK was ready to re-enter American politics in 1915.



*David Curtiss "Steve" Stephenson (Ku Klux Klan Grand Dragon for Indiana).*

The group quickly spread, no longer confined solely to the South. In Indiana, a chapter took shape and grew at a rapid pace. Formed in 1920 by Joe Huffington in the city of Evansville, Indiana, white Hoosiers began joining in increasing numbers. One such new member was D.C. Stephenson. He was a young man from Texas, had moved to Indiana in 1920 and quickly became involved in local politics. Stephenson's interest and political ambitions soon attracted the attention of local Klan leaders.

In 1921 he was sent to meet with national Klan leaders in Atlanta, Georgia. Reports later show that the national leaders were impressed with the young Stephenson, but that the feeling was not mutual. As Lutholtz explains, "[To] Stephenson, it seemed these

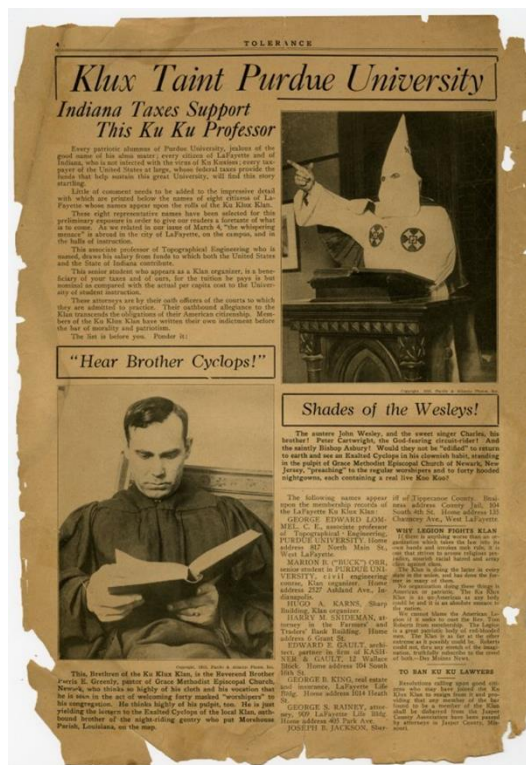
[national leaders] did not realize their own power. They had managed to assemble a host of frightened, angry citizens, all joined in a common cause that reached down to the grass roots of the country. However, the leaders failed to see anything beyond more meetings, more cross burnings, and more speeches and parades. They lacked a long-range plan of action." Returning to Indiana, Stephenson along with other Hoosier Klan members focused on the task of not only building the KKK but also increasing its actual political power. Before the end of the summer of 1921, the Klan had added hundreds of new recruits. More importantly, prominent members of the community began joining. Bankers, people in business, and elected officials joined, and quickly the Klan moved from being a mere vigilante, right-wing terrorist organization to a white supremacist terrorist organization housed in a visible fraternal society with actual economic and political power. Offices for the Klan opened in Indianapolis, the state's capital, and on August 13, the KKK filed for a state incorporation charter. The future governor of the state and KKK supporter Edward L. Jackson (then the secretary of state) assisted, supported, and finalized the integration effort. Such was the statewide appeal of the organization that it even attracted academics in the state's institutions of higher education.

In 1923, *Tolerance*, a Chicago newspaper owned by the American Unity League (a mostly anti-KKK group of American Catholics), published a story that named a Purdue professor and student as members of the KKK. The paper specialized in finding and revealing members of the white

supremacist movement, forcing them to be seen in public. The professor and student they named were George Edward Lommel, then an associate professor of Topographical Engineering, and Marion B. ("Buck") Orr, then a senior in civil engineering, who *Tolerance* claimed was listed as a "Klan organizer" in formal KKK records. The story then went on to list several other alleged members of the Lafayette chapter and argued taxpayers were inadvertently supporting this white nationalist organization. As the story stated, "Every patriotic alumnus of Purdue University, jealous of the good name of his alma mater: every citizen of Lafayette and of Indiana, who is not infected with the virus of Ku Kuxism: every taxpayer of the United States at large, whose federal taxes provide the funds that help sustain this great University, will find this story startling... This associate professor of Topographical Engineering who is named draws his salary from funds to which both the United States and the State of Indiana contribute." Continuing the story argued, "This senior student who appears as a Klan organizer, is a beneficiary of your taxes and ours, for the tuition he pays is but nominal as compared with the actual per capita cost of the University of student instruction."

Finally, the story made one of its most damning arguments, targeting the other members of the Greater Lafayette area, *Tolerance* noted that some were attorneys, with legal responsibilities to the democratic laws of the United States, and not their hidden terrorist fraternal society. "These attorneys," the piece concluded, "are by their oath officers of the courts to

which they are admitted to practice. Their oath bound allegiance to the Klan transcends the obligations of their American citizenship. Members of the Ku Klux Klan have written their indictment before the bar of morality and patriotism." It is difficult to project how large and influential the KKK would have eventually



*Klux Taint Purdue University: Indiana Taxes Support This Ku Ku Professor,* *Tolerance*, March 18, 1923.

Image courtesy of the William H. Willenar Genealogy Center, a service of Eckhart Public Library.

grown. Nevertheless, what can be said is that before its eventual demise, it had millions of members and considerable political influence with Indiana being one of the clearest examples of how that influence translated into political power. In 1925, Edward L. Jackson was elected governor of the state, and with that, the KKK had a powerful ally in the highest office of state government. Yet, at his inaugural party, Stephenson, in attendance, made approaches to a young woman

named Madge Oberholtzer. The two eventually went on a date, and continued seeing each other regularly, and it was not long before Stephenson's violent and bizarre personal nature, an aspect many would later report on after he was out of power, became apparent. In March 1925, Stephenson and his men abducted Oberholtzer. Placing her on a train to Chicago, Stephenson beat and repeatedly raped her, biting parts of her body and disfiguring portions of her face, neck, and chest. Oberholtzer attempted to escape but was unable. After the brutal assault, with chunks of her flesh missing, her tongue swollen and bleeding from being chewed on by Stephenson, she convinced his men to take her to a drug store to buy cosmetic makeup to conceal her injuries. While at the store, she bought a box of mercury bichloride tablets. Her intentions were to take the entire box, but due to her injuries, she was only able to swallow three before she began to vomit. Stephenson soon realized what she had done. Panicking Stephenson had Oberholtzer returned to her family's home, thinking that if she died away from him and with his political power, he would not be implicated. In a final act of defiance and bravery, Oberholtzer dictated a death bed account to police over what had occurred. She died on April 14, 1925. The account was vital in the coming trial of Stephenson who was found guilty of murder and rape.



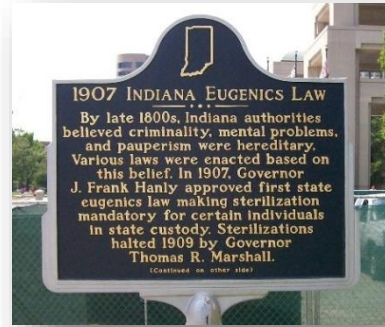
*Madge Oberholtzer*

The second iteration of the KKK had largely justified its existence as a protector of Protestant morality, prohibition, and civic ethics. Therefore, as the trial and its gruesome details became publicly known the KKK began to rapidly decline in popularity, with many of the well-known and public figures quickly distancing themselves. The second KKK eventually collapsed on itself, after experiencing a brief, but much less vigorous expansion when Al Smith, a Roman Catholic, ran for President in 1928. However, just because the second KKK formally disbanded did not mean that the millions who had joined it changed any of their previous notions of authoritarianism, white supremacy, or ethnic nationalism. Blatant racism, right-wing ideology, and xenophobia continued unabated in much of the US, including Indiana, for the remainder of the 20th and 21st century. In addition, as the second KKK demonstrated, this white supremacist fascism was not relegated to poor working class wage earners. Instead, governors, lawyers, academics, and bankers all lent



vital support to turn the racially based terrorist organization into an actual political machine that had state power to implement its ideology. The devastating consequences of permitting this political ideology can be seen in the state's robust eugenics movement. First passed in 1907, Indiana became the first state in the US to have a law that sanctioned the state to target, and harass the differently abled of society. "Confirmed criminals, idiots, imbeciles, and rapists" were all deemed as nuisances and threats to public safety and health, and were, therefore, signaled out for detainment by the state, loss of legal rights, and forced sterilization. With the Hoosier state as a pioneer in this eugenics movement, other states quickly followed suit, and in 1927 the federal Supreme Court upheld the policy of forcibly sterilizing its citizens. Justice Oliver Wendell Holmes Jr., writing for the majority of the Court infamously said that "five generations of imbeciles were enough." The US government would eventually not only sterilize those who were processed through the legal system but also their unknowing relatives when they went in for other procedures. All of it was perfectly legal. The over 2,000 Hoosier people who were violently violated with sterilization were done so with the backing and support of their state. In fact, Indiana went so far as to establish a "Committee on Mental Defectives" to carry out eugenic studies in over 20 counties in Indiana. It would be because of these policies that Nazi Party leaders would argue that their fascism and racist programs were only extensions of what the US was doing to its citizens. The defense did not work at Nuremberg, and

the US maintained the legality of its eugenics program until the 1970s, with Indiana being one of the final states to quit, only after being ordered to by a new Supreme Court ruling.



*Sign at East lawn of the Indiana State Library, 140 North Senate Avenue, Indianapolis*

We have not moved beyond this historical period. It is a foolish myth of progress that argues we, as a culture, a state, and a moment in time have somehow transcended the possibilities of a white nationalist group like the KKK taking political power, or a movement like the eugenics movement targeting its citizens, or that our culture is somehow magically insulated from notions of xenophobic, racist ideology. History does not repeat itself, of course. Any historian would argue that each moment in time, each period of historical development, is its own temporal existence. Therefore, we do not face the threat of fascism because of some fundamental flaw in human nature, an imperfection dooming us to this continued state. No, the reality is much more terrifying. If we begin to think like historians, stepping back and analyzing human society as phenomena of change over time, we realize that the forces that gave rise to the KKK, and the eugenics

movement have not passed. The 1970s is living memory. The 1920s and 30s were too until very recently. If these political movements and their threat to free people are still young enough to be remembered then it is asinine to assume their effects on society, or the conditions that permitted them to exist in the first place, are gone forever. They haven't.

Therefore, I was not at all surprised to see Purdue students who were members of the neo-fascist organization appear before a rally on campus. The demonstration was specifically in response to the flyering campaign and was the first step before Occupy Purdue began their occupation of Hovde Hall. Meeting an hour or so before the formal start of the demonstration, I watched as a young man and woman pulled up the steps of Hovde Hall on bicycles. I did not pay them much attention as they began chalking, assuming they were one of the countless peaceful student organizations spreading the word about some event they had coming up. "They're here," one of my friends and colleagues said as he walked up to me. I looked up from my phone. "Who is here?" "The fascists. They're here right now," my friend answered. I looked at the young man and woman chalking on the sidewalk. What I had assumed was just another student organization was, in fact, the very people who had put up the Nazi flyers in the first place. My friend and I watched dumbstruck. "What should we do?" he asked. "Take their picture," I answered. "Then we can get some water and erase what they are writing." The chalking was a clear act of intimidation. In less than an hour, students, faculty, and community members, many of them racial,

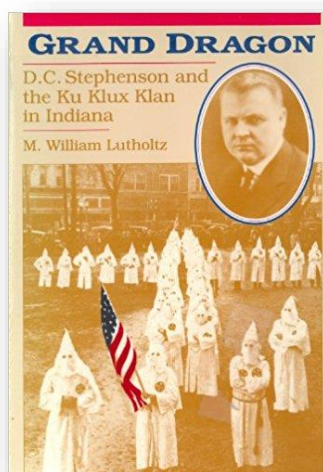
ethnic, and religious minorities would be gathering to exercise their democratic rights. What better way to terrify them than to leave a fascist message on the ground? "Want to gather?" the message communicated. "We were already here, you don't know who we are, and we know where you meet." Suddenly the behavior of publications like *Tolerance* made perfect sense. These people thrived by existing in shadows. Not because they were necessarily ashamed of their views, but because with anonymity came power. These fascists could be anywhere. Given Indiana's history, they were in fact, all around us. "Say cheese," my friend said as he snapped a picture. The student chalking looked up agitated that he had been identified. "Heil victory, BITCH!" he yelled at the top of his lungs. They left soon after that. We got two buckets of water. We erased their messages after documenting the incident with photos. A woman of color, a worker in one of the buildings on campus, came out to talk with us as we did so. She said she had seen the entire incident from her window. No one needed to say it. It hung heavy in the air like some unspoken ghost, a specter of the past haunting all that we were doing. Just a few years ago, this woman would not have even been allowed on campus, much less had an office. The fascist who had just sped off on bicycles not only knew that, they openly advocated for it.

We are arrogant if we believe that mere democratic debate will force the fascists in the world into abandoning their ideologies. In the past, it has required more than simply publishing people's names, coming up with clever arguments, or writing

essays. Instead, it has required actual political organization to influence state, political, and cultural institutions. Prosecuting leaders, bringing suits to court to force governments and people to stop violating the rights of minorities and workers, and passing legislation aimed at dismantling groups like the Nazi Party, the KKK, and other authoritarian organizations. Actual physical resistance, not abstract argument. Actual policy changes.

There is nothing noble in any of this. It is, as Lutholtz said, a recurring nightmare in our nation's existence. Those of us in this historic moment should not oppose fascism because it speaks to our better angels. We should do it because it is the only way that we are going to consciously improve our society. As such, our school should embrace its responsibility in this struggle. We are supposedly an institute dedicated to higher learning, researchers tasked with building new knowledge, enriching people's (all people's) existence. Fascism is opposed to this. It is not just "another political opinion." It is the 20th century's (and apparently early 21st century's) nemesis of free people. Where do we go from here? It is yet to be determined.

However, Purdue University, much like in the 1920s, remains painfully unclear about its stance, housing and tolerating the very political movements that have harmed so many in history.



*William Lutholtz: D.C. Stephenson and the Ku Klux Klan in Indiana.*

# SLC Diversity *Muslims Are Welcome Here*

*By Riham Ismail*



*Photo Credit: Jorge Alejandro Garcia Acevedo*

Muslims Are Welcome Here, the sign reads, it is still visible, as it lay upright within the sparse patch of bushes, blown into its nest by the harsh winter wind. Tattered, valentine-red, heart decorations still affixed to its wilted cardboard frame. My thick coat protects me, as I reach in between the dry, prickly, branches to retrieve the sign. I never want to forget these moments, the crowds, the rallies, the love, and support. Maybe, this sign will give me the hope I need to believe America will not lose interest and forget.

The best of times and the worst of times. Supporters, activists, and kind-hearted Americans have warmed me, but as they are tucked-away safely, in the comfort of their homes, I am left to



struggle, to be American enough, and still maintain a sense-of-self, my religious and personal identity. Sometimes as a Muslim woman, the challenges faced in an environment of intolerance overwhelms me. To be talked about rather than talked to, stereotyped over, and over, all the while I remind myself to be tolerant of ignorance, inwardly I cry, let it go.

I keep the awkward smile, hoping the discomfort and humiliation will go away. I am frowned at from one direction and smiled at from the other. Ah, and the nasty stares, the palpable fear, and the random checks, it exhausts me always to prove I am normal, more normal than any other normal. Act cool I tell myself, look cool, you cannot be anything else except cool. If you

do not look cool enough, you are not safe enough, and if you are not safe enough, you are dangerous enough.



Another attack, somewhere, in some state, in some place, I freak out with every news report. Silently I question if it is time to remove my headscarf and hide who I am. It is too hard, I tell myself, cannot be free here in America, that is only reserved for some. I explain the piece of cloth on my head is only related to me. It is not to him, her, or them, nor anyone else. No, I do not sleep, or shower with my head covered, and yes I have hair, like anyone's hair, just under a cover.

My officemates walk me home every night. I have to rush and text different friends and family members to reassure them I am safe. I bravely tell my mom on the phone who is supposed to be the one living in an unstable country, everything is okay, nothing to be afraid of, but inside I scream, I am so freaking scared. Banned, excluded, and persecuted just because I follow a given faith. Hold on, it is not based on the faith, but the race... No, the faith not the race. Pure confusion. Race. Faith. Alternative facts? Or is it alternative discriminations? Hatred, violence, and persecution do not happen in a vacuum. To maintain one's humanity is to be morally and consciously aware. It is to stand up when witnessing bigotry, to speak out and call it what it is. The gift is that you are able to do so. It is what makes you human after all.

Now, I only ask you to close your eyes for few seconds and put yourself in my place, and others like me, woman, Jew, disabled, LGBTQ –whatever the label stamped on their shoulder is— hopefully then you could understand how it feels to be the other... and perhaps then, you will see that being different is what makes us pretty unique.

Smoothed out, safe from the cruelty of the weather, the sign Muslims Are Welcomed Here, now placed prominently on my studio apartment wall, now offers me hope America will always protect its weary. It rectifies my faith “that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness\*.” To be Muslim in America is to seek simple assurance, you are welcome, you belong, and you matter.

*\*United States Department of State: The Declaration of Independence (1776)*



### **Jorge Alejandro Garcia Acevedo**

If just the world could be as peaceful as this picture, four continents, at least 7 different languages, different religious views but all together in a peaceful way.

*Photo Credit: Jorge Alejandro Garcia Acevedo*

# SLC Voices

## *Words Are More than Just Words*

Ἐν ἀρχῇ ἦν ὁ λόγος

*By Hernán Matzkevich*

### **I. Cervantes and the vanguard**

These days I am preparing for my Ph.D. prelims. The exams offer an excellent opportunity to share my conclusion with the committee. Miguel de Cervantes was one of the most influential of the vanguard's writers of the 20th century. Some members may disagree with me, but I beg for the opportunity to freely express my thoughts. My professors will explain that Miguel de Cervantes was a main figure of the Spanish Golden Age, not a part of the 20th century's vanguards. I respect the ideology behind Miguel de Cervantes as Golden Age author, but I offer an alternative point of view. In a kind manner they will emphasize as evidence for their theory the existence of manuscripts, first editions, references to Cervantes in other works of the 17th century, etc. I have considered other possibilities. All the documents they cite could be fake or mislabeled...

Why not? I agree, this new perspective might seem difficult to absorb, but as a Ph.D. student of Spanish Literature, I would hope my committee members are courageous enough to consider other options when theorizing Miguel de Cervantes role.

Of course, the previous story was just an exercise of imagination. Any of us would—and should—consider unacceptable for an academic environment to say Miguel de Cervantes was a 20th century writer. Because here in academia, we rely on empirical facts, rational



arguments, and the scientific method. It is hard to imagine a professor in the entire world who would agree with the theory that all references to Cervantes made in the 17th century are fake. No one would consider it an attack on the freedom of speech. However, what it is difficult to understand why we, the academic community, are still reluctant to unequivocally reject statements which are not supported by empirical facts, rational arguments, or the scientific method. Why we are not able yet to recognize that there are statements that should not be accepted under any condition? .

## II. Freedom to decide

It is the beginning of the semester. For an unknown reason, we could not go to the yearly picnic at Happy Hollow Park. We have a surplus in the budget devoted to social events, and the social committee decided to rent a restaurant. We are all there: Grad students, staff, and faculty with children and loved ones all together, glad to see each other after summer. Right before dinner, we go to the tables. Holding my boyfriend's hand, we look for our places. A server soon approaches our table, and in a very kind way explains to César and me that they will not serve us, because our behavior offends the beliefs of the restaurant. We have to leave the place. They are not doing anything illegal, just exerting their freedom. It is just another point of view.

The previous story did not happen but could occur. It could take place in a governmental office. Remember Kim Davis' story. Many people said that she was only exerting her freedom. My opinion on the matter is that she was not doing her job, and if she, or any other officer, is not able to serve the community with all its members, she should switch to a different job. Imagine a surgeon saying that he does not want to operate on a black person, or picture if one of us decides not to teach to a student of a specific political affiliation. Our job is to teach, the surgeon's job is to operate, and an officer's job is to serve the community, and they shouldn't have the "right" to decide if they want to or not.

We are always looking for criteria to determine whether language or behavior is free speech or hate speech because apparently it is something difficult to discern. Let me propose one symptom: the pain. When we cause pain to an innocent person, I think that is valid enough to say that we are facing hate speech. I work hard at considering everyone I come into contact with, but I have been insulted several times by people who were allegedly exerting their freedom of speech. I have to deal with someone who insults in front of my window's office every other day. I am a person, not a label. I am a real person, with a real body, and with real feelings, that can be hurt in the name of freedom. I must live with others insults because their right to express hate and intolerance must be protected.

A few months ago, one student from the English department, who was walking near Lavazza on State Street, was addressed with these words: "Hey. If I were you, I'd leave the country before I have the chance to kill people like you. Faggot." A second incident happened recently (03/26/2017) when people yelling homophobic statements out of their cars addressed one of my friends while he was walking to the COREC. Believe me it hurts.



### III. Getting use to hate

My grandparents never talked too much about their past in Belarus and Poland, before their arrival to Argentina. If my father or one of my uncles or aunts asked about it, my grandfather did not give an answer, and simply ignored them behind his newspaper, shielded by it in complete silence. My father and his brothers and sisters barely heard a few times the names of the relatives “who remained there,” according to my grandparents’ scarce words. After they had died, one of my aunts traveled to the places where my grandparents lived. She wanted to investigate our family history, which at that moment was in shadow and mist. It was a time without Internet, therefore the only way to know something about our past was going to the original towns from where my grandparents departed to Argentina. She was looking for relatives, for those names that she heard during her childhood. She contacted the elders of different towns near Minsk, Pinsk, and Bialystok. She explained to them that she was looking for her relatives, because—even though we never received any letter from them—she knew from her fathers that people from our family “remained there.” In one of the towns, the elders replied that they knew the people that she was looking for. One of them indicated with his finger a nearby hill with a lot of trees: “your family is under those trees.” Then, they explained how, when the Nazis arrived, they gathered the Jews of the town in the forest and then they were shot and buried among the trees.

Sadly, the previous story did happen; it is a true story, it is not an exercise of imagination. Years later, thanks to the Internet, we knew more about those lost names. The website of Yad Vashem, the organization that is trying to recover the 6.000.000 names of the murdered Jews during the Holocaust, provided us with the information for which we were looking.

## THE CENTRAL DATABASE OF SHOAH VICTIMS' NAMES BETA



233 Results for: Last / Maiden Name = Matzkevich

First Name	Last Name ▲	Birth Year	Place of Residence ⓘ	Source	Fate based on...
Faivel	Matzkevich	1900	Alita, Lithuania	Page of Testimony	murdered
Lev	Matzkevich	1893	Minsk, Belorussia (USSR)	Page of Testimony	murdered
Cipora Tzipe Tzipora	Mackiewicz Matzkevich	1910	Pukhovichi, Belorussia (USSR)	Page of Testimony	murdered
Fridrikh	Matzkevich Galperin	1938	Minsk, Belorussia (USSR)	Page of Testimony	murdered
Semyon	Matzkevich	1925	Semezhevo, Belorussia (USSR)	Page of Testimony	murdered
Yitzkhak Izak	Mackiewicz Matzkevich	1905	Timkovitz, Belorussia (USSR)	Page of Testimony	murdered
Chaja Khaia Lea	Mackiewicz Matzkevich		Timkovitz, Belorussia (USSR)	Page of Testimony	murdered

Motivated by my family's history, I read, and I learned many things about that historical event. Something that I learned is that Adolf Hitler did not wake up one day asking himself: "what shall I do today? Should I do my laundry? Read Goethe? No, I think it would be more fun to send 6.000.000 Jews to the gas chambers." It didn't work that way: the Holocaust was a slow process in which hate and death were normalized. For years, the people in Germany were educated by a democratically elected government the idea that the Jews were the outsiders. Jews were the reason for famine and poverty; Jews were not real citizens, Jews did not embody the core values of Western civilization, Jews were the enemies of the nation. Therefore, Jews should be deprived of civil rights, citizenship, and ultimately their lives. During the Holocaust, to murder elderly persons, young men and women, children, and even babies was not perceived as a crime. The murdered people were not even human beings but considered something lower than animals.

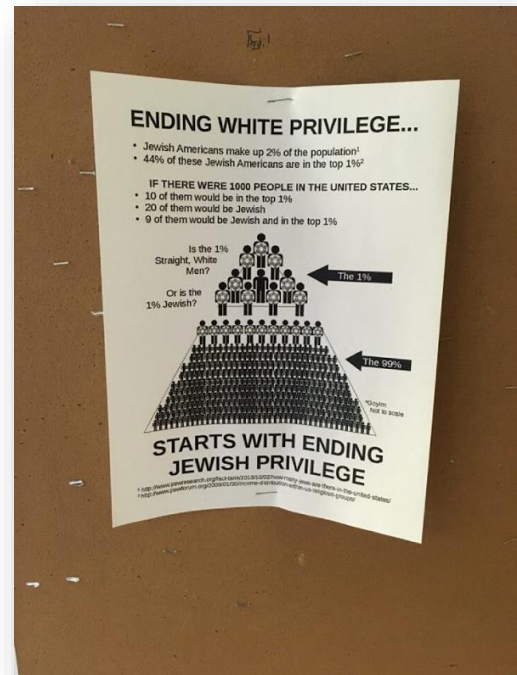
These days I hear several people talking about the steps to fascism. Let me suggest that the first step, not necessarily to fascism but certainly to genocide, is the normalization of hate. We are getting used to hate. Which is even worse, we relativize hate acts with expressions such as: "they are just fanatics," "they are just crazy," "You don't have to pay attention to those idiots." In Hot Box Pizza at Chauncey Hill, there is a sign on the door with the rainbow flag that says: "we serve everyone here." The gesture is nice, for sure, but what scares me is that if they are clarifying that "they serve everyone" it is because someone else does not. In Germany during the 1930s, many restaurants had signs saying "no dogs, no Jews allowed." The people of Germany, and later the people of all the occupied nations got used to those signs. We all know the end of the story. We are getting used to something similar, while at the same time we cry if we see "Schindler's List" on TV. However, I just need to ignore fanatics insulting my friends and me. I wonder what my family members—those murdered during the Holocaust and whose names are listed in Yad Vashem's database—would say about such a stoic attitude.

#### **IV. In the beginning were the words**

Every other day I hear a preacher saying that I deserve to go to hell because I am gay and that we Jews are to blame for the Holocaust because we cursed ourselves. This person once said that the people there should "gang up" on me. I wonder how many of those who kept quiet thought that he was right. I wonder how many were persuaded with those ideas. And one more time the well-meaning advice: "don't worry about him, don't over-react, he is just an asshole." But suddenly, words become actions. Now we have something other than words. Now we have homophobic attacks every other day. Now we have swastikas in the Metro of

New York, the synagogue of downtown Chicago vandalized for the very first time since was opened in 1959, Jewish cemeteries vandalized in St Louis and Philadelphia, and anti-Semitic posters were found in Stewart Center.

Words are more than just a way to communicate. Words can generate, instigate, or inspire actions. Words are actions, and sometimes words are even dangerous actions. Words can create an entire world, but they can also destroy it.



Poster found in Stewart Center on April 1<sup>st</sup>.

# SLC Graduate Student Purdue Languages and Cultures Conference

The Purdue Languages and Cultures Conference is a collaboration between the School of Languages and Cultures, the Purdue Linguistics Association, and the Program of Second Language Studies, which promotes scholarship in the fields of linguistics, literature, applied linguistics and second language studies.

## Do you wish to be involved in the organization of the PLCC 2018?

Applications are open for next year's Conference Chair. Contact Joshua Perry at [perry78@purdue.edu](mailto:perry78@purdue.edu) for more information.

To nominate someone as SLC Co-Chair, send your names to [yconcu@purdue.edu](mailto:yconcu@purdue.edu).



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<hr style="width: 50%; margin: 0 auto;"/> <p><b>Special Workshops</b> SUNDAY</p>		
 <p><b>Dr. Atsushi Fukada</b> TEACHING LANGUAGE ONLINE: INNOVATIONS AND CHALLENGES</p>	 <p><b>Dr. Tony Silva</b> INTERROGATING TRANSLINGUAL WRITING</p>	

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# SLC World

- **Arabic Tea Hour**  
Thursdays from 1:45-2:45pm in SC 131
- **Chinese Tea Hour**  
Thursdays from 3-4PM in SC 131
- **French Coffee Hour**  
Wednesdays from 3-4PM in SC 131
- **German Coffee Hour**  
Mondays from 2-3PM in SC 131
- **Italian Coffee Hour**  
Tuesdays from 10:30-11:20 at Lavazza Expression
- **Japanese Tea Hour**  
Mondays from 3:30-4:20pm in SC 131
- **Portuguese Tea Hour**  
Fridays from 1-2PM in SC 131
- **Russian Tea Hour**  
Wednesdays from 11:30-12:30PM in SC 131
- **Spanish Coffee Hour**  
Fridays from 10-11am in SC 131



# Meet the Team!



**Ana María Carvajal**  
*Newsletter Chair*

Ana is from Colombia, and she is a Ph.D candidate in Spanish Literature. She currently works on Teresa of Avila and women sanctity in Early Modern Spain.



**Valentina Concu**  
*GSC President and Newsletter Publisher*

Valentina is from Italy, and she is a Ph.D student in German Linguistics. She currently works on Historical Linguistics within a Complex Network Framework.



**Hernán Matzkevich**  
*GSC Vice-President Newsletter Assistant*

Hernán is from Argentina, and he is a Ph.D student in Spanish Literature and Jewish Studies. He currently works on the Spanish works written by Amsterdam's Jewish Community during the seventeenth century.



**Jason Wright**  
*Newsletter Assistant*

Jason is from Texas and is currently pursuing an M.A. in French Literature. His research interests currently include gender, sexuality, and cognitive literary studies.



**Ricardo Quintana Vallejo**  
*Newsletter Editor*

Ricardo is from Mexico, and he is a Ph.D student in Comparative Literature. He currently works on Migration in contemporary Coming-of-age Novels.



**Liana Hakobyan**  
*Photographer*

Liana is a PhD student from Armenia. She works with 20th century Latin American Literature and Film.