FULBRIGHT AT FIFTY

Austrian-American Educational Exchange 1950-2000

FULBRIGHT

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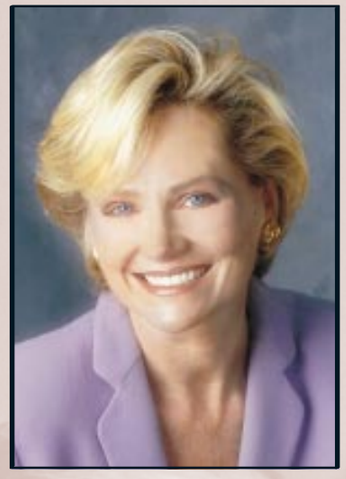


I wish that Senator Fulbright were still with us today. I know that he would be proud to know that by now over 220,000 students worldwide have taken part in the respected exchange program which bears his name. And he would be even more proud of the Austrian-American Educational Commission, now fifty years old and one of fifty binational commissions to be established in the last fifty-four years. This makes Austria a significant and visible contributor to the Fulbright tradition.

Let us not become complacent with our past achievements, but let us strive to improve on this quality exchange in every way we can. The forward-looking programs initiated by the Fulbright Commission in Austria, such as the establishment of Distinguished Fulbright Chairs at six Austrian universities and joint grants with a variety of other organizations, are the first steps to ensuring that the Fulbright message will be carried into the new millennium by generations to come.

On June 5, 1996, President Clinton described the late Senator Fulbright on the 50th anniversary of the Fulbright program, as "…a man who understood that the only way we could ever have peace in the world was by increasing understanding among people, by the open trading of ideas and knowledge and world views and friendships…"

There are few better ways to express the need to study, interact with, and appreciate the diversity that exists on Earth and within every country upon this planet. The promotion of diversity and tolerance around the world is a truly notable cause. History has proven time and time again that efforts to separate, exclude, or disadvantage groups of people in favor of another are doomed to failure. In Senator Fulbright's own words: "Man's capacity for decent behavior seems to vary directly with his perception of others as individual humans with human motives and feelings, whereas his capacity for barbarism seems related to his perception of an adversary in abstract terms, as the embodiment, that is, of some evil design or ideology."

It is ironic and fortunate that Senator Fulbright's vision, born out of the ashes of the immediate post-war era, is as valid in the modern world of the 21st century as it was when the Fulbright program was founded in 1946. Let us not forget how far we have come in the last fifty years, and let this memory strengthen our commitment to support and expand this extraordinary endeavor in the years ahead.

Kathryn Walt Hall
U.S. Ambassador to Austria
Honorary Co-Chairperson of the Austrian-American Educational Commission

In the fifty years of its existence, the Fulbright program has enabled more than 3,100 Austrians to study, teach, lecture or to conduct research in the United States and over 1,800 students, teachers, lecturers, and researchers from the United States to come to Austria. Funding of the Austrian-American Educational Commission also was instrumental in the establishment of American studies at the Universities of Graz, Innsbruck, Salzburg, and Vienna.

The original aim of the Fulbright program – the promotion of mutual understanding between the peoples of Austria and the United States – has always guided the work of the Austrian-American Educational Commission. An emphasis on student exchange has been one of the constants throughout the fifty years of Fulbright activities in Austria. However, the Austrian-American Educational Commission also has been open to change and has taken up innovative elements in the Austrian Fulbright program in order to ensure its special role in transatlantic academic operations, such as the introduction of Distinguished Fulbright Chairs based on co-funding of visiting professors with six Austrian universities and the joint funding of Fulbright grants with the Sigmund Freud Society, the Internationales Forschungszentrum Kulturwissenschaften, and the Diplomatic Academy in Vienna.

The great success of the Fulbright program in Austria is due to the lasting commitment of Fulbright grantees, Fulbright alumni, and the staff and members of the Austrian-American Educational Commission. In 1994 the Austrian Fulbright Alumni Association was founded not only as a forum for former Fulbright students, teachers, lecturers, and researchers to meet, exchange ideas and experience, but also to support and to further promote the Austrian Fulbright program.

In the last fifty years, the Fulbright program has contributed considerably to binational understanding and will continue to do so in the spirit of its founder. As Senator Fulbright observed: "The vital mortar to seal the bricks of world order is education across international boundaries, not with the expectation that knowledge would make us love each other, but in the hope that it would encourage empathy between nations and foster the emergence of leaders whose sense of nations and cultures would enable them to shape specific policies based on tolerance and national restraint."

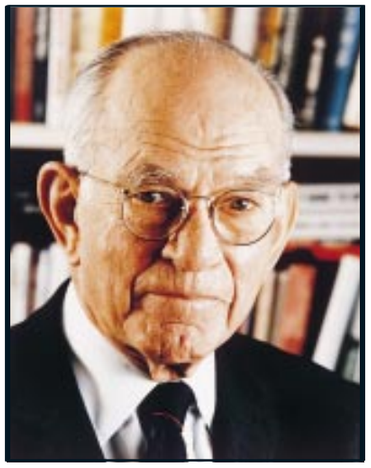
Elisabeth Gehrer
Federal Minister of Education, Science, and Culture
Honorary Co-Chairperson of the Austrian-American Educational Commission

Seeing the World as Others See It: J. William Fulbright, International Exchange, and the Quest for Peace

WALTER GRÜNZWEIG

I. The Austrian Connection

In early fall 1928, James William Fulbright arrived in Vienna where he was to live for almost half a year. This stay, which is not widely known and has received little attention by biographers, was to have enormous significance for Fulbright's later life. Four years earlier, in 1924, the young man of nineteen received a Rhodes scholarship to study in Oxford. It was this experience, and especially the influence of his young Oxford tutor Robert McCullum, which directed his horizon from Fayetteville, Arkansas, to the world. "Oxford was a new strange world for me, as well as a great cultural shock" (Fulbright 1989, 208) and here the Arkansan developed one of the philosophical cornerstones of the later Fulbright program which have entered into and still dominate the questions Fulbright selection committees ask of prospective candidates throughout the world, namely, whether applicants do not only excel academically, but whether they are good representatives of their own culture and whether they are able to project themselves into a different culture and show promise to reach out to its members. The exchange program became, therefore, not only an academic venture but a project that concerns the whole of a person.



Senator J. William Fulbright (1905-1995)

Four years in Oxford as a Rhodes scholar had provided Fulbright with an intercultural academic experience, but Vienna introduced him to the world of international politics, foreign correspondents, and the intrigues connected with both. Thus, on the occasion of the 50th anniversary of the Austrian-American Fulbright program, I wish to put forward the somewhat bold claim that the Vienna experience was formative for the later foreign policy specialist and creator of the most important venue of international exchange the world has known to date.

In the fall of 1928, the Austria Fulbright experienced was very much a post-war – and this means a post-Versailles – country. An astute observer such as he was able to interpret the ever growing threat of a civil war as a result of the catastrophe of the "Great War," the destruction and disintegration of Central Europe, and the frustration with the failed promises of his life-long hero, Woodrow Wilson.

The crowd Fulbright associated with in Vienna was distinguished and well equipped to introduce him to intricacies of foreign policies he would never have fathomed in Arkansas or in his sheltered Oxford existence. It included such important figures as Dorothy Thompson or William Shirer, Robert Best, the later Nazi spy, but also a man who would become his special mentor in international affairs and a life-long friend: Hungarian-born Marcel Vilmos Fodor. Fulbright, not often known to reveal his intimate feelings in public, calls him "one of the best informed and most lovable characters I have ever known." (Johnson & Gwertzman, 41) When Fulbright visited Vienna in May 1965 for the celebration of the University of Vienna's 600th anniversary and the 10th anniversary of the signing of Austria's state treaty and was awarded the title of an honorary senator of the university, he called Fodor in order to recall events of their time in Vienna.

"Mike" Fodor was a Vienna-based foreign affairs correspondent for such significant papers as the *Manchester Guardian*, the *Chicago Daily News*, and the *Philadelphia Public Ledger*. Intimate with the politics of the whole region as well as its leaders, he reported on Austria, Czechoslovakia, Hungary and the Balkans. Fodor's daily routine in Vienna included a visit each morning to the Café Imperial where he met politicians of many different nationalities and of even more political persuasions, all interested in supplying news which would be brought to the attention of the English-speaking world. Fulbright's notes suggest that through Fodor he may have met Engelbert Dollfuss, at that time heading the Lower Austrian Chamber of Agriculture, Kurt Schuschnigg, who had just become a member of partliament for the Christian-Social Party, Karl Seitz, the social democratic mayor of Vienna, and Karl Renner, one of the leading figures of the Social Democratic Party. In the afternoons and evenings, Fodor met with his journalist colleagues in the now defunct Café Louvre, where Fulbright doubtlessly received highly dramatized and vivid versions of international developments.

In September 1928, the League of Nations was in session in Geneva, and the questions of solving the problems inherited from Versailles were discussed everywhere. Even though this particular session did not produce any major results and was indeed considered to have been less effective than previous sessions, the debates surrounding disarmament and world peace, with the League as a focus of all peace efforts, were ubiquitous. The "minority question," which was repeatedly mentioned in speeches by Austrian chancellor Ignaz Seipel, and which came to life when Hungarian leader Admiral Horthy claimed the Burgenland for Hungary in October 1928, required a dialogue between nations estranged from one another, nations who had to learn (or re-learn) to communicate across cultural and political boundaries.

Fodor provided the key to an understanding of the region. He well understood the historical necessity of the break-up of the Habsburg monarchy but he was also deeply influenced by his own roots in a multi-ethnic empire based on an idea (no matter how discredited) rather than on membership in a specific national group. Thus, the solution to him lay in a Central European union, and he admired any blueprints for such a union, whether it was a Balkan Federation or a mythical *Danubia*. The basis for Fulbright's fascination with international and supranational organizations, which characterizes his whole career, as well as his inquiry into the possibilities of dialogues between cultures, was most certainly laid in Vienna in 1928/29. Speaking before the Austrian Foreign Policy Association on May 11, 1965, he applied this notion to the history of Austria:

"Such was the experience of the great Austrian Empire. Throughout the nineteenth century the statesmen and emperors who ruled in this great city strove to hold together an empire composed of diverse and quarrelsome nationalities. I think it would have been better for the peoples concerned and better for Europe if they had succeeded, but they did not succeed because the power of nationalism was too great." (Fulbright 1965)

Advances in communication and technology equally emphasized the necessity for supranational strategy. In October 1928, much international attention was focused on the transatlantic flight of the Zeppelin from Friedrichshafen, Germany, to Lakehurst, New Jersey. The international implications of this event were clearly spelled out in the Austrian papers. Nationalistic political strategies were no longer feasible and a war in the aeronautic age was said to be suicide – another impetus for the national and international drive toward disarmament.

Living in Vienna, Fulbright came to understand the dialectical and complex relationship between domestic and international politics. The strife among Central European nations reverberated on the streets of Austria. His southern origin, his experience of a rather stagnant rural south in a rapidly industrializing country, must have prepared him for the antagonism between the Catholic and essentially rural conservatives and the social democratic and communist workers in Austria. But the violence which would eventually lead to a Civil War in Austria was new to him. Fodor, who knew many Austrian politicians intimately, had devoted extensive coverage to the battles between the military formations of both groups. He warned that these fights would eventually destroy the young Austrian republic, which celebrated its tenth anniversary while Fulbright was in Vienna, and that special negotiating skills and dialogue were needed to defuse this threatening situation, an experience which would take on special meaning for Fulbright in the course of the

Some of Fulbright's associates in Vienna in the late 1920s including Fodor

desegregation movement in the South in the 1950s and 1960s.

When Fodor started on a tour to the Balkans in the spring of 1929, visiting highly placed politicians and friends, he invited Fulbright to join him. There was plenty of turmoil in the region; in January, the King of Yugoslavia had assumed dictatorial powers which led to an increase in tensions between Serbs and Croats. Bulgaria was on the brink of Civil War. The situation was full of messages for a young American willing to learn.

Senator Fulbright greeting Austrian Minister of Finance Wolfgang Schmitz in May 1965 when Fulbright became an honorary senator of the University of Vienna

Fulbright was forced to return to the U.S. early because of a throat infection, and thus a possible career as a foreign affairs reporter, which Fodor had suggested, was forestalled. But the Austrian and Central European experience did set the stage for the future senator's long-term interests and initiatives, and thus provided the later Fulbright program with a rather special Austrian dimension.

II. In Search of the United Nations

Ten years after his departure from Vienna, Fulbright, at age 34, became president of the University of Arkansas at Fayetteville, and only three years later he began his term in the House of Representatives. The exchange program was not Fulbright's first major legislative initiative. Just five months after he took office, in May 1943, in the midst of World War II he introduced a resolution of historic importance:

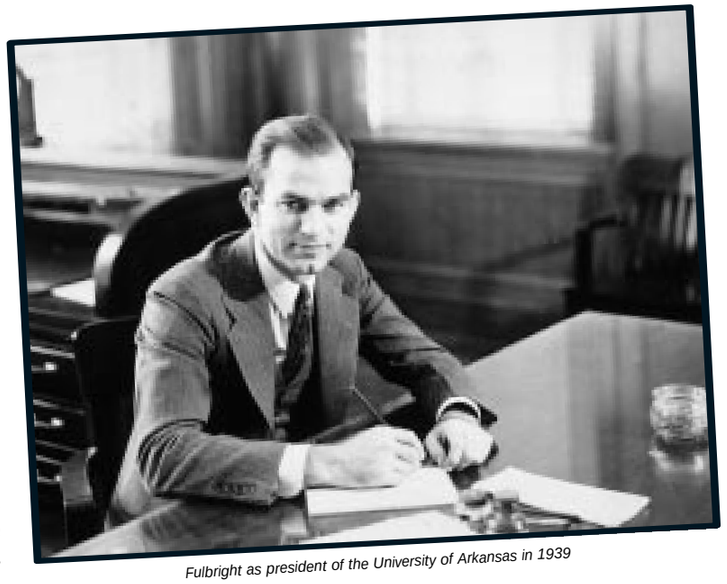
"Resolved, That the House of Representatives hereby expresses itself as favoring the creation of appropriate international machinery with power adequate to establish and to maintain a just and lasting peace, among the nations of the world, and as favoring participation of the United States therein through its constitutional processes." (Meyer, 10)

Thus, in the midst of a savage war, Fulbright was calling for legislation to establish the United Nations. In an address before a "United Nations Today and Tomorrow" meeting in Washington, he emphasized that "House Resolution 200 will definitely reassure the world that our future course is toward genuine co-operation." (Meyer 14) Fulbright's initiative provided an important link between the Atlantic Charter and the later establishment of the United Nations. Had the future involvement of the United States in an international body not been decided at this early date, the United Nations might never have come into existence or perhaps would have remained truncated as a result of its absence.

In Fulbright's opinion, the United Nations, unlike the League of Nations, were not to be limited to discussions and deliberations but were to be permitted to act decisively. This, he knew well, could only happen if the basic rules of international relations changed dramatically, by turning a portion of sovereignty, if ever so small, to the international body. Fulbright was very discouraged by the reaction of powerful forces in Congress and government whose demand of a veto in effect made national decisions supreme. Throughout the existence of the United Nations, its enemies have well understood that the veto is the best way to undermine the effectiveness of the world body. (Austria's most influential columnist, specializing in unfounded but popular fears and anxieties, regularly attacks the United Nations as being useless and ineffective, warning that to give up any sovereignty would lead to inevitable disaster for countries deciding to do so. The fact that its relative ineffectiveness is a result of precisely this refusal and lack of trust is, of course, obscured.)

With great dismay, Fulbright followed the emergence of the United Nations as a community of self-centered and self-serving powers. Repeatedly, he advocated a change in the U.N. charter. In an NBC broadcast in November 1945 he stated:

"I have a very serious purpose in speaking to you. It is simply to ask of you, with all the conviction of which I am capable, to give serious and solemn thought, as citizens of this republic, to the policies which your government is currently following in its relation with other nations ... I am asking you to give your best attention to our foreign affairs, because I have come to the conclusion that our government has lost its bearings, and is drifting about in a fog of indecision..." (Coffin, 80)



Fulbright as president of the University of Arkansas in 1939

Fulbright reminded Americans that, had there not been the foresight of the founding fathers to invest the new republic with a sovereignty overriding those of the individual states, there would be "several proud and belligerent little countries on this continent eager to defend their sovereignty with their lives and with a standard of living and happiness comparable to that of Europe and the Balkans of today. Washington, Madison, Jefferson, Hamilton and Franklin were wise. They demanded and obtained the rule of law." (Coffin, 81) And he added: "In view of our own experience and of all human history, I cannot understand why our present government does not exert all its influence toward the creation of rules of conduct applicable to all peoples." (Coffin, 81)

To delegate to the U.N. "certain rule-making powers" (81) thus was to install the "rule of law" – no more and no less. It was indeed a revolutionary approach to international relations – and it still is. The notion that the single individual nation is an end-all in itself, that those on the "outside" should not have any say in whatever happens "at home" even if they are federated in a supranational whole, is very much with us. The "you won't tell us" mentality is as alive today as it was in Fulbright's time, when he was accused of treason and of aiding or even participating in an international communist conspiracy.

Fulbright, whose southern origin and European experience helped him to understand the significance of limited sovereignty, was aware how far he was from succeeding. In the senate debate on the U.N. charter, he complained of the "double-dealing, the hypocrisy, the utter futility of the world's leaders to secure peace during the past twenty-five years [which] demonstrates conclusively that the old pattern of diplomacy is bankrupt and hopeless." (Coffin, 84)

But in spite of this demonstration of ineffectiveness, the world, including the U.S., was unwilling to learn and Fulbright's enlightened mind was realistic enough to know that other avenues had to be tried. It was the relative failure of the United Nations that led to the invention of the exchange project.

III. The Fulbright Vision: Leadership and Trust

I am interpreting Fulbright's second major congressional initiative, brought forth in 1946, as a creative and productive result of a deep disillusionment with his first, the United Nations. At some point, Fulbright came to understand that the transfer of sovereignty was a psychological issue, involving trust and vision.

"Our survival depends on this capacity for imagination and empathy, compassion and understanding of diversity. And it will, in the end, require that we succeed in transferring at least some small part of our feelings of loyalty and responsibility from the sovereign nation to some larger political community." (Fulbright 1989, 198f.)

Imagination and empathy are by no means empty concepts. Fulbright asked for no less than a quantum leap in the development of human psychology. It is not merely a political question, but involves our feelings of loyalty and responsibility, which must be shifted. Thus, before political leaders could act, a new generation of them would have to be educated who, being on at least familiar terms with each other, would be willing to make this momentous shift. It would be the task of an exchange program to do just that.

President Truman signing the initial legislation proposed by Senator Fulbright (center) in 1946

In speaking about the Fulbright program, we are not talking about merely an exchange program, even if it does represent the "largest and most significant movement of scholars across the earth since the fall of Constantinople" (Johnson & Gwertzman, 128). When we speak about the Fulbright program, we speak about a program that addresses the international political situation and international crises for which it tries to formulate a solution. In a sense, it represents a non-dogmatic, non-fundamentalist ideology. Here, the experience in international education Fulbright gathered at Oxford and the acquaintance with the world of international politics he made in Vienna came together, and this synthesis demonstrates his enormous intellectual and philosophical vision.

International education to James William Fulbright was not primarily a way to further human knowledge or to increase the efficiency of the international scientific apparatus. It was not designed to embellish the c.v.'s of future university professors, business executives, diplomats, or politicians. It was never meant to serve as a network for personal, professional or material gain. International educational exchange to Fulbright was a *sine qua non* for human survival. It was "one of the few things in Fulbright's life about which he felt passionately. In its defense he could become emotional, irrational, vindictive. ... Indeed, international education became something of a religion for a man whom nearly everyone described as nonreligious." (Woods, 136)

The name of James William Fulbright is virtually synonymous with all post-war international educational exchange. The program carrying his name was not only the first truly international exchange project, but it has remained the most significant representative and has served as a model for many, many others. Time and again, when other international programs were established, whether transatlantic or intra-European, the Fulbright experience and the infrastructure created by and for Fulbright scholars served as an inspiration and as a resource. Many of the avenues and bridges used for international academic collaboration were originally built by Fulbright commissions and Fulbright representatives in different countries.

Given the Fulbright program's important role as a stimulus and as a model, it was not surprising, for example, that the first Austria-wide conference on exchange programs between our country and the U.S. was organized in Graz in 1986 on the occasion of the 40th anniversary of the Fulbright program. The relative autonomy which many binational commissions enjoyed allowed for the development of innovative models in international exchange. Thus, the Fulbright program has also anticipated and contributed to the reforms of many university systems around the world.

The program's success is based on Fulbright's systematic analysis of the uses, functions, and the potential of international exchange. The program was literally built on the debris of World War II. It is a classic example, as John F. Kennedy emphasized, of a beating of swords into plowshares: surplus materials, military hardware and supplies, "[t]rucks, tractors, monkey wrenches, railroad lines, boats, telephones, hospitals, wire" (Coffin, 84), four million pieces of gear, metamorphosed into an exchange program designed to produce the conditions for a lasting peace. Thus, from the outset, the most significant program of international exchange the world had known was not only metaphorically but financially connected with the notions of international understanding and peace.

In bringing his bill "authorizing the use of credits established abroad for the promotion of international good will through the exchange of students in the fields of education, culture, and science" (Meyer, 45) before the Senate on September 27, 1945, Fulbright explained that "the funds will be utilized to exchange students, create a better understanding of our mutual problems, and promote friendly relations, while avoiding possible ill feeling between nations resulting from inability to meet obligations set up in accordance with traditional methods." (Meyer, 46)

The number of exchange programs that have written a version of this line into their agreements is probably uncountable. As a result of Fulbright's initiative, we have not only a program serving peace, but also a language virtually marrying the idea of international exchange with the project of a peaceful world. As Fulbrighters or as friends of the Fulbright program, we might applaud such a development as a triumph of a rational policy for peace. But there is a problematic side to this success. In many ventures of international educational exchange, Fulbright's notions of international understanding and peace have lost much of their power and sharp edge, much of their critical potential both in the American and the international context. Fulbright's challenging legacy is threatened because it is too often assimilated into the status quo.

President Kennedy signing the Fulbright-Hayes Act in 1961; Senator Fulbright on the far left.

There are good reasons to believe that international exchange does not automatically lead to better international understanding, dialogue and peace. In many cases, study abroad actually strengthens clichés and stereotypes, destroys the possibilities for dialogue, and leads to distrust and communications breakdown. This is not altogether surprising. It is not enough to endlessly repeat the peace rhetoric in international exchange programs. Without a comprehensive conception which guides the practitioners of and participants in international exchange programs, the grand claims for international understanding, good will and cooperation cannot be guaranteed.

A study of Fulbright's texts helps to recover and reconstruct the critical potential of his conceptions of both exchange and peace:

"The essence of intercultural education is the acquisition of empathy – the ability to see the world as others see it, and to allow for the possibility that others may see something that we have failed to see, or may see it more accurately. That, I should think, is the most pressing necessity in superpower relations." (Fulbright 1989, 217)

Thus, international education is foremost a matter of perspective. Its strict emphasis on academic excellence and personal leadership is important mainly because Fulbright was convinced that the world needs leaders who understand global problems and each other. By exchanging potential future leaders, the chances that the program might have a verifiable effect on international understanding may improve dramatically. But academic excellence is not a goal in itself. Without the "acquisition of empathy," without this change in vision and perspective, a program will not be successful. Fulbright explicitly defines these conditions for an effective exchange program in the context of the major conflict of his era – that of the superpower antagonism, and thus connects international education to the quest for peace.

"The simple, basic purpose of the exchange program we initiated over forty years ago is to erode the culturally rooted mistrust that sets nations against one another. Its essential aim is to encourage people in all countries, and especially their political leaders, to stop denying others the right to their own view of reality and to develop a new manner of thinking about how to avoid war rather than to wage it." (Fulbright 1969, 218)

Such a view implies a strong belief in the promises of the Enlightenment and Fulbright definitely was one of its most optimistic adherents in the 20th century: the hope that one can eradicate mistrust through cooperative

learning, the hope that one can overcome the limitations of one's cultural roots, the belief that one can learn to accept other, different versions of reality.

But Fulbright's was an informed version of the Enlightenment expressed by a sophisticated mind. Fulbright spent quite a bit of time looking at psychological, anthropological and behavioral research from Freud to Konrad Lorenz and Noam Chomsky to feel justified that human beings can avoid acts of blind aggression against each other. Like no other politician in the 20th century, he was willing to look at international politics through the categories provided by modernism.

When dealing with Fulbright's ideas about education and international politics, one is struck by the concreteness or at least concrete implications of his ideas. His language always calls for implementation, goals that must be worked towards and fought for. This means a comprehensive and critical inquiry into our notions of academic exchange. I don't see many exchange programs today working on the questions of culturally rooted mistrust or new manners of thinking. There are plenty of claims that they do it – but there is little actual work going on to reach this goal. We would do well to remind ourselves that the peace potential of international exchange can be realized only if we work actively towards it. "The exchange program is not a panacea but an avenue of hope – possibly our best hope and conceivably our only hope – for the survival and further progress of humanity." (Fulbright 1969, 219) Those familiar with Fulbright's work know that it does not abound with rhetoric of this type. Exchange is not a cure-all, and, especially, it won't work without meeting the conditions framed by the terms empathy and perspective.

IV. The Fulbright Experience: Tolerance and the Cold War

It is one of the tragedies of the Senator's life, that his large and enlightened idea had to play itself out in a period when international tension reached ever higher levels. In spite of the fact that he oversaw the development of the program himself, it became – probably out of necessity – a tool in the competition between two systems during the long years of the Cold War as well as during the only marginally less confrontational period of détente.

From the very beginning, the Fulbright program was considered by nativist conservatives and the extreme right to be a major source of subversion in and against the United States. Already during the debate over the creation of the program, Senator Kenneth McKellar of Tennessee said: "Young man ... that's a very dangerous piece of legislation ... You're going to take our young boys and girls over there and expose them to these foreignisms." (Woods, 131; see also Fulbright 1989, 212f.) When interrogating Fulbright about the selection of U.S. Fulbright students going abroad, Joseph McCarthy charged that participants, both students and professors, were communists or communist sympathizers. (See Woods, 182) President Nixon saw the program mainly as a propagandistic vehicle. Convinced that radical foreign students in the U.S. were to a good part responsible for the unrest on college campuses, he advocated sending more Fulbrighters abroad but having fewer at home.

One of the greatest challenges to the program had to do with Fulbright's courageous stand, as chairman of the Senate Foreign Relations Committee, against the Vietnam War. When, after many attempts to find common ground with President Lyndon B. Johnson over the escalation of the war in Vietnam – indeed, Fulbright was sponsor of the Gulf of Tonkin Resolution which permitted U.S. intervention in Vietnam – he finally turned against the Johnson administration. The Fulbright program had to pay for this perceived breech of loyalty with a cut of no less than 72%.

In the wake of the Cold War, Fulbright charged, mutual understanding and empathy were replaced by a mere specter of global stability, which was based on fear. This is why Fulbright was one of the most serious critics of the Cold War mentality. Fulbright claimed that there was a duty for Americans to dissent from what he called "our patriotic liturgy." (Fulbright 1966, 27) And he stated in the Senate in 1971: "The true patriot ... is one who gives his highest loyalty not to his country as it is, but to his own best conception of what it can and ought to be." (Woods, 547). He was able to weather the accusation of being a traitor to his country because he saw his stand to be in its own very best interest. When he spoke about America's mistakes with political decision-makers abroad, when he openly criticized his own country for wrong political decisions and developments, he saw himself acting as a patriot. This is the context – the national, the international, and thus also the Austrian – in which we must understand the Fulbright program.

Fulbright's criticism of "voodoo" American foreign policy which requires that "drums are regularly beaten to ward off evil spirits "(Fulbright, 1966, 32), his commen-

U.S. Ambassador to Austria Llewellyn E. Thompson and Senator Fulbright in Austria in December 1952. Note the borders of the four Allied zones of occupation on the map of Austria.

dation of the student protest movement as "expression of the national conscience and a manifestation of traditional American idealism in addition to being a moral and intellectual improvement on the panty raids of the fifties" (Fulbright 1966, 36), his outrage against the paranoia of foreign policy leadership – all of these momentous statements show a deep distrust against the notion of manifest destiny of particular states in international politics. They continue to be valid today.

Unlike his many other liberal colleagues, Fulbright was a strong critic of the missionary instinct which he ultimately saw derived from the Puritans. Again, southern skepticism may have prevailed here, in addition to Fulbright's intellectuality which made President Truman call the senator an "overeducated Oxford S[on]O[fa]B[itch]." (Coffin, 96) In Fulbright's most interesting work, *The Arrogance of Power* (1966), the concluding chapter is entitled "The Two Americas":

"There are two Americas. One is the America of Lincoln and Adlai Stevenson; the other is the America of Teddy Roosevelt and the modern superpatriots. One is generous and humane, the other narrowly egotistical; one is self-critical, the other self-righteous; one is sensible, the other romantic; one is good-humored, the other solemn; one is inquiring, the other pontificating; one is moderate, the other filled with passionate intensity; one is judicious and the other arrogant in the use of great power." (Fulbright 1966, 245)

In other words, there is a "dominant strand of democratic humanism and a lesser but durable strand of intolerant puritanism." Communism, according to Fulbright, has "aroused our latent puritanism as has no other movement in our history, causing us to see principles where there are only interests and conspiracy where there is only misfortune." (Fulbright 1966, 250) This is an interesting contribution to the understanding of the American cultural tradition with which Americanists have been dealing for a long time. But the main point, here and elsewhere, is that the crusade, the missionary zeal, essentializes differences between nations, believers, and adherents to political beliefs. Against this essentialist ideology, Fulbright holds up the humanistic view, strongly powered by the Enlightenment, which stresses the accidental nature of membership in groups and communities:

"The conflicting beliefs and ideologies of peoples, as well as their religions, often seem purely a matter of accident as to where an individual was born. If the same people had been born somewhere else, they would have opposite beliefs. ...

Yet the beliefs become so strong we are quite willing to fight and be killed for them. It has never made any deep human sense to me that a man or woman believes in Islam if he or she is born in an Arab country and in Christianity if he or she happens to be born in a Christian country. If we could recognize and acknowledge the importance of accidental factors in shaping our ideological beliefs, the willingness to fight and kill over them ought to cease. To take them so seriously that we are willing to destroy whole nations because of them or on behalf of them seems irrational to me." (Fulbright 1989, 191)

From this nonessentialist stance, Fulbright moves quickly to the potential and the necessity of international education.

"It may be very naive to think the human race can do much about its traditions and its customs, but I am unable to accept the view that we are helpless products of our experience and conditioning. ... I have thought of everything I can think of, and the one thing that gives me some hope is the ethos that underlies the educational-exchange program. That ethos, in sum, is the belief that international relations can be improved, and the danger of war significantly reduced, by producing generations of leaders, especially in the big countries, who through the experience of educational exchange, will have acquired some feeling and understanding of other peoples' cultures – why they operate as they do, why they think as they do, why they react as they do – and of the differences among these cultures. It is possible – not very probable, but possible – that people can find in themselves, through intercultural education, the ways and means of living together in peace." (Fulbright 1989, 192-194)

V. The Fulbright Paradox: The Celebration of Difference

Two strands run through Fulbright's political biography and his *Weltanschauung*. The first is that of the strict internationalist or supranationalist who supports, at times invents, the United Nations, the European Community or the OECD. Shortly prior to his departure from the Senate in 1974, to which he had belonged since 1945, he stated, as he might have thirty years earlier: "I remain, therefore, a Wilsonian ... a seeker still of a world system of laws rather than of men, a believer still in the one great new idea of this century in the field of international relations, the idea of an international organization with permanent processes for the peaceful settlement of international disputes." (Woods, 647)

The second one is his criticism of American missionary-like interventionism as a danger for the whole world as well as for the country itself. Frequently, his criticism of the involvement in Vietnam was characterized as isolationist – a charge which truly angered and hurt Fulbright, who saw himself foremost as member of an international network of politicians working towards the good of the planet.

In his extraordinarily insightful biography of Fulbright, Arkansan historian Randall Bennett Woods dramatizes Fulbright's life on the basis of this seeming contradiction

Fulbright receiving the Medal of Freedom from President Clinton in 1993 (left: his wife, Harriet)

and much of the power of Woods' presentation derives from the analysis and explanation of this seemingly paradoxical mind. This is part of the truth but it does not do justice to Fulbright's dialectical mind. I would like to offer an explanation of this paradox which relates to Fulbright's notions of educational exchange and which needs to be understood by any activist in international education today.

On the one hand, of course, international exchange *does* depend on one's willingness to transcend cultural, political or ideological boundaries and it is this quality which has earned the Fulbright program the furious criticism from the unenlightened American Right. This is the educational equivalent to Fulbright's political internationalism. On the other hand, internationalism the way Fulbright understood it, would and could not simply erase cultural differences. To understand another culture, one needs to enter into a dialogue with it.

In order to bridge cultural gaps, we need to be aware of the differences between cultures. Without differences, there is nothing to bridge. Intercultural understanding is based on maintaining a distance between cultures. This is why Fulbright was against forcing the American or Western model onto other cultures, why he thought Americans were wrong to fight in Vietnam. And this is the great insight of his exchange program, an insight which was to further mutual understanding rather than forge a single international voice which dominates the globe.

In the age of globalization, the dialogical task of international education has been largely forgotten. Rather than using the peace dividend and the new opportunities afforded by an improved international climate in the past decade, international education has allowed itself to be pushed into the retrograde direction. What used to be a cooperative undertaking by individuals who believed that they could make a difference – along Fulbright's line of thinking – has now been turned into its opposite. International educators are forced to subject their activities to the material and financial interests of their universities and systems. Education has become a commodity and a business; and international education is fast turning into its most aggressive sector. This competition, a great problem in itself, threatens to destroy the little room for maneuvering we may have enjoyed in the past. The Fulbright program has become one of the few non-profit niches left to us in international education.

I am calling, thus, on the international community of Fulbrighters, in this country and elsewhere, to reread and reconsider Senator Fulbright's notion of exchange and to reflect its connection with the education for peace. We must stem the tide and fight for the autonomy and freedom of international education and international educational exchange. Unless we redirect our efforts, international education, instead of helping us to develop empathy, will do the opposite. And we must act before a class of manager-bureaucrats take over international educational exchange and turn it into a business.

This may be a gloomy outlook, but the Senator from Arkansas would not have had it otherwise. Out of gloom and despair, he developed his visionary ideas. May Fulbright's vision be an inspiration to all those who view international educational exchange as a means towards peace and a shared world community.

I would like to thank Fulbright archivist Betty Austin, Fayetteville; Denis Fodor, Munich, son of Mike Fodor; and Jan and Jim Thompson, Athens, who have helped me in the preparation of this essay.

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Fulbright at Fifty: Austrian-American Educational Exchange, 1950-2000

LONNIE R. JOHNSON

In the immediate wake of World War II, J. William Fulbright (1905-1995), a junior Senator from Arkansas, came up with a simple but brilliant idea. In 1946, he tagged an amendment on to the Surplus Property Act of 1944 that stipulated that foreign credits earned overseas by the sale of U.S. wartime property could be used to finance educational exchange with other countries. This amendment, which Fulbright rushed through Congress, became Public Law 584 on August 1, 1946 and laid the foundations for the U.S. Government's flagship international educational exchange program that came to bear his name. Since 1946, approximately 220,000 "Fulbrighters" – 82,000 students, teachers, scholars, scientists, and professionals from the United States and 138,000 from abroad – have participated in the program, whose objective is to promote mutual understanding between the peoples of the United States and other nations. Today some 4,200 Fulbright grants are awarded annually under the auspices of the program.

J. William Fulbright studied political science at the University of Arkansas, graduating in 1925, and then attended Oxford University as a Rhodes Scholar, which gave him an initial opportunity to spend a total of four years in Europe. Before leaving for Europe, Fulbright was a provincial Southerner. He had never seen a major city or an ocean, and as a result of his Rhodes experience, he knew how exciting and liberating an education abroad

U.S. Secretary of State Dean Acheson, Senator J. William Fulbright, and Austrian Ambassador Ludwig Kleinwächter (l. to r.) at the signature of the initial bilateral exchange agreement between the Republic of Austria and the United States of America on June 6, 1950 in Washington, D.C.

was. His personal experience undoubtedly played a role in his conception of the program, which was combined with his aversion for the horrors of World War II and his firm belief that international education was one means of making the world a more reasonable, sane, safe, and peaceful place.

As an internationalist, Fulbright was concerned about the potential of American isolationism. He understood the dangers inherent in the real asymmetries of power politics and recognized that genuine international understanding must be based on equity. *We* had as much to learn from them as *they* had to learn from us. A few profoundly simple terms appear regularly in his writings about international educational exchange and international politics: empathy, perspective, understanding, and imagination. Fulbright appreciated the relationship between education and leadership, in particular the importance of international education for a world power such as the United States. He was one of the most consistent and courageous opponents of Senator McCarthy and the McCarthyite understanding of the "American way of life." He also was one of the most outspoken proponents of the United Nations in the Senate.

Among the first countries to participate in Fulbright exchanges were China, Burma, and the Philippines. New Zealand, the United Kingdom, Belgium, France, Italy, the Netherlands, and Norway also were among the first countries to conclude bilateral "Fulbright agreements" with the United States. The Fulbright Program currently facilitates exchanges with 140 countries, 50 of which have binational Fulbright commissions responsible for the joint management of the program.The Fulbright program celebrated the 50th anniversary of its inception in 1996, but the Fulbright idea has many institutional children. The Austrian-American program will celebrate its 50th anniversary in 2000.

The Fulbright Program in Austria dates back to June 6, 1950, when the Austrian and U.S. governments concluded a "Fulbright agreement" that led to the establishment of the "United States Educational Commission in Austria" and facilitated the first exchanges during the 1951/52 academic year. A second exchange agreement was concluded on June 6, 1955, just weeks after the conclusion of the Austrian State Treaty that provided the basis for the Allied evacuation of Austria and reestablishment of Austrian independence later that year. In 1961, various pieces of U.S. legislation related to educational exchange were consolidated into the Fulbright-Hayes Act, which broadened the program and authorized the receipt of contributions from other governments, and on June 25, 1963 the Austrian and U.S. governments concluded a new agreement that established the Austrian-American Educational Commission, a binational organization better known as the Austrian Fulbright Commission.

Joint decision-making and joint funding are characteristics of binational Fulbright commissions. The Austrian-American Educational Commission consists of five Austrian and five U.S. members who are nominated by their respective governments to serve on the Commission Board, and the Commission's chairperson rotates annually between the Austrian and U.S. members of the Board. The Austrian Minister responsible for higher education and the Ambassador of the United States of America to Austria serve as honorary chairpersons of the Commission.

Since 1950, approximately 400 million Austrian schillings have been expended by the Austrian-American Educational Commission: around 30 million dollars using current exchange rates, a figure that also would have to be inflation adjusted to capture its much higher value in real terms. The U.S. Government provided sole funding for the program until 1963, when the binational commission was established and the Austrian government placed 60 million schillings from European Recovery Program (ERP) funds (better known as the Marshall Plan) at its disposal. (In 1962, the United States turned the ERP funds in Austria over to the Austrian government which, in turn, judiciously "reinvested" part of them in the Fulbright Program: a "Marshall Plan for minds.")

The Fulbright Program incidentally antedated the Marshall Plan ('48) by two years, the Truman Doctrine ('47) by one, and the establishment of NATO ('49) by three. It was conceived before the fronts of the Cold War began to take shape, and Senator Fulbright never saw it as an instrument of American foreign policy or of the Cold War. On the contrary, Senator Fulbright understood the fluctuating partisan dynamics of defining the "national interest" of the United States, and he did not want to see the program instrumentalized for such purposes. He always judiciously maintained that international understanding was in the "national interest": ultimately above the "national interest" as defined in short-term, partisan, or ideological terms.

Some 7.5 million schillings of the initial Austrian bequest to the Austrian-American Educational Commission was earmarked for the establishment and promotion

of American studies programs at Austrian universities in Vienna, Graz, Salzburg, and Innsbruck, and the remaining 52.5 million and income generated by it covered program and operational costs for over twenty years. Since 1985, the Austrian federal government also has directly contributed to the program. Today the Austrian-American Educational Commission primarily relies on direct annual contributions of the Austrian and U.S. governments to fund its program with a budget of around $800,000 (for 2001/2002). The government contributions are augmented by the joint funding of grants with partner organizations – including "Fulbright Distinguished Chairs" recently established at the universities of Graz, Innsbruck, Klagenfurt, Linz, Salzburg, and Vienna as well as joint grants with the Sigmund Freud Society, the Internationales Forschungszentrum Kulturwissenschaften (IFK), and the Diplomatic Academy in Vienna – and a modest endowment income.

Austrian and American Fulbrighters at a Heuriger in Klosterneuburg in December 1997

During a "normal" academic year, the Austrian Fulbright Commission provides grants for an average total of over 50 Austrian and American students and some 20 lecturers and researchers with the total number of grants more or less equally divided between Austrian and American recipients.

The Fulbright Commission also manages the placement of some 100 U.S. college and university graduates as English language teaching assistants at secondary schools in communities large and small throughout Austria for the Austrian Ministry of Education, Science, and Culture. Although these U.S. teaching assistants technically are not Fulbright grantees (because they are "employed" by the provincial boards of education in each of Austria's federal provinces), they do a great job of promoting mutual understanding and have contact with classes at hundreds of different schools and tens of thousands of students each year. Each of these assistants teaches twelve hours per week, and teaching loads usually are divided between two different schools.

Over 3,100 Austrians and 1,800 Americans have participated as "Fulbrighters" in the Austrian-American program as students, teachers, lecturers, or researchers to date. Although the objective of the program "to promote mutual understanding between the peoples of Austria and the United States" and its emphasis on student exchange has not changed throughout the years, the structure of the program and the motives of its participants have evolved with the times.

The Fulbright program initially just provided travel grants for its Austrian grantees, who had received scholarships from U.S. colleges and universities. In the early years of the program, the idea was to get the grantees when they were young, get them out, and get them everywhere. Consequently, they were assigned to a wide variety of different institutions all over the U.S. The journey across the Atlantic by ship and sailing into New York harbor past the Statue of Liberty was a memorable event for the early alumni of the program (and undoubtedly a much more charming introduction to the United States than Kennedy Airport is today). Among the Austrians who participated in the inaugural year of the program in 1951/52 were Josef Krainer, who studied political science at the University of Georgia and later became the provincial governor (Landeshauptmann) of Styria, 1980-1996, and Thomas Chorherr, who studied journalism at Ohio Wesleyan University and was editor-in-chief of *Die Presse*, one of Austria's most reputable daily newspapers, from the mid-1970s until 1996.

Throughout the years the Commission also supported Austrian students interested in American educational opportunities on this side of the Atlantic, too. The Fulbright program supplied a considerable portion of the brain power for annual seminars on American studies previously organized by the U.S. Embassy (and now organized by the Fulbright Commission). It also provided Austrian grantees with opportunities to attend American studies sessions of the prestigious Salzburg Seminar or to study at the Johns Hopkins University Bologna Center.

The conclusion of the bilateral agreement that established the Austrian-American Educational Commission in 1963: U.S. Ambassador James Riddelsberger (standing left) and Austrian Foreign Minister Bruno Kreisky (standing right)

The profile of Austrian applicants and the programs they seek have changed throughout the years, too. Although Austrian Fulbrighters have come form virtually all disciplines, the largest contingents have studied language and literature in the U.S., followed by law and political science, economics, medicine, education, and engineering. Today Austrian students seek their own degree programs and host institutions, and the dramatic rises in tuition at U.S. institutions of higher education have made the program more and more difficult to finance. Austrian student grantees now receive a partial grant for tuition from the Commission, which they frequently complement with a more substantial grant from the Austrian Ministry of Education, Science, and Culture, along with on-site support in the form of tuition rebates, grants, or scholarships, and they cover a share of their own costs out of pocket, too.

The profile of U.S. Fulbrighters, who receive travel and maintenance grants, really has not changed substantially throughout the years because it has been based on the cultural attractions and historical assets of Austria, and Vienna always has been the most frequented Austrian destination for U.S. Fulbrighters. For obvious reasons, students of German language and Austrian literature and musicians and musicologists account for the two largest groups of U.S. alumni, followed closely by historians. The different choices of fields by Austrian and U.S. Fulbrighters reflect the respective perceptions of what the other country has to offer to them in particular, and these choices, in turn, are reflected in the different "national" career trajectories of Fulbright alumni.

Many Austrian alumni have pursued academic careers as university professors, and a considerable number of deans of faculties or rectors of universities are among the Austrian Fulbright alumni. The reasons for finding Fulbrighters among the professors of American studies or *Amerikanistik* in Austria are obvious. However, a fair number of Austrian Fulbrighters also have gone on to careers in the private sector or in public service and diplomacy The recently appointed Austrian ambassadors to Russia and Japan, Franz Cede (Johns Hopkins University, '71-72, former director of the Office of International Law at the Austrian Federal Chancellery) and Dietmar Schweisgut (Southern Methodist University, '74-75, a former Director General at the Ministry of Finance responsible for issues related to European integration) are among the many Austrian Fulbrighters, who have achieved ambassadorial rank. Wolfgang Petritsch (University of Southern California, '72-

73), the Special Envoy of the European Union at the Kosovo negotiations held in Rambouillet last spring and former Austrian Ambassador to Yugoslavia, currently is serving as the High Representative for Bosnia-Herzegovina. Raoul Kneucker (Brandeis, '58-59) is the current Director General of International Scientific Research and Affairs at the Austrian Ministry of Education, Science and Culture.

U.S. alumni of the Fulbright program have tended to pursue careers in the academy, where they have made a considerable contribution to the field of Austrian studies. Many of the doyens of Austrian history in the U.S. were Fulbrighters, such as John Spielman (emeritus, Haverford College), who was among the first group of U.S. Fulbrighters in '51-52 and went back later as a PhD student as did Solomon Wank (emeritus, Franklin and Marshall), who followed the same pattern a few years later. William E. Wright, the founding director of the Center for Austrian Studies (CAS) at the University of Minnesota, was a Fulbrighter in Austria '63-64, as was David Good, CAS director from 1990-96 and current executive editor of the *Austrian History Yearbook*, in '69-70. Charles Ingaro, professor of history at Purdue University, founding editor of HABSBURG on H-Net, and current editor of the *Austrian History Yearbook*, was a Fulbrighter in '72-73 (and is back in Austria in spring 2000 as the inaugural Fulbright/Internationales Forschungszentrum Kulturwissenschaften Visiting Fellow). As a "Germanist" at Bowling Green State University, another Fulbrighter to Austria from '82-83, Geoffry Howes, recently assumed the editorship of the journal *Modern Austrian Literature.*

This selection of Austrian and American Fulbrighters is illustrative but cursory at best. Fulbrighters have made contributions in many other fields, ranging from architecture to medicine.

"Fulbrighters" were among the first and few foreign students in the U.S. and among the first and few U.S. citizens to study or teach abroad. Indeed, the Fulbright program laid the foundations for the development of international education in the U.S as a two-way enterprise. (Today, there are over 480,000 international students enrolled in educational institutions in the U.S. and they bring an estimated total of 8.5 billion dollars into the U.S. economy. Only 0.8% of them received U.S. government funding, and the total U.S. federal budget for international educational exchange for the coming fiscal year will be a modest $210 million, with about half allocated to the Fulbright program.) The development of Austrian studies in the United States and of American studies in Austria is just one bilateral example of how the program has contributed to binational and international understanding in the past and will continue to do so in the future.

Dr. Lonnie Johnson has been the Executive Secretary of the Austrian-American Educational Commission since 1997. A native of Minnesota and a graduate of St. John's University ('74), he completed his doctorate at the University of Vienna in 1983. Before joining the Fulbright Commission, he worked at the Institute of European Studies Vienna Program, the Institute for Human Sciences, and the Austrian Academic Exchange Service. A shorter version of this contribution was published in the Austrian Studies Newsletter*, 12/1, Winter 2000.*

An armband worn by Austrian Fulbright secretatriat staff at harbors and train stations in the early 50s as identification for incoming U.S. grantees

From Normandy to Schmidgasse: The First Five Years of the Fulbright Program in Austria

WILHELM SCHLAG

Part of the inaugural group of Austrian grantees en route to the United States in 1951 on the ocean liner S.S. Constitution.

It was July 27, 1944. General Patton's Third Army had started the attack that was to end the stalemate in Normandy. I was crawling through the high grass of a meadow near St. Lo, trying to contact the neighboring company to coordinate the defense of a long gap between our two units. I had almost reached the nearest foxhole when I found myself looking into the muzzle of a Thompson machine gun. I realized that the figure pointing the weapon at me must have been hidden in the dense bushes of the hedge row. He was not a member of the 10th company of the 8th regiment of the 3rd German parachute division, but an American GI.

After having been "processed" as a prisoner of war in England, I was one of the "passengers" – among them, many members of the Wlassow Army, who later were turned over to the Soviets – in the hold of the former German banana ship Widhuk, in a huge convoy bound for New York. Thus began my acquaintance with the U.S.A., which I unintentionally helped win the war by husking corn and harvesting sugar beets and potatoes in Nebraska. I also acted as camp interpreter and taught POWs English and officers of a bomber group stationed at an air base near our camp German. (This unit was to be transferred to a base in western Germany in the event that the Cold War turned hot. Its B-29s could have penetrated deeply into Soviet territory.) The tensions that had begun to develop between the two power blocks as soon as the war in Europe and the Far East had ended were also the reason why the former soldiers of the German

Wehrmacht in the U.S. were not repatriated at the beginning of 1946 but turned over to Great Britain, where preparations were made for the formation of German units to fight on the side of the Western allies. However, the British separated the Austrians from the former Reichsdeutsche, and in July 1946 I saw Austria again.

In September of that year, I resumed my studies at the University of Vienna. I was able to finish them in June 1949 because veterans were credited with one semester for each two years lost on account of the war, provided they passed all prescribed exams. In 1948, I applied for one of the scholarships offered by the United States High Commissioner for Austria. The argument that I wanted to see the United States again (but not through barbed wire), my command of American English, and my acquaintance with many aspects of American ways – the first of the many books I read as a POW was Dale Carnegie's *How to Win Friends and Influence People* – gained me a scholarship at the University of California at Los Angeles for the 1949/50 academic year. After my return to Austria, I was offered the position of Executive Secretary of the newly constituted United States Educational Commission in Austria. Along with Franz Topol, who was appointed finance officer of the Commission at the same time, I immediately began to make preparations for the execution of the first program year of 1951/52.

At the end of World War II, the United States had enormous quantities not only of weapons and ammunition but also of everything else the world's best equipped armed forces needed in the various theaters of war: field hospitals, tents, barracks, beds and bedding, motor vehicles, completely equipped repair shops, road and bridge building equipment, field kitchens, food stores, medical supplies, radio installations, print shops, office and audiovisual equipment, etc. When the war was over, all of this appeared no longer to be needed – in the United States, that is! It would have cost more in terms of money, manpower, and logistics to transport it back to the United States than could have been gained from selling it there as war surplus. But war-ravaged Europe and Asia were

A meeting of the U.S. Educational Commission in Austria in May 1951. At the head of the table presiding over the meeting is Dr. Wilder E. Spaulding, Cultural Affairs Officer. Facing the camera left to right are the Austrian board members: Prof. Martin, Rector of the Vienna Academy of Fine Arts, Prof. Marinelli and Prof. Verdross-Drossenburg, University of Vienna; Dr. Ritschl and Sektionschef Skrbensky, Ministry of Education. With their backs to the camera, U.S: board members: Mr. Chapin, visa section; Mr. Roland, Exchange Officer; Mr. Mathues, Chief of Care Mission; Mr. Green, Protocol; Mrs. Pomeroy, IRO; and Dr. Schlag, Secretariat.

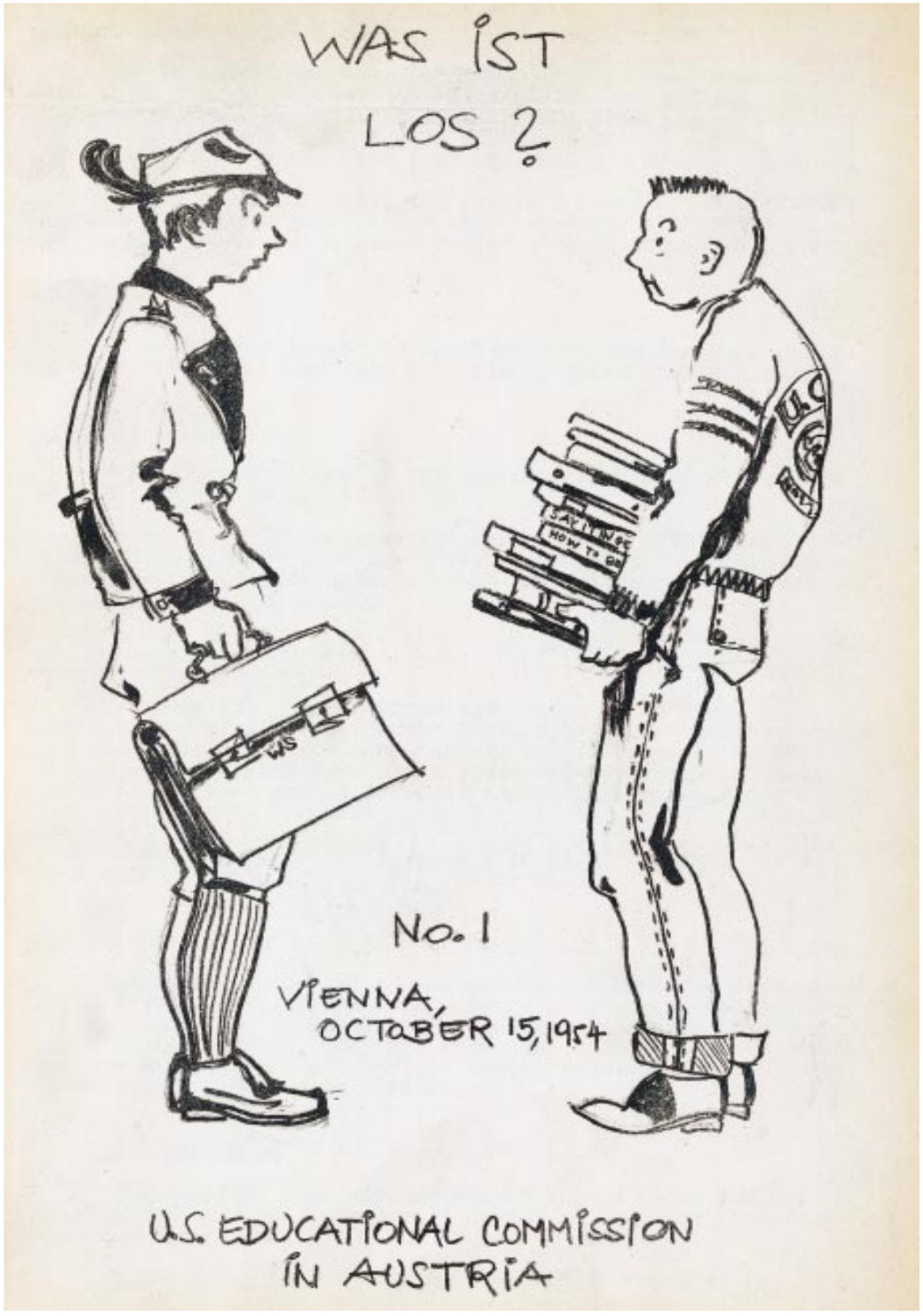
in dire need of these on-site treasures, and the United States sold them to the countries which wanted them at a fraction of what they had cost and was willing to accept "local currencies" in light of the fact that European countries had no dollars. As a result of these sales, the United States accrued huge credits, and it was upon Senator Fulbright's initiative that these credits came to be available for financing educational exchanges.

Expenses incurred by American grantees in the countries participating in the program, which quickly came to be known by the name of its creator, were covered by reserves accrued in the local, initially soft, currencies, and nationals of those countries were given a chance to go to the United States to study, to teach, and to pursue research, provided, first, that a carrier (in the first years of the program invariably a shipping line) accepted payment in a soft currency for its services and second, if the grantees had the necessary institutional affiliation, which in most cases meant admission to a recognized institution of higher education and on-site dollar support. These latter requirements could seldom be met by the applicants on their own, who for the most part had been helped by the Institute of International Education in New York or other American non-for-profit organizations, which arranged for or mediated support by philanthropic societies, foundations, service organizations like Rotary clubs, churches, student fraternities, etc. Under the terms of their grants, the grantees were required to return to their countries of origin after their stays in the U.S.A. The Fulbright program was not to be an immigration facilitation program. Participating countries wanted to benefit from the U.S. experience of the grantees they sent to the United States upon their return, and the United States rightfully expected grantees to go back home with a better understanding of American institutions and the proverbial American way of life. [Editorial note: This "home residency requirement" is still part of Fulbright visa sponsorship. Recipients of so-called J-1 or academic exchange visas must leave the United States upon the completion of their programs and may not re-enter the country as an emigrant or for temporary or permanent employment until after they have fulfilled a two year home residency requirement.]

The first group of American Fulbright scholars in 1951 came to a country where the traces of the war that had ended only six years previously were omnipresent. The grantees were not only struck by the many ruins and by the many invalids. Austria also was occupied, and "the four in the Jeep" were reality, not only a movie. I had met the initial group of U.S. grantees in Innsbruck to travel with them by train to Vienna. (They had landed at Le Havre and had taken a train from Paris to Innsbruck, which was in the French zone of occupation.) I remember the unease that pervaded the group when we reached the bridge over the Enns River that formed the demarcation line between the American and Soviet zones of occupation and Soviet soldiers checked our car.

After the initial years, there was no more rationing in Austria, but many items that were staples in the United States, like orange juice or peanut butter, were simply not available at the local grocer's. It was particularly difficult in those years to find adequate housing for the grantees. In light of the amount of damage done by bombing and shelling – the Donaukanal had been one of the main lines of resistance to the Soviet advance in Vienna – as well as the neglect caused by two wars and the resulting impoverishment of the bourgeoisie and the strict rent control that had discouraged investment in private construction, the standard of the rooms offered to the Commission was sometimes rather low. People who had suitable rooms in the zones occupied by the Western allies would either not let them or often demand rents too high for the grantees. I remember with admiration the understanding attitude of many grantees, who were not deterred by prewar plumbing. During those initial years, the Commission had to ask the Board of Foreign Scholarships, the central authority for the administration of the Fulbright program, to warn applicants, particularly senior scholars with families, that living conditions in Austria often were simply not what they were used to in America. The Commission secretariat tried to help as much as possible. Every room was inspected, and the terms of the lease were negotiated by a member of the Commission staff before a room was offered to a grantee. In time, we had a pool or reliable addresses at our disposal.

All other aspects of life in Austria at that time, particularly in the context of their academic undertakings, were touched upon in the written and oral orientation of the grantees. Throughout the year, the Commission secretariat also sent them an information bulletin titled *Was ist Los?* dealing with academic life in Austria, administrative matters, important events, Austrian customs and folklore, sports, etc. Special guides explaining, for example, Austrian food terms or mores, such as the arcane use of the familiar *Du*, were conceived to make life in Austria easier for them. Excursions to points of interest in the countryside surrounding Vienna necessitated the application for permits by the Soviet authorities via the U.S. Embassy.



Austria meets America: A cover illustration to Was ist Los?, *the Commission newsletter for U.S. grantees in Austria, drawn by Commission Executive Secretary Wilhelm Schlag in 1954*

Since I was an ardent skier, I arranged the participation of Fulbright scholars in the ski courses in some of the most scenic areas of Austria conducted by the *Universitätsturnanstalt* during the Christmas recess. These and other extracurricular activities, like visits to museums and historic sites, or the occasional visit to a *Heurigen* created many lasting friendships and a true esprit de corps.

The American grantees – students, research scholars, and teachers – were without exception highly competent, well motivated and thus excellent representatives of their country. Those in the student category all were graduates. Many were historians who did research in Austrian archives for their doctoral dissertations. Scholars specializing in Austrian literature, musicologists, and musicians also were well represented, of course. The latter made full use of the rich offerings of Austria's musical life.

As far as academe was concerned, the American grantees had to adjust to peculiarities prevailing at the time, such as the distance separating students from teachers. This also was something that American scholars in Austria experienced, who were used to greater student participation in the classroom. To help the grantees cope with this situation – and remembering the assistance I had received at UCLA – I suggested to the Commission that it invite Austrian faculty members, preferably with American experience, to act as *Vertrauensdozenten* for incoming U.S. faculty grantees.

Policymakers in Washington understandably attached great importance to propagating American studies in the countries participating in the Fulbright program and consequently encouraged American experts to teach American studies in Austria, too. Sometimes these experts were disappointed by what they perceived as a lack of interest in the field on the part of Austrian students. The reason was not disinterest, however, but the fact that the emphasis in the curricula of the English departments – and only there were qualified students to be found – traditionally was on Great Britain and the Commonwealth. The Austrian professors teaching at those departments had thorough British experiences but almost never American ones. Therefore, *Amerikanistik* was not yet a field in which *Anglisten* were required to take exams in order to obtain a degree. The situation was changing not only at the Austrian universities but throughout Western Europe as the U.S.A. made its weight felt in the struggle between East and West that had begun as soon as World War II had ended. In this struggle, the Austrians, who knew what it meant to be liberated by the Red Army and also were benefiting from the Marshal Plan, CARE, etc., unquestionably were on the side of the angels.

As the Fulbright program progressed, increasing numbers of former Austrian grantees assumed positions in government, the private sector, and institutions of higher education. The number of applicants far exceeded the number of grants available. The American grantees teaching at Austrian secondary schools also did their part in increasing the interest of young Austrians in the United States. Teaching at Austrian schools was invariably a satisfying experience for these teachers. They found their students alert and disciplined, which was not surprising because after the war many of the, mostly male, Austrian teachers had been officers or noncoms in two wars and commanded respect.

For most of the American Fulbrighters, it was a novel experience to look at their own country from the outside and during those years when Europe was trying to recover from the material and spiritual damage done in the most terrible wars the Continent had ever experienced to learn that there were people who, in spite of many shortcomings, somehow managed not only to survive but occasionally even got a kick out of life.

For me, the American experience continued in 1956 when I was given the opportunity by the Austrian Government to go to New York to prepare the ground for the establishment of an Austrian Cultural Institute. In doing so, I was able to count on the help of many of the former U.S. grantees, who had become members of the faculties of prestigious American universities, and on former staff members of the U.S. Embassy in Vienna: Mr. Joseph M. Roland and Dr. Wilder E. Spaulding, in particular. I cooperated with Dr. Spaulding when he wrote *The Quiet Invaders*, which is still the best book on the contributions of Austrian immigrants to American life and civilization. After my return to Austria in 1967, I was able to draw further on my Fulbright experience when I prepared a study upon which the Austrian Government based its decision to make endowments (on the occasion of the bicentennial celebration of the Declaration of Independence in 1976) to the University of Minnesota to establish the Center for Austrian Studies and to Stanford University for a chair for visiting Austrian scholars.

Last but not least, I met the girl who was to become my wife when she came to the Fulbright secretariat to inquire about a grant, and the two older of our three sons were born in New York and have dual citizenship, while

the third and youngest, who was born in Vienna, currently is teaching mathematics at Princeton University. And this all started on that 27th day of July, 1944, when that unknown GI did not pull the trigger.

Dr. Wilhelm Schlag was the Executive Secretary of the United States Educational Commission in Austria from its inception until 1955. He was the founding director of the Austrian Institute in New York City (1956-67) and director of the Austrian Cultural Institute in London (1971-74), in addition to holding a series of important positions in the Austrian ministries of education and science where he concluded his career of public service as Director General responsible for university libraries, the Austrian National Library, national museums, and the preservation of monuments (1978-84).

A postcard to a Commission staff member from Austrian grantees en route to the United States on the S.S. United States in 1953.

The First Wave: 1951-52

JOHN SPIELMAN

An official USIS photo with the following official caption: "A group of 66 Americans – 48 students and 18 professors from all parts of the United States – arrived at Vienna's Westbahnhof on Saturday 22 September 1951, at 1500 hrs. The students and teachers who will study or teach for one year at Austrian universities under the Fulbright Program were welcomed by Mr. Rose, Fulbright Commission."

I was a senior history student at the University of Montana when word came out that the United States had begun a vast program to turn its surplus war materiel into international educational exchanges. Arkansas Senator J. William Fulbright's leadership in getting this started linked his name to the enterprise forever. Like most normally confused college seniors, I had little in the way of concrete plans, except to go to graduate school in history and with luck to wind up in college teaching. I applied for Austria, the only country on the list where my language skills would be useful.

I had no idea then that winning a fellowship would shape my whole career. In Montana, the mountains seemed very high and the wider world remote. I had no hesitation in embracing the chance for world travel when I was accepted. Orientation began informally on the ship that carried many of us to Genoa, then began in earnest when Willi Schlag welcomed us to Austria in a little speech delivered from the back of a truck in Innsbruck in the middle of a dark night. Arriving in occupied Vienna, which for all of us meant the city of "The Third Man," we began learning to swim in a new stream. It was a diverse group, six visiting lecturers, another half dozen research scholars, four school teachers, and forty-eight of us "students" from every corner of the country. Recalling those first two weeks I can see only a kaleidoscope of tours, German classes, banquets, room-seeking, stairs-climbing, baroque landscapes, concerts, operas, and exhilarated exhaustion.

Gradually we all found our uncertain ways, most of us in Vienna, but some in Graz, Innsbruck, and Salzburg, sorted out largely by our respective faculties. Some of us clung together, others faded into the woodwork seeking Austrian friends. Visiting Vienna later I found it too easy to forget what it was like in 1951, a city under four-power occupation inside a zone controlled by the Russians,

whose permission had to be sought for any trip to other sectors of the country beyond the city itself. For an American having to get permission to do almost anything was a novel experience, usually attended by the attachment of some *Stempelmarken* (revenue stamps). Signs of war damage remained visible everywhere, especially in the Russian sector of Vienna where landlords avoided confiscation of their property by delaying maintenance. The state opera held forth in the Theater an der Wien while the great opera house rose slowly from its ashes. The traumas of depression, incorporation into the Nazi state, "liberation" by Russian and allied armies remained fresh. Everyone over 50 would have memories of the old monarchy, many of them unconcealed nostalgia for it. Younger generations looked in every direction, to the west, to the east, and above all to a new definition of Europe to find a place for an Austrian state in the process of defining its own political existence separate from its cultural ties to the German world.

For a kid from western Montana this was heady stuff. I had come with the purpose of pursuing an interest in Balkan politics before World War I, a plan I gave up very quickly after visiting a few lectures at the university. My moment came the first time I attended a lecture by Heinrich Benedikt, known to many students as "the last of the old Austrians." Here was a kind of history new to American academic backwaters, combining social, economic, cultural history with the usual chronicles of wars and politics. Benedikt, whose daughter had come to the United States as a war bride, took pity on his American visitor; then discovering that I knew Spanish as well, he lured me into his seminar, sending me to the archives to work on the 17th century. I still remember vividly the incredible excitement of my first afternoon at the *Haus-, Hof- und Staatsarchiv* with a file of correspondence between Vienna and Madrid from the reigns of Philip IV and Leopold I. It was clear to me that this was what I had wanted all my life without knowing it, the reality of the past on paper.

To make a long story short, I continued to go to lectures at the university, even took a couple exams, but spent every hour I could in the archives and libraries working on a period that was at that time little represented in American graduate faculties. When I came back to start formal graduate work at the University of Wisconsin, I had in my luggage transcripts of material that provided a basis for both masters and doctoral theses. In the years that followed I met again American friends from that year in the army, subsequently Austrian friends when I returned to Vienna as a research scholar. The Fulbright Commission, the Austrian-American Educational Commission, has provided throughout my career opportunities to meet and work with leading Austrian historians. Virtually every American historian working in that field has had a Fulbright fellowship (or two) creating a strong and growing interest in a region, and also in an empire, that has much to teach Americans, for one of whom a Fulbright fellowship in Vienna was the beginning of a lifetime career.

John Spielman is professor emeritus at Haverford College. His biography in his own words: "I had the honor to be one of the first group in 1951-52, as a student, then with a research fellowship in 1963-64. I completed my PhD in history at the University of Wisconsin in 1957, taught European history at the University of Michigan for two years, then in 1959 joined the faculty of Haverford College, where I have been ever since, retiring from active teaching in 1996. My research field was Austrian history, and I was able to teach occasional courses concentrating entirely on that field, but for most of my career teaching was in broader aspects of European history both early modern and more recent. I have presented a number of papers at academic meetings, published three books on Austrian history – Cristobal de Rojas y Spinola, Cameralist and Irenecist*, (with S.J. Miller in 1962);* Leopold I of Austria *(1977);* The City and the Crown, Vienna and the Imperial Court 1600-1740 *(1993) – served a term as executive secretary of the Society for Austrian and Habsburg History, and continue to review extensively in that field both for the HABSBURG Listserv and various learned journals. None of this would have happened without the impetus given me by the Fulbright student year in Vienna." The portrait above came from his original application file.*

Fulbright: Glimpses

ANTON PORHANSL

Assuming that other contributors to the Festschrift will deal with statistics and the details of the fifty years of exchange activities, I will restrict myself to a few remarks on occurences experienced in my almost thirty years of personal and professional affiliation with Fulbright.

The Austrian-American Education Commission farewell to Executive Secretary Prof. Dr. Anton Porhansl in 1983. Standing (l. to. r) Dr. Othmar Huber, DDr. Walter Brunner, Prof. Erwin Deutsch-Kempny, Prof. Anton Porhansl, Mr. Felix Bloch, Prof. Fritz Paske, Mr. Theodore Brickell, Mr. Walter Kohl, Dr. Günter Frühwirth, Prof. Friedrich Korack. Seated (l. to. r.) Dr. Frances Mautner-Markhof, Dr. Lucia Porhansl, Dr. Maria Girgis, Ms. Cynthia Miller

In general the movements of grantee groups to and from the U.S.A. by ship travel served a double and unique purpose: it brought together participants from the various regions of their home countries and permitted their pre-arrival orientation already before reaching their places of study or research. Regrettably, not all movements went as smoothly as planned. In a fog bank off New York, the Andrea Doria got into serious difficulties after a collision with another ship and had to be abandoned. All five Austrian students on board were rescued, but for one who had brought the material for the completion of his doctoral dissertation with him, this meant its complete loss.

Travelling to Vienna was also not always easy. In one group of American students and scholars, en route from Le Havre to Vienna, one family had an unpleasant experience. Arriving at Linz in Upper Austria, one American mother used the stop at the station to disembark to get some provisions – only to miss the train's departure. A disturbed husband and three small children went on to Vienna without their spouse and mother, who of course did not have any travel documents. Given the fact that this all happened during the Allied occupation of Austria – and the zonal frontiers between U.S. occupied Upper Austria and Soviet occupied eastern Austria were strictly observed – it took some diplomatic intervention to get the family reunited in Vienna.

Other American groups arriving in Europe via the Mediterranean enjoyed port-calls in Naples and Genoa before continuing by train to Austria. Genoa was the site of the – unplanned – début performance of a Fulbright musician. Having arrived after midnight and while waiting for the train to depart for Vienna, Carol, a young musician from the group, unpacked her trumpet, placed herself behind an open window, and played the well-known aria *O sole mio*. Within minutes, the empty and deserted hall was filled with singing and laughing crowds of Italians. A charming young American and her trumpet had taken over! Later in Vienna, this young musician continued her successful performance career with numerous concerts and as a teacher, who eventually became the head of the trumpet department at the Vienna University of Music.

Prof. Dr. Anton Porhansl was the Executive Secretary of the United States Educational Commission in Austria from 1955 until the establishment of the binational Austrian-American Educational Commission in 1963 and continued to serve the Commission in that capacity until 1983.

“I will never forget the lecture he gave on...”

ARNO HELLER

When I began my university studies of English and German in the late fifties, I soon developed a feeling of permanent frustration. I felt intellectually overfed and starved at the same time. One had to sit through long frontal lectures in overcrowded lecture halls in those days, with the professors presenting their material in endless theoretical introductions or encyclopedic accumulations of dates and facts. There was hardly any human interest in all this and rarely a personal interpretation and evaluation of the literary texts involved. And there was no feedback on the part of the students because their task was to be receptive, i.e. to eagerly jot down every word that came from the professor’s mouth in fearful anticipation of the final examination. Nobody had any clue of a wider cultural context or an answer to the question why this mass of information, which one could equally well gather from handbooks, was to be absorbed in this way.

Wasn’t there a difference, I soon asked myself, between the mere memorization of a scholarly subject matter and the personal confrontation with a text by Kafka, James Joyce, or William Faulkner? Wasn’t literature an art form that like any other art demanded complex or even controversial discussion, mediation and an emotional response? However, there was hardly any time and desire on the part of the professors to get mixed up with what they regarded as unscholarly subjectivism. Most of them followed their routine and demanded the same from their students, but since these could not digest the daily overfeeding, they suffered from a kind of constant intellectual indigestion. Even the seminars were not much better because the students were forced to behave like little professors in them, reading endlessly from their prepared papers without any response from the audience.

Questions were dangerous any way, because one had to please the professor at the top of the hierarchy and not one’s fellow students in the endeavor to pass or get a good grade. Therefore, serious and authentic discussions hardly ever took place in class. Even the reading of primary texts was counterproductive, for the final examinations were not at all problem-oriented and therefore did not stimulate original ideas. They circulated around set questions drawn from secondary literature or literary histories. Perhaps this was one of the reasons frequent cheating in the examinations was not considered immoral but, on the contrary, a way of skillfully mastering an impossible situation. All this was part of my frustration, which I had internalized so much that I could not think of any other way.

But then came the day when I attended for the first time a lecture held by a American Fulbright scholar. This professor happened t be no less a person than George Steiner, who was not yet as prestigious then as he is today. I will never forget the lecture he gave on Herman Melville’s *Moby Dick*. He refrained from presenting factual or theoretical material or background information and instead gave a sophisticated psychoanalytical interpretation of the While Whale as a symbolic representation of the unconscious. Captain Ahab was equated with a religious superego that repressed and chased the unconscious until it returned from the depths of the sea as a monstrously destructive force. Steiner presented all this in a passionate, rhetorically brilliant performance with occasional sarcastic side remarks on the authoritarian and repressive nature of the Austrian university system. I was deeply moved by this lecture, and I read Moby Dick thereafter with an intensity I had never given before to a literary work. After this, I regularly attended as many Fulbright lectures and seminars as possible.

The first seminar was held by Professor Kwiat, and I’ll never forget the first introductory meeting when he warned us not to use too much secondary literature and never in an uncritical manner because it might distract us too much from our own ideas. And only these, he emphasized, really counted. So in my paper on Walt Whitman’s *Leaves of Grass*, I dared – for the first time in my life – to give free reign to my personal thoughts, feelings and longings – and got a straight A! In this context of self-reliance and mutual trust between teacher and student, I realized that the plagiarism or even cheating that I had witnessed so often among my fellow students was just the outward result of a failing hierarchical system and a sad form of self-betrayal.

George Eisinger, another Fulbright professor, held his seminars in his own home, served us drinks and food, and involved us in lively and candid discussions. This was quite a unique experience since never before nor afterwards was I invited to a professor’s house as a student. Professor Dryer taught a creative writing course in which he told us the first halves of exciting stories and then asked us to finish them in our own way. Professor Huberman invited one of his friends, the famous folk singer Peter Seeger [of *Peter, Paul & Mary*] to his seminar, where he sang his songs and invited us to sing, too. He also talked about the critical and political intentions of his music. The sixties had finally arrived in my mind!

At that time it became quite clear to me, that if a scholarly career were offered to me I would choose American Studies as my field of specialization. So after had I finished my doctoral studies and a year of teaching at a high school, I applied for a Fulbright grant in connection with a visiting professorship that had been offered to me by Kent State University. Beside my stimulating and rewarding teaching assignments at Kent State, I steeped myself deeply in American literature and began to write my habilitation thesis on the identity search in contemporary American novels of adolescence. On my return, the new two-year Fulbright professor, Prof. William Manierre, gave me all the moral, intellectual and scholarly support I needed. With his help, I succeeded in writing a book that came up to the required standards for becoming an assistant professor at the American Studies institute that had been founded by the university [of Innsbruck] a few years earlier. In my teaching I immediately adopted the open and communicative teaching methods I had learned from my Fulbright mentors, which sometimes met the criticism or envy of my colleagues in the neighboring English department with their more conventional approaches.

In my more than 30 years as professor of American studies, I have come into contact with many more splendid Fulbright professors either in my own department or at conferences or as visiting lecturers. Many of them, such as Otis Wheeler or Robert Fisher, became my long-lasting personal friends. In my hundreds of talks with them and their families, I have learned more about the U.S. than from any book. I even got to know my wife, who shared my enthusiasm for the Fulbright professors, in one of their courses. Today as head of an American Studies department, I look back with great pleasure to those years and to those marvelous, open-minded, communicative, witty Fulbright professors who had shaped my life so profoundly. They were not just servants of American propaganda during the cold war period, as some detractors later tried to maintain. For this they were much too sophisticated, liberal and self-critical. They surely were messengers of the best the American way of life could offer, but, on the other hand, they never hesitated to point out its negative sides as well. And we on our part mediated to them our European views and perspectives, which they then took back to the States and integrated into their own life-styles, their teaching, and scholarship. To me this mutual exchange of ideas and attitudes, the readiness to accept criticism, the dismantling of prejudices and stereotypical notions – in short, the continuing dialogue emerging from these encounters – has certainly been the most valuable aspect of the Fulbright program. It would be a great shame if all this ceased to exist in the future merely for financial reasons. It would not only impoverish the academic life of our universities, but due to their multiplication function, also negatively affect the mutual understanding between the U.S. and Europe. In this sense and on the occasion of the 50th anniversary of the Austrian Fulbright Agreement I congratulate it for its great success and the positive aura it has radiated over so many years. I feel very grateful towards it because I owe so much of what I have become inwardly and outwardly to its impact.

o. Univ.-Prof. Mag. Dr. Arno Heller was born in Kiel, Germany in 1939. He studied at the University of Innsbruck and then served on its faculty of the Institute of American Studies as an assistant and an associate professor. He has been a research fellow at the University of Sussex and the University of California at Berkeley as well as a visiting professor at Kent State University, the University of Notre Dame, and the University of Regensburg. In 1992, he accepted a professorship at Karl-Franzens University in Graz, where he has served as the head of the Institute of American Studies as well as the Dean of the Faculty of Humanities. He currently is working on a monograph that addresses the “flight from suburbia” in contemporary American literature.

A Bridge to Better Understanding

GÜNTER FRÜHWIRTH

U.S. Fulbright grantees visiting the Melk Monastery during their orientation program, 1994

Much has changed since the beginning of the Fulbright program. Vienna has not only recovered from the catastrophic consequences of World War II; it has achieved a high quality of life that fascinates visitors from the U.S.A. in particular. During the annual orientation programs for incoming U.S. grantees, there frequently were a few skeptics who expressed their initial doubts about Vienna and wanted me to confirm that "it was safe to drink the water from the tap and to walk the streets alone after dark." After a short while, they recognized that the benefits of coming to Austria went far beyond the libraries and the seminars. Prof. George McMichael, editor of the famous two volume *Anthology of American Literature* (now in its sixth edition) who traded his position at California State University for a Fulbright guest professorship at the University of Vienna during the 1984/85 academic year, captured the nature of the experience precisely as we sat at a simple table in the middle of a meadow in front of a *Jausenstation* along the wall of the Lainzer Tiergarten in Ober-St. Veit. We were enjoying the panoramic view of Vienna from the hill, along with a glass of red wine and a *Zwiebelschmalzbrot*. This modest yet truly invigorating experience was characteristic of his Fulbright year.

"You know, Günter," Prof. McMichael observed, "I may be losing money on this Fulbright year, but not for all the money in the world could I have experienced something like this at home, or anywhere else in America!"

This professor from California recognized that the idea of the Fulbright Program – to contribute to the promotion of mutual understanding – was a give and take affair. He taught American literature to Viennese students and asked me, while obviously suffering from a bit of culture shock: "How can you teach literature to students who refuse to read?" Fortunately he had been forewarned in the course of the orientation program that Austrian students do not necessarily respond with enthusiasm to long reading assignments. Prof. McMichael saw certain things, which we Viennese accepted as a matter of fact but were really new for an American or different or sometimes even unimaginable.

In 1945, Senator Fulbright 's idea of an ex-change program was based on giving young people in particular the opportunity of an intense exchange experience: immersion in a foreign environment and culture for a longer period of time. In the 1980s and 1990s there may have been an occasional guest professor that saw a "Fulbright" in terms of employment abroad and who expected corresponding remuneration. However, this was the exception, not the rule, and the story with the guest professor from California, the *Schmalzbrot*, and the view of Vienna probably made such a profound impression on me because it came so close to the original spirit of the Fulbright idea.

Although the selection of Austrian students for Fulbright grants often was a difficult task, I enjoy looking back on the many encouraging and substantial conversations with young candidates. On the one hand, there always were so many well qualified applicants, but, on the other, there never was enough money. Therefore, I was initially surprised that – although intervention is common in almost every realm in Austria – I never really experienced something of this sort. The Fulbright Program was renowned for the fact that the qualifications of the candidate were the only criteria that counted and that calling the executive secretary could not produce a grant. Perhaps one or the other candidate, who did not receive a grant, should have been awarded one, too. However – and this is the more decisive issue – among the hundreds of candidates nominated, there was not one who did not deserve the award they received. When I look at the list of the Austrian alumni of the program and see the names of "Fulbrighters" now associated with the most reputable law firms, in important positions in public administration, or leading figures at universities, it merely reconfirms my conviction. The grantees themselves guarantee the high standards of the Fulbright Program; they are its seal of quality.

"Go west" was not only the slogan for the Austrian Fulbrighters; it also applied to the "Altenmarkt Seminar in American Studies," as it is now called. This event originally was organized by the American embassy for students of English and translation at Leopoldsteiner See, then later moved to the romantic Kassegg Castle. In collaboration with the provincial government of Burgenland, I managed to arrange for a somewhat more spacious framework for this event in "Haus Burgenland" in Altenmarkt in Pongau in the province of Salzburg. This seminar, now an event organized annually by the Fulbright Commission, has become more and more of an encounter between the U.S. Fulbright grantees in Austria and those Austrians, who have been selected for "Fulbrights" and are on the eve of their departure for the U.S.

During the orientation for the incoming U.S. Fulbright grantees in September, I often could not restrain myself from making the risky promise to our American friends that we would have snow in Altenmarkt in November. As a matter of fact, there were a number of Americans who experienced their first snowball fight in Pongau. Many lasting transatlantic friendships started at these seminars.

Senator Fulbright would have been pleased to have seen the living cultural exchange that has taken place among young people in "Haus Burgenland." I am fond of one small anectdote related to Altenmarkt. One lecturer also was an officer of the U.S. Navy and wanted to give his lecture in uniform. We declared "Haus Burgenland" to be American territory for the time being, and our lecturer appeared in a wonderful, white U.S. Navy dress uniform, but in a pair of felt slippers (*Hauspatschen*), because street shoes were not allowed in the house ...

Personally meeting Senator J. William Fulbright was something truly special for each of us. I met him the first time in the early 1980s at the annual "Berlin Seminar" organized by the German Fulbright Commission. (The name Fulbright incidentally is derived from the German family name "Vollbrecht.") It was impressive to see how the Senator enthralled hundreds of American students and professors with his lecture, despite or perhaps because of his age.

Dr. Günter Frühwirth greeting Senator Fulbright in Washington, D.C. in 1993

The last time I met Senator Fulbright was on March 11, 1993 in his office at one of the largest law firms in Washington, D.C., shortly before his 88th birthday. His sharp intellect, the twinkle in his eyes, and his interest in current events by no means betrayed his advanced years. In the course of our conversation about the situation in Europe after the fall of the iron curtain, I was struck by a remark made by this man, who had played a decisive role in the articulation of the foreign policy of the world's greatest superpower for over thirty years: "Günter, I envy you and your generation because you live in truly interesting times. I wish I were younger!" The transformation of eastern Europe gave the program that bears his name a new mandate. After World War II, the program provided students and scholars from western Europe with access to American colleges and universities. Now it was to do the same for the peoples of eastern Europe

who had been emancipated from communist dictatorships. For me it was also clear that the Austrian Fulbright Commission place its experience and expertise at the disposal of our eastern neighbors and help them get their programs off the ground.

Globalization and mergers are among the big issues of the new millennium. Multilateral relationship increasingly overshadow bilateral relationships between states, and one may ask under these circumstances if a fifty year-old bilateral exchange program with its smaller national structures still has a function and still makes sense. I am convinced that it is exceptionally important today – especially in light of the global "homogenization" we experience with the uniformly interchangeable commodities, businesses, hotels and restaurants of international mega-companies – to maintain immediate and direct cultural exchange between and among peoples. How often does the intensity of an experience abroad and an encounter with another way of life provide insight into one's own culture and cultural identity? One learns to see one's self from a different point of view and to recognize strengths and weaknesses that previously had not received the attention they deserve.

The Austrian Fulbright program may look back upon its first fifty years with justified pride. The taxpayer's monies that both of the governments have placed at the disposal of the program upon the basis of the "Fulbright Agreement" of 1963 – incidentally the only bilateral agreement between the Republic of Austria and the United States in the realm of culture – represent an important and a judicious investment that has provided the best returns for both states: thousands of Fulbright grantees have been provided with access to courses of study, research opportunities, and to a better understanding of the people and the politics of the respective host countries.

I also would like to take this opportunity to personally thank those people who have essentially contributed to the success of the program throughout the years: the many members of the Commission board for their time and dedication, the members of the various selection committees for their participation and patience, and the co-workers of the Commission secretariat for their great expertise, commitment, and ability to master critical situations. My 50th birthday wish for the Fulbright program is that Vienna and Washington give their joint child of the postwar era, which has developed into a respectable and irreplaceable instrument of Austro-American relations, the greatest possible amount of love and attention – along with the financial means necessary for it to prosper.

Ministerialrat Dr. Günter Frühwirth, Executive Secretary of the Austrian American Educational Commission from 1983-1997, studied law at the University of Vienna and then entered the Austrian Ministry of Education. He served as press secretary to the Minister of Education and was deputy director of the Austrian Institute in New York City from 1968-1977. He currently is deputy head of the Department of Science and Technological Cooperation at the Austrian Ministry of Foreign Affairs.

A Long Lasting Affair

REINHOLD WAGNLEITNER

Looking back on my long lasting affair with the Fulbright Program I have to admit that I am quite shocked how very early – and how long ago – it all began, indeed. It is rather difficult to look back without nostalgia, because this affair started right at the beginning of my studies, and it came, more or less, completely by chance. More than once, I secretly suspected that the professor at the English Department of the University of Salzburg, who selected me as participant for the Fulbright Seminar, must have committed a serious mistake. However, if it had been a mistake, it certainly was one all to my advantage.

It was the (in)famous autumn of 1968, even in Austria, and I was in my third semester: not – literally – a freshman anymore, yet still very much a greenhorn. I studied history and English at the University of Salzburg with hardly any knowledge of the United States – with the exception of its pop culture products and, of course, my extended love: jazz. A chair for American Studies at Salzburg University was still a few years away, but when it was created in 1974 the assistance of Fulbright had become indispensable. It was founded on the basis that had been laid by American Fulbrighters since 1967 (and by some local talent, like Dorothea Steiner and Leo Truchlar), and the first to hold that position was the Fulbrighter Tyrus Hillway. Until then, the study of the United States had hardly constituted a central academic concern, but one always has to take into consideration that the University of Salzburg was a relatively "young" institution. It was reestablished in 1964.

Exactly in that ur-moment of American Studies, I had the very good luck to be selected for the annual American Studies Seminar at Schloss Kasseck, where I not only had my first impressive encounters with American Fulbright professors but also met many eager Austrians, who hardly wanted anything else more than to get to the United States. But, deep in the Styrian woods, I also met my first Vietnam-veteran, who was full of the stories of the horrors of war. Thus, very fittingly, the first time I encountered the benefits of the Fulbright exchange program I also stumbled upon J. William Fulbright's opposition to the war in Indochina.

It is equally hard to believe that it is 25 years since a Fulbright grant gave me the exciting chance to dive into the most thrilling and fulfilling American Studies experience that Europe had to offer then – the Salzburg Seminar in American Studies at Schloss Leopoldskron. The Salzburg Seminar itself had been the focal point for the foundation of American Studies in Europe after the Second World War. In those days, seminars used to last three full weeks and that meant intellectual discourse as serious business long into the after hours – as well as great fun. I was very familiar with the seminar, although in a quite different capacity. On the second weekend of each three-week session, they organized a party with dancing, and I had played with my band on many of these occasions. Great was the surprise of the administration of the Schloss when, in March 1975, all of a sudden I turned up without my bass guitar to stay for a memorable three weeks as seminar fellow. The session 150, which, one year before the Bicentennial, dealt with "A Comparative Interpretation of the American Revolution," not only gave me the privilege to hear the likes of Henry Steele Commager, Henry Bragdon, and Merrill D. Peterson. It also provided me with an international network of colleagues and friends for a lifetime.

Of course, the Austrian mostly responsible for my close encounter – of a very special kind – with American history for quite a few years by then was my academic mentor Fritz Fellner. Fellner's personal academic ties to the United States, whether as visiting professor at American universities or as lecturer on the history of the United States in Austria, were more than close. Since the 1950s he had befriended, advised and literally looked after many American Fulbrighters in Vienna, and his historical orientation talks for new Fulbright arrivals in Vienna were quite legendary. It was my good fortune to be introduced to the ins and outs of American history and society by one of the pioneers of American history in Austria, a founding member of the Austrian Association for American Studies, and a strong supporter of the Fulbright program.

When, eventually, I had the good fortune of being selected as a Fulbrighter in 1983, I had been awarded a fellowship by the American Council of Learned Societies

to be affiliated with the Institute for the Study of Diplomacy at the School of Foreign Service of Georgetown University in Washington, D.C. During that stint in the U.S. capital not only did I closely cooperate with the director of the School of Diplomacy, Martin F. Herz, to finish an edition of the papers relating to his mission as American officer and diplomat in Austria from 1945-48, but I also managed to finish much of my preliminary research for my forthcoming study of the U.S. cultural mission in Austria and Europe during the Cold War – in which the Fulbright program itself featured again – in Washington archives and libraries[I]. I could hardly believe my luck when I received my second Fulbright for my Visiting Professorship at the Department of History of the University of Minnesota in Minneapolis, where I taught the history of American foreign relations in 1987. This as well as my next visiting professorship in the United States, as Max Kade Distinguished Visiting Professor for American History at Franklin and Marshall College in Lancaster, Pennsylvania in 1991/92, further augmented my understanding for American history.

In the meantime, Fritz Fellner, with the strong support of Cynthia Miller, then the U.S. cultural attaché in Vienna, secured another coup for putting Salzburg on the map as an American history center by launching a five-year distinguished Fulbright professorship from 1984-1989. Gunther Barth, Joseph Conlin, Peter d' A. Jones, Joseph Wall, and Melvyn Dubofsky happened to be not only most distinguished additions to our faculty – they also doubled at the Department for American Studies – but their book and audio visual aid donations enlarged our library considerably. Even more important, nearly all of them also became close friends. (In a – rather unprofessional – aside, these personal ties for me always have been more important than the academic ones.)

That we failed to follow up all these initiatives for the strengthening of American history in Austria with the establishment of an Austrian chair for American history in Salzburg is quite another story. In one of my more benevolent moods – after all, this is a 50th anniversary celebration – I will not attribute this to being a manifestation of provincialism, narrow-mindedness, and parochialism but rather to an, albeit equally problematic, complete misunderstanding of the United States' role in world history, long before the 20th century. But then, after all, why should Salzburg be any different than all other Austrian universities, which in their long histories never have managed to establish even one chair for American history?

However, Fulbright, and its new Executive Secretary, Lonnie Johnson, came to the rescue once again. Not with the U.S. cavalry, that would have been very much against the Fulbright spirit, but by offering support for another Distinguished Fulbright Professorship: this time for all faculties of the University of Salzburg in 1999. In my point of view, it is more than poetic justice that its first holder in fall 2000 will be Lewis Erenberg, one of the eminent cultural and social U.S. historians, with whom I will, among other things, co-teach a seminar on the social and cultural history of jazz in and outside of the U.S.A.

For quite a few years, I have enjoyed paying back my dues by selecting and choosing appropriate new student candidates for the Fulbright American Studies Seminars at Altenmarkt, where I also had the honour to lecture together with American Fulbrighters in the autumn of 1998. This decision making always keeps reminding me of how important seemingly small acts – and mistaken judgements – are for potential careers and how important, in such instances, it always is to have in mind at least two responsibilities: to the academic integrity of the Fulbright program as well as the well-being of the student. At least when I was finally invited to lecture at Senator J. William Fulbright's own alma mater, the University of Arkansas at Fayetteville, in 1995, I could not help but chuckle at my English Studies professor's potential mistake in 1968.

The Fulbright program as one of the avantgarde organizations for the promotion of transnational knowledge has done more for international understanding than can be expressed in a few paragraphs. That its outlook has been generally pro-American should not come as too big a surprise. Still, in 1967 Senator J. William Fulbright very timely himself had warned of the *Arrogance of Power*, and the program carrying his name certainly has not been party to that arrogance[II]. The Austrian Fulbright Program has established the life-line and became the main artery for scientific discourse and exchange between America and Austria for half a century. It certainly has every reason to be proud of its achievements and should be congratulated wholeheartedly on its 50th anniversary.

[I] Wagnleitner, Reinhold, ed. *Understanding Austria: The Political Reports and Analyses of Martin F. Herz, Political Officer of the U.S. Legation in Vienna, 1945-1948.* Salzburg: Verlag Wolfgang Neugebauer, 1984; Wagnleitner, Reinhold. *Coca-Colonization and the Cold War: The Cultural Mission of the United States in Austria after the Second World War*. Chapel Hill: The University of North Carolina Press, 1994.

[II] Fulbright, J. William. *The Arrogance of Power.* New York: Random House, 1967.

It may not constitute absolute professional behaviour – at least as it is understood in Austria – to show pride about one's own achievement. And yet, when I was awarded the Fulbright Certificate "for increasing the mutual understanding between the people of Austria and the people of the United States through academic achievement as a Fulbright Scholar" on 14 September 1988, I could not resist of feeling proud – and thinking back to the moment when a young man had hardly dared to show his poor English among all those big wigs in Kasseck in the late autumn of 1968.

Only few organizations exist which did more to reduce prejudices and raise knowledge on a global scale, at least in professional circles. And this is not a mean feat in times like these. Even though, as we know, there is still a lot of work ahead.

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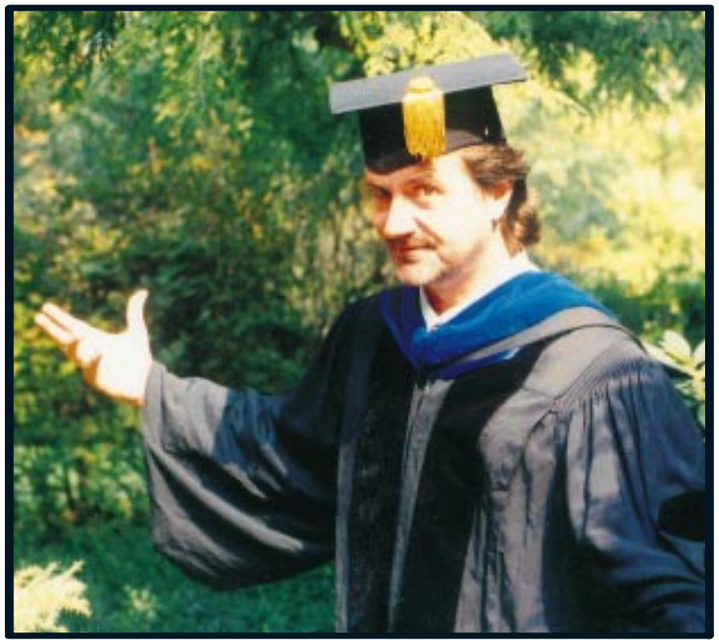

Reinhold Wagnleiter at the convocation of Franklin & Marshall College in 1991

“International understanding as an inexact science…”

PIETER M. JUDSON

The Fulbright program has been a kind of godparent to me from the moment of my birth. My father was finishing his art historical studies on a Fulbright grant in Utrecht when I was born in 1956. My parents named me Pieter in honor of the country of my birth, (a name that was later to confuse countless American civil servants and telemarketers who could never guess its correct pronunciation). Both of my parents had traveled to Europe after the Second World War, contributing in a small way to a spirit of international exchange by volunteering in rural work camps in France and Germany. Both came away from this experience valuing the very different perspectives on the world with which they had come into contact. My parents’ rather unusual outlook, combined with the legacy of their Fulbright experience in the 1950s, surrounded me as I grew up, giving me a strong curiosity about the very different world that lay beyond our small-town in rural Massachusetts.

A quarter of a century later I came to Vienna, myself the lucky recipient of a Fulbright grant for study in Austria. As a graduate student in history from Columbia University, I had many ambitions. I planned to raid the archives, to turn the historical profession upside down by rewriting the history of nineteenth-century Austria, and to set the record straight about a half-forgotten topic of world historical importance: Austrian liberalism. I was going to tell those Austrians a thing or two about their past. In secret, however, I anticipated a far different kind of experience. The Fulbright grant was going to give me the chance to live inside the history about which I was planning to write. I hoped to experience this place from the inside. Not in an abstract manner, but in a most ordinary and sensual way. I wanted to see views, smell odors, walk streets, taste food, hear sounds, in short, to live life the way it was done in the place I had read so much about. This was my unspoken and admittedly guilty ambition, one I had not mentioned in my application essay, but one I had dreamed about for some time.

Thanks largely to the efforts of the Fulbright Commission in Vienna, I did come to experience Austria at the level of the senses. In retrospect I understand that the Austrian Fulbright Commission arranged, introduced, and orchestrated our stay so as to make this experience unavoidable. We Fulbrighters had come to Austria to carry out serious academic projects, and certainly the Commission helped us to accomplish that end. But the Commission also ensured that our year in Austria included a lot more than study. International exchange and intercultural understanding are abstract terms, and as a teacher I have since learned how difficult it is to breathe some life into them. At the start of my Fulbright stay I expected that international understanding was a dry sort of doctrine that would help me to navigate confusing institutional structures. After all, I thought, people everywhere are the same. Instead, I came to see international understanding as an inexact science, a concentric series of intuitive guesses, if you will, that bring you ever closer to an answer that nonetheless remains tantalizingly elusive. I soon recognized that my own sense of international understanding would remain a poor, make-shift instrument that at best could help me to navigate the Karmelitermarkt or the Stadtgaswerk.

Having a Fulbright grant meant taking daily risks to communicate with all kinds of people in the most diverse of situations. And as we all know, there are many kinds of communication. The first levels of communication for me in Austria revolved around sheer survival. Gradually I came to understand the ins and outs of my corner of the second district or of the *Allgemeine Verwaltungsarchiv*, to navigate the supposed internal logic of the card catalogues at the *Nationalbibliothek*. I began to pay greater attention to the people I was actually meeting in these settings. Later, communication helped me to obtain deeper insights into the thinking of my conversational partners. As a result, during my two years in Vienna I came to know a diverse and colorful group of people: artists, musicians, students, physicians, teachers, cooks. These people welcomed me in an extraordinary manner, and over time, shared their lives with me. But as great a triumph for me was the way I came to know the woman who sold apples in the market, or the man who brought the newspapers and books in the *Stadtbibliothek*, the people without whom survival would have been impossible. And they came to know me.

Retrospectively it’s easy to weave these elements together into a narrative that has a logical, even a happy ending. Eventually my research produced a dissertation, and several years later two books, and now a career that enables me to return to Austria as often as I want. But back in 1982, it certainly didn’t feel like a story with a necessarily happy outcome. The process often seemed terrifying or ludicrous rather than simple or easy. How could I make the market woman at the *Geflügel* stand comprehend that I was not insulting her when I reflexively opened her egg box to check the condition of its contents? On a winter afternoon around 4:00, as shadows lengthened, how could I find a way to turn on the light in the *Verwaltungsarchiv* reading room without causing an international incident? After all, no one else seemed to want the light turned on. And yet I managed miraculously to fill my refrigerator with eggs and to shed light on archival documents and not to be unceremoniously thrown out of Austria.

The story doesn’t end the way it might have ended, had I continued to think about cultural differences in the textbook way I had prepared to do so. For the people with whom I interacted in Austria turned out not simply to be Austrian versions of Americans. Quite the contrary. These people really turned out to be different, truly different. So for me, intercultural understanding ironically came to mean giving up the enlightenment illusion of a universal culture, and doing the hard work of learning to access cultural differences on other peoples’ terms. I keep returning to Austria because I just can’t get enough of this work.

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Education, Politics, and Other Stories

ROBERTA MAIERHOFER

Roberta Maierhofer as a "Fulbright child" in 1964...

... and as a Fulbright grantee in 1985.

Looking back it all started with peanut butter and jelly sandwiches. Not that I myself remember this, but this is how my mother, who has been dead now for more than sixteen years, would tell me. What can be more appropriate for an Americanist, a scholar who deals not with history but narrated history, with stories, to look back on the influence a program such as the Fulbright had on my life, than not with my own memories, but with the narrated memories, with the stories my mother liked to tell of my life. When my family spent a year at the University of California at Berkeley in 1964/65, I was four years old, and was – again according to my mother – more influenced by that experience than my own memories of those years might indicate. My mother always claimed that I took to American culture like a fish to water, and at that early age had gathered around me a group of friends with whom I – at least in these narrated memories that have become even more vague through the fact of my mother's death – would mostly sit on the lawn and eat peanut butter and jelly sandwiches.

As a cultural critic I understand the world through narrations, and faced with the task of looking back and defining the influence of the Fulbright program on my life I can – as in the texts I interpret – find a pattern. When in 1985/86 as a graduate of the University of Graz, I spent a year as a Fulbright student and teaching assistant at the State University of New York at Binghamton studying comparative literature in the Master's program, I did not connect this to my former experience in 1964/65, where after all my father had been the Fulbright grantee, and in that whole year I never ate a single peanut butter and jelly sandwich. Leaving Binghamton after completing my M.A. studies in comparative literature in September 1986, I told my friends that if they wanted to see me again, they would have to come to Europe, as I was not planning on returning to the States. At that point I saw my experience in the U.S. as a unique incident in my life, as a special moment that would not return. Little did I know that even if I was unaware of a pattern, a pattern had already been established and was continuing to form and influence my life. My year in Binghamton studying comparative literature and American culture was the foundation of my future as an Americanist, and not only informed my scholarship and teaching, but enhanced my work in exchange programs guiding both Austrian and American students through their own intercultural experiences when going abroad.

After my return to Austria, I worked as a teacher in different schools, and my year in the States was seen by my colleagues as an exotic, unexplainable incident that perhaps made me a little untrustworthy, especially in the rural school where I taught in 1987/88, as my life story was different than that of the other teachers, and thus did not fit into their narrative. As the school board pointed out to me, when I inquired about a job immediately after my return to Austria, the completion of the M.A. program and my teaching at an American university could not be evaluated as additional qualifications, but was little more than a personal, private enterprise, and would not influence any job offers they might make.

From my vantage point now as an Americanist with an understanding of feminist theory, I know of course that the personal is political, and that the school board made a mistake in not recognizing that there is no division between private and public interests. Although the Austrian educational institution did not accept an intercultural experience as an important asset in a professional career, the immediate benefit as a Fulbright alumna was evident in other areas of my life. If it did not help me get a job as a teacher, it did give me self-confidence and a democratic style of interaction with people, which my mother – herself not an Austrian – had always fostered by not simply assimilating Austrian culture, but forcing a negotiation of different styles of interaction and communication in an intercultural setting. Within the framework of a society such as the Austrian – strongly organized in hierarchies and autocratic concepts – the knowledge of a democratic model as such bore revolutionary potential and made it possible for me to shape my own way and to define myself in my own terms.

The now common knowledge that education is politics and that contents included and excluded in curricula are political choices, can be seen as a basis of the Fulbright program. Ira Shor, advocating critical education and linking it to democracy and empowerment, defines "empowering education"[1] as a critical-democratic pedagogy for self and social change, and as a student-centered program for multicultural democracy in school and society. Empowering education approaches individual growth as an active, cooperative, and social process, because the self and society create each other:

"*Human beings do not invent themselves in a vacuum, and society cannot be made unless people create it together. The goals of this pedagogy are to relate personal growth to public life, by developing strong skills, academic knowledge, habits of inquiry, and critical curiosity about society, power, inequality, and change." (Shor, 15)*

But Shor is quick to point out that empowering education, although student centered, is not permissive or self-centered: the learning process is negotiated. Empowerment as described by Shor is not individualistic, since empowering learning does not teach students to seek self-centered gain while ignoring public welfare:

"Students in empowering classes should be expected to develop skills and knowledge as well as high expectations for themselves, their education, and their futures. They have a right to earn good wages doing meaningful work in a healthy society at peace with itself and the world. […] To build this kind of society, empowering education invites students to become skilled workers and thinking citizens who are also change agents and social critics." (Shor, 16)

In 1988, it was not the intercultural and empowering education that was decisive in my being offered the job as an assistant professor at the Department for American Studies, but the title of M.A. after my name. My graduate studies in comparative literature were recognized as an additional qualification, and as further expertise for teaching, researching, and administrating in a department devoted to the field of American Studies. When I was awarded a Fulbright grant in 1995 to spend eight months at the University of Pennsylvania, Philadelphia, to do research at the English Department and the School of Nursing on my project on "Women and Aging in American Culture," I consciously picked up the thread of my life and connected this stay to my other experiences as a Fulbright beneficiary.

Although I am yet to publish my book, I have benefited from this stay in other ways. The year as a Fulbright scholar at Penn enabled me to open up to an intercultural experience of a different kind. In 1996 and again in 1999, I became a mother to a daughter and son, and in some ways I believe that Senator Fulbright's program made me believe that it is possible for me to balance the very complicated and complex life I lead. In addition, to the multiple tasks of scholar, teacher, and administrator that my job at the Department for American Studies entails, I was elected Vice President for International Relations of Karl-Franzens-Universität Graz in November 1999 and am now involved in the decision making

[1] Shor, Ira. *Empowering Education. Critical Teaching for Social Change.* Chicago: U of Chicago Press, 1992.

process of the university in a much more work-intensive way than ever before, exactly in the area in which the Fulbright program has always functioned.

Thus as a Vice President of the University of Graz, I can continue to practice what I have learned through my various experiences as a Fulbrighter. I am now in a position to establish programs from which not only professors and students can profit, but in which the administrative staff can participate in intercultural exchange as well. I can understand international relations of an institution of higher learning as benefiting everyone involved in this adventure in education. Internationalization must be realized on all levels of the university. Therefore I see myself as not only responsible for the mobility of students and faculty, but for the development of a program whereby any staff member of the university can participate. Through the establishment of an internship program with the University of Arkansas at Little Rock (together with Professor James Miller), faculty and staff from all areas of the university can take part in an intercultural experience thereby not only gaining an understanding of a different educational system, but learning through a comparative perspective more about their own culture and institution.

Of the 12 participants that took part in the program in 1999, many came back surprised to find that their home institution had representatives in so many different fields enthusiastic and dedicated to their jobs. Administrators, from department secretaries to registrars, learned to respect and appreciate professors from various fields as their colleagues, and vice versa. In addition, the group realized when confronted with the easy-going and informal American style of approaching people not in hierarchies but as equals, it was not possible to keep up the formal German *Sie* and use all the appropriate Austrian titles when addressing their colleagues. Early on during their three week stay the group thus decided to drop all titles and use the informal *Du* on a first name basis. This internship can thus be seen as a mini-Fulbright program for non-students, which on the one hand strengthens the bond between individual university members, encouraging a sense of pride and accomplishment for their mutual effort in fostering learning, and on the other hand offers the opportunity to experience a different culture through a learning process.

As a Fulbright alumna, I see my task as Vice President for International Relations not only in establishing the necessary administrative framework for international cooperation but, in addition, positioning an international experience within a theoretical, intercultural context. By encouraging a discussion of that experience before and after the stay abroad, the individual encounter of the "self" with "the other" can be positioned in the wider context of an "empowering education" inviting us all to become, in Shor's words, "thinking citizens who are also change agents and social critics." (Shor, 16) Besides the academic qualifications the experience of "having been away" encourages political, social and personal change.

Having been asked as a "mid-career" Fulbrighter to reflect personally what the program meant to us as a group and how it has influenced our personal and professional careers, I am faced with the task of reminiscence, where I need to situate myself as a subject, and at the same time reflect an experience for a collective "we," to write a "testimonial" of what has become of us Fulbrighters, who are now in our late 30s. Taking my own experience I represent the plural not because I replace or subsume the group, but because I am a distinguishable part of the whole. In contrast to an autobiographical statement, which insists on singularity, a testimonial is based on the idea of collectivity, and the singularity of the author achieves its identity as an extension of the collective.

The task as defined indicates what is expected of a former Fulbrighter: to go far, to achieve and to make an impact on life. When in October 22, 1986, I was awarded the Fulbright Certificate for having increased through academic achievement as a Fulbright Scholar the mutual understanding between the people of Austria and the people of the United States of America, it was difficult for me to imagine how I could have managed such a high aspiration and how both peoples had gained through my having spent a year studying comparative literature and American culture. Looking back in my position as a "mid-career Fulbrighter," I now understand what the Fulbright Commission meant and, when in 1995 after eight months as a Fulbright scholar at the University of Pennsylvania I was granted the same award, I could accept it with more appreciation and understanding of what it means to be a Fulbright alumna.[11]

[11] Cf. Sommer, Doris. "Not Just a Personal Story": Women's *Testimonios* and the Plural Self." *Life/Lines. Theorizing Women's Autobiography.* Eds. Bella Brodzki, Celeste Schenck. Ithaca: Cornell UP, 1988, pp. 107-108.

When after my Fulbright year in Binghamton, I traveled through the United States, and found myself searching the campus of the University of California at Berkeley for a place in time where I as a four year old had stood, it was an unconscious act of piecing together the different parts of my life story. With vague memories of a picture of myself as a child, a stone bear, and a façade of a white house in the background, I set out to find the location of that snap shot. Herbert, whom I later married and who is the father of my children, and I had not planned on looking for my Fulbright roots, when during our stay in San Francisco on a five week trip starting in Denver and taking us all over the Southwest and West of the United States, we decided to visit Berkeley. Similar to my mother's recollection of my past, it was not my own memory of having been there that led me to this search, but the vague recollection of a picture of that moment in my past. At the back of my mind there might have been the memory of my childhood year, but only when we were on the campus, did we start actively searching for the little girl standing next to a stone bear in front of the white façade. I did not find that little girl, but after having searched in the obvious places, such as near the entrance gate or in prominent view, we stumbled across the bear just as we were about to give up our search in a place where we had already looked. Next to the Campanile, the landmark of the University of California at Berkeley, there was the stone bench, which had at the end of its armrest the stone bear.

But how small was that bench, now how small was the bear, while in the background trees and shrubs had grown – just like me – to make the white façade of the house behind the bench invisible. I had been looking for the wrong details. The picture of the little girl was taken in October 1964, we took a whimsical picture in August 1986 mimicking and at the same time commenting on my "told" experience of my Fulbright year more than twenty years before. Seeing me today some might find it difficult to connect the tanned, relaxed person in both of the pictures to the person living the many demands of teacher, scholar, administrator, vice-president and mother. But somewhere there will again be a time in my life, when I can go in search of this "Fulbright self" – a self that has the time and energy to escape the boundaries of the mundane, the banal, and seek to define her dreams in the wider context of a life well lived.

If the idea of the Fulbright program is to get the grantees when they are young, get them out, and get them everywhere, I can be seen as an example for this. And as a former Fulbrighter I can dream the dream of changing the world, rather than adapting to it. We former Fulbrighters have come a long way, but there remain more narratives to be written.

Univ.-Ass. Mag. Dr. Roberta Maierhofer, M.A., studied German, English, and American studies at the Karl-Franzens University in Graz and comparative literature at SUNY Binghamton. Since joining the staff of the Institute of American Studies in 1988, she has played an instrumental role in the development of the university's international study, joint-study, and exchange programs as well as its office for international relations. She was elected Vice Rector for International Relations in 1999. Her research interests include women's literature, feminist theory, aging, and documentary film.

A Fulbright grantee ID card from 1955

Confessions of a Recent American Fulbrighter in Vienna

MICHAEL YONAN

An official USIS photo and caption: "On Thursday, September 25, 1952 the American Fulbright Students who arrived in Vienna recently made a sight-seeing trip to Schönbrunn, the former summer residence of the Austrian Emperors. After taking lunch at the Schlossrestaurant the group visited the palace and the 'Wagenburg' where all the beautiful old stage-carriages are kept, and made a tour through the park."

"Vienna at last!" These are the words I remember saying to myself as I arrived in the Austrian capital to begin my Fulbright year in September 1998. That was by no means my first contact with the country; I had traveled in western Austria on several different occasions, and although I had visited Vienna only once before, that brief trip had made a profound and lasting impression on me. Truthfully, I had fallen in love with what seemed to be Europe's most beautiful and interesting city. To a young art historian such as myself, Vienna's multi-layered architectural legacy was infinitely fascinating, while its astonishing art collections and exciting temporary exhibitions added significantly to its appeal. Simply walking through the city brought to mind possible research topics and avenues for future study. Vienna also appealed to my avocational interests; as a lover of classical music and a hardcore opera fan, I found Vienna the perfect city in which to hear music, a place where the highest standard of musical performance is accessible with minimal effort. Add a sweet tooth to these interests and my attraction to the city became obsessively strong. I'll even confess that my dissertation topic arose quite specifically out of a desire to get back to and live in Vienna.

The story of what happened during my Fulbright year is probably a typical one among Fulbrighters worldwide. The initial wonder and fascination I felt for Austria slowly gave way to a more tempered, even slightly cautious, admiration. As my enthusiasm waned, a more rational, analytical understanding of Austrian culture and society replaced it. While I still adore Austria, and particularly Vienna, I see it now with different eyes. It is, perhaps, the deeper kind of admiration that comes from greater intimacy and familiarity. While it was hard to let go of the image of Vienna I brought to my Fulbright experience, the depth of understanding I gained is a priceless substitute.

My experiences in Austria fall into two general categories: academic and non-academic. In each the Fulbright Program was instrumental in promoting my growth as a scholar and person.

A number of professional goals loomed on the horizon of my Fulbright Year. A few months before arriving, I had proposed a dissertation on Maria Theresia's patronage of the arts at Schönbrunn palace to my academic department. Since eighteenth-century Austrian art is little studied in the United States and since sources on it in English are nearly nonexistent, I brought to Vienna an ambitious program of research. In order to understand the importance of art at the Theresian court, I needed to work in nearly all of Vienna's major art institutions and libraries, including the Kunsthistorisches Museum, the Albertina, and the Schönbrunn research library. My plan would have been difficult to follow without the assistance of the Fulbright Program, which introduced me to the city's research culture and guided me through the tasks I undertook.

Michael Yonan in front of the object of his research in Vienna: Maria Theresia's Schönbrunn Palace

I do not mean that Fulbright only taught me about the practical side of researching in Austria, although it certainly did that. It also provided me with insights into the different attitudes and beliefs I encountered while conducting research. Austrian attitudes toward work, the mission of libraries, and the nature of art are fundamentally different from those held by many Americans, and the resulting research climate has different goals and assumptions. Insights into these differences allowed me to work more efficiently and to better cultivate relationships with Austrian scholars. I spent a fair amount of my time simply learning each institution's procedures and etiquette. After some initial stumbling, I adjusted to this new research culture and began to be productive. By the end of the year I had become familiar to the staff of Schönbrunn and known to several of the city's architectural historians. Furthermore, the Fulbright scholarship's cachet enabled me to access spaces normally difficult to broach. This was particularly true in Innsbruck, which I visited twice to work in the Habsburg Portrait Gallery housed at Schloß Ambras. I now have contacts at nearly all of the institutions in which I worked, email contact with several Austrian scholars, and a couple of people are even expecting me for coffee when I return.

Researching in Vienna didn't just teach me about eighteenth-century Austria. My work brought me into constant contact with the guardians of Austria's cultural legacy, and I learned much from discussions with them about their work, their ideas, and their relationship to Austria's past. I was reminded that artifacts are connected deeply to larger aspects of cultural and national identity. I am grateful that my discussions with Austrian scholars forced me to understand how scholarship links to the realities of history and identity. I now approach Austria's art with a little more reverence than I might have done previously. Simultaneously, I have learned to appreciate the perspective that Austrian scholars bring to their history. Discussions with them have forced me to reassess many of my ideas, and I look forward to future discussion and debate with Austrians about how to interpret their cultural tradition. While I am aware that my position as a foreigner denies me a firsthand understanding of their culture, I suspect that it allows me to see other things that are difficult to view from the inside. These insights into Austrian cultural history are one result of the Fulbright Program's assistance.

Furthermore, to an American art historian there can be no substitute for the experience of living in a European city and encountering its visual culture firsthand. Art in Austria is integrated seamlessly into everyday existence, with the result that many Austrians treat art more as a matter of course than something special. Their nonchalance toward the arts came as a surprise to me, since the pervasiveness of art in European society is easy for American scholars to forget. My Fulbright year reminded me that art is better understood in the context of the

home, the street, and the church than in the context of museums and galleries.

While the Fulbright Program allowed me to develop familiarity with Austrian scholarly institutions, no less valuable was the contact it provided me with a community of American scholars with similar interests. Living abroad brings out the herding instinct in Americans, and I found myself relying on my fellow Fulbrighters for advice and encouragement during my research travails. We met at a weekly Stammtisch to discuss our experiences, compare notes on how to best negotiate the libraries, and warned each other of pitfalls and obstacles. To this day I turn to this community of Austrianists for discussion. They are one of the most tangible assets of my Fulbright experience.

The scholarly rewards of my Fulbright year, then, were immense. But as great as they were, I would sacrifice them in a minute in order to preserve my non-scholarly experiences. Engaging with Austrians on a daily basis was one of the most challenging requirements of my Fulbright year. The Viennese forced me to question many things I had previously taken for granted. It was often a challenge to understand people with sometimes shockingly different beliefs and priorities from my own, but the challenge was an extremely educational one. Living in Vienna broadened my personal horizons and has been instrumental in helping me better understand myself and my values. I've also come to respect opinions that I otherwise would have found completely foreign. Certainly this is the ultimate goal of educational exchange, although it is harder won than most other goals.

I think I had such a good experience in this respect because I lived with an Austrian lady and was adopted into her family and daily life. I am certain that we interacted with each other more than is usually the case between a Fulbrighter and their host: we ate together, made excursions into the countryside together, and had long discussions about every imaginable topic together. At first I was not always a willing participant in these interactions, but my landlady wanted me to play the role of companion, and after pressure I acquiesced. I enjoyed telling her about my life, and hearing the intricate history of her long life was a great pleasure. She has lived through many of the most turbulent years of Austria's recent past, and her firsthand experiences of World War II and the post-war Russian occupation made for fascinating listening. But it was not merely that we were able to share with each other the differences in our lives; by placing me in a position analogous to that of a grandson, she forced me to relate to her in an obviously un-American way. This, combined with frequent inclusion in her family's activities, meant that I began to understand what the life of a young Viennese could be like. She effectively carved out a place in Austrian society for me, and I was able to occupy it as if it were mine from birth. Words cannot describe how much I value this experience, since it gave me the opportunity to live (at least a little bit) like an Austrian. I returned home cherishing those things about the United States that I admired and missed, while also longing for some of the things I know Austrians enjoy routinely. It's nice to know that I have a standing invitation to visit my Austrian grandmother in the future.

Allowing for this kind of experience, I think, is the Fulbright Program's real strength. Any tourist can visit a country, and any scholar can arrange to conduct research abroad. But their experiences will not match those of someone who has immersed himself in the everyday life of another country. The Fulbright Program allows enough time for this immersion to occur, and insists upon interaction with the native society at all levels, from attending classes at the university to shopping for yogurt at Billa. While this depth of interaction does not always reveal Austria's best side, the picture it produces is richer and closer to what Austrians themselves see. Because of my Fulbright year I feel like I know this country well and moreover that there is a little bit of me somewhere within it.

My future plans call for continued engagement with Austria and its art. When I think of returning, the stereotypical images of Austrian society—the mountains, Sissi, the Ringstrasse—are no longer what come to mind first. I think instead of my Stammcafé, my regular vendors at the Naschmarkt, and the people I chatted with in line at the opera. Perhaps these thoughts are not exactly redolent of home, but they don't feel foreign, either. They remind me that I have a second home, far away and yet intimately familiar.

Michael Yonan is a Ph.D. Candidate at the Department of Art, University of North Carolina at Chapel Hill. He completed his B.A. in English and Renaissance Studies at the University of Illinois at Urbana-Champaign in 1992 and his M.A. in Art and Architectural History at UNC in 1995. He spent the 1998-99 academic year in Vienna.

New York, New York!

JÖRG WINTER

New York is probably the most thrilling and stunning city in the United States. And it is also the harshest and most demanding one: especially for future graduate students from overseas during their first days in the city, who need to find an apartment pretty fast. Chasing after apartments is one of the toughest tasks you can possibly encounter because affordable ones are a scarce commodity. When you neither have a native guarantor to vouch for the lease of an apartment nor enough money to spend on deposits, which run as high as half a year's rent in Vienna, capitalism puts on its ugly face and confirms your prejudices about the United States right away.

Only days later – after Brigitte Leucht, another Austrian Fulbright student, and I had found a small apartment in Manhattan's Bohemian East Village – the world looked different, and I started to relax. People of all races and cultures are on the streets, and local artists ask you "What's up, dude?" thus signaling that you are now part of the neighborhood. There's also the grumpy Korean guy in the corner shop, who doesn't even look at you when you buy your groceries. No wonder he's tired. It's already three o'clock in the morning. The saying that this city never sleeps is true, and you realize it straight away. The fact that your apartment is the size of a broom cabinet in Vienna but costs at least five times as much does not bother you any more. The city, its bars, and its endless sources of entertainment are just too thrilling and fascinating. No way could your living situation make you feel miserable.

At school I dealt with teachers who really cared about my own personal and professional progress and motivated me with their brilliance. Apart from the elite learning experience and individual attention, the multi-national culture at school made a strong and a lasting impression on me. New York University prides itself of a student body consisting of more than 120 nationalities. Learning in this creative environment not only means mastering the subject matter, but also learning culturally. For a young television journalist like myself, it was interesting to compare how TV stories are done in the U.S., in Israel, or in Hong Kong. However, completing a professional program at an elite U.S. university taught me much more than the tricks of the trade. It gave me a better understanding and appreciation of journalism in general and journalistic ethics in particular, and it provided me with important insights into the deficiencies of journalism in my own home country.

While facts and opinion are totally separated in U.S. quality media, Austrian media, for example, tend to intermingle the two. One possible explanation for this difference is each of the respective country's takes on democracy and the importance of the individual. In the U.S., the self-responsibility of the individual is valued much higher than in Austria. It is the American spirit that individuals can judge for themselves. In journalism this means: give your reader or viewer the facts only and let them judge for themselves. In Austria, many journalists think that they have to judge for their audiences. Having had this experience, I vowed to take this more "democratic" approach. This is not a business where one should tell people what to do or look down upon one's audience.

This attitude goes hand-in-hand with the importance of journalistic ethics. During my internship at CNN's New York Bureau, I saw how much fact-checking is done on the copy that my producer and I wrote or how staging has no place in the serious American TV news business. All of this was something I picked up earlier at grad school – evidence for the practical orientation of NYU's school of journalism that provided training for the real world indeed.

In my program, students had access to state-of-the-art video editing facilities, a TV studio, three newsrooms with newswire services, etc. – everything one needed in the professional world. Groups were small, and we simulated real life working conditions. In the morning, we met with our professor, who functioned as our senior editor, and our fellow students (as reporters) in the news room to determine the stories of the day. Each of us got their topic, their deadline, and went to work in different areas of the city, covering various events and doing numerous interviews. In the evening we handed in our stories. If it was a good one, we could easily publish it in NYU's daily paper or – if it was a TV story – it got aired on NYU's cable channel. Every day, students were close to news breaking in New York City, and got deeper and deeper into the city's culture. Events in NYC or Washington became more

important for me than stories in Austria. And by doing stories on a day-to-day basis, I got to see parts of New York that I never would have seen as a tourist by covering, for example, the Afro-American Volunteer Ambulance Corps in Brooklyn's deprived Bedford Stuyvesant or boxing as a new sports trend in Manhattan's financial district.

Experiencing this side of New York, learning something about the deprived life in rough inner-city communities and, at the same time, about the incredible glamour world of downtown bankers or lawyers enlarged my vision of today's world and how it works. It is in world cities like New York that the post-modern experience is most intense, with all its advantages and disadvantages. It's the creativity pool, the possibilities, the freedom to chose the life-form one wants to live, and the craziness. But it also means poverty, crime, and human misery. Fulbright opened the door for me to have these experiences.

As a regular master student at an elite school in the U.S., which is a typical white, upper-middle class experience to a great extent, I knew that I was part of a privileged class. But every one also carries their own cultural background in their luggage. As a European, I seemed to be more concerned about social justice and solidarity than most Americans. Being part of the U.S. experience – but at the same time standing besides it – made me very interesting for my American classmates and friends. While some of them learned that Tony Blair is a social democrat rather than a communist and that in Europe these two ideologies are very different, I learned that self-responsibility and competition are quite positive in many cases and can make individuals be proud of their own achievements.

"Cultural conversion" happens very fast in this context. While I criticized the U.S. and defended European culture at any possible occasion at the beginning of my stay, I became more critical at the end. But as the U.S. – in contrast to many European countries – do not force you to assimilate and integrate, you are still a European in your heart. I had European friends and I was happy when I could buy Eastern European pastries around the corner because they reminded me of the ones my grandmother always made. But I also came to appreciate America and envy this nation and especially New York for its multi-cultural society and sensitivity when it comes to racism or xenophobia. This is clearly a vision for a Europe which has been tearing down its boarders for years: a Europe that is in the process of integration and is talking about enlargement towards the East.

There's yet another experience to share. It happened the first Friday at school. Late that afternoon roughly a third of my classmates stood up and left. All of a sudden. I didn't have a clue about what was going on. Later I found out that they all were Jewish and had to make it home before dusk for Sabbath. Coming from a country like Austria with its bleak history, Judaism interested me. What began with discussions and a fruitful exchange of ideas with two of my Jewish classmates ended in a wonderful friendship. Both of my friends had family roots in Austria and Eastern Europe. Both of them had had family members killed during the Holocaust. Neither of them ever had spoken to someone from the nations responsible for these crimes. Now we are friends. They lost some of their prejudices about and hostility toward Austria, and I learned more about Jewish culture, which used to be an integral and important part of Austria. I was moved by our friendship and the fact that – six decades after the Holocaust – certain forms of reconciliation are possible.

Opening my eyes, the enhancement of my tolerance and appreciation of other cultures, and indulging in a critical discourse about the U.S. – instead of cultivating prejudices about it – were unique experiences for me as a Fulbright student. And there is also is a pragmatic detail I do not want to fail to mention. I had the good fortune of being among the few graduate students in the department of journalism who received a full tuition waiver. Without it, I could have never afforded the program and my stay in the U.S. This extraordinary experience will influence me for the rest of my life.

Mag. Jörg Winter studied geography and English at the universities of Salzburg and Vienna and completed his Magister in 1997. He was a Fulbright student at New York University, 1998-1999, where he completed a Master's program in journalism. He currently is works as a foreign affairs editor at the Austrian National Television (ORF).

A Styrian Experience

MARY ANN T. DALY

Clutching the letter from the Fulbright Commission in my hand, I was filled with a variety of emotions all at once – excitement, nervousness, and curiosity. I read the letter over and over again – "You have now been assigned to the following schools: BORG and HBLA Murau, Steiermark." For weeks, I had been waiting anxiously for this letter to arrive. I had applied to the teaching assistant program coordinated by the Fulbright Commission in the second semester of my senior year, when finishing up a degree in German and French. It was an ideal opportunity to put my language skills to use by both living and teaching in Austria. Having been to Vienna once, I was captivated by the city that was rooted in such a rich past, but that also thrived with a vibrant present. Visions of St. Stephen's Cathedral, the red and white street cars, famous coffee houses, and the Schönbrunn palace dominated my thoughts. At the same time, Austria conjured the typical Sound of Music images in my head – rolling green hills, lederhosen, and apple strudel. The prospect of returning to the alpine country was thrilling, and I was especially honored to be going on behalf of Fulbright.

I immediately raced to find an atlas and flipped open to a map of Europe. I was dying to see the place where I would be spending the next school year. As I pored over the outline of Austria, I strained my eyes to read the fine print. Vienna, Salzburg and Innsbruck were easy to spot, but I needed something more detailed. I pulled out a larger map of the country and set to work. My fingers skimmed over the Alps from west to east, and I wondered where this city was. As the minutes ticked away, and I still had not found my future place of employment, I began to doubt my knowledge of geography. Slow down, I told myself. O.K....Austria....got it. Steiermark? Check. Murau...Murau...Where is this place? After scouring the province of Styria for what seemed an eternity, my excitement was replaced by a sinking feeling in my stomach. Murau was a tiny dot on the map in the middle of nowhere and surrounded by nothing for miles. Upon applying to the Fulbright program, I was aware that I might not be placed in Vienna; rather, in another section of the country, in another city or town. But I was not prepared for that little black speck on the map that stared back at me. Murau was not the booming metropolis that I had envisioned, and the realization set in that I was being sent to the ends of the earth.

I came to Murau in September of 1998 filled with a lot of questions and a bit of apprehension. Unable to find much information on the town, I knew only that there were approximately 2,500 inhabitants, and that Murau had its own brewery. That at least, was a consolation! I got in touch with an English teacher at the BORG to let her know when I'd be arriving. She informed me that getting to Murau is "complicated" and that there is no direct service to the town. She went on to explain that there is a narrow gauge rail line called the Murtalbahn that goes to Murau from the nearest main train station – which takes about 45 minutes. This didn't ease my fears any. In order to avoid any confusion and hassle, she kindly offered to pick me up and take me to the town herself.

One by one, the other teaching assistants slowly trickled out of the train heading to their own destinations, while I was left in the compartment by myself. With each departing TA, I felt as if I was moving further from America, and that home was just a distant memory. Soon though, I found myself glued to the window, watching in awe as the train curved around huge green mountains, each one more impressive than the first. This was the Austria that I had seen in movies, and read about in books, but it never seemed real to me until that moment.

Arriving in the town, and driving through the main square I was instantly struck by the huge privately owned Schwarzenberg castle and by St. Matthew's, the parish church built in the 13th century. Both towering buildings attest to the rich past of the town. The main street, which is one way, is cobble-stoned and lined on both sides by old houses and shops with wrought iron signs hanging from the doors. Pink, white, yellow, orange and blue houses are jumbled together along the Mur River, and set against the alpine backdrop, it was hard for me not to fall in love with this picturesque town.

From the moment I arrived, the support that I have received both in and outside the classroom from the teachers with whom I work has been outstanding. My apartment, which the teachers helped find, is in a 700 year-old house that my landlady explained was a syna-

Murau

gogue in former times. It is reached by going up a steep hill behind the house, under a covered walkway which once served as a place for merchants to sell their goods in the 14th century. At times, I have the impression that I have been transported back in time, since so much is still untouched – being surrounded by so much history is truly overwhelming. To think beer was already being brewed in Murau long before America was even founded!

The furniture in my small apartment is eclectic, as bits and pieces have come from different people – a kitchen table from a math teacher, a couch from an English teacher, and a rug from the director of the school. I was so touched that these people who didn't even know me would go so out of their ways to help. This kind of good will was rare for this city girl, but as I have come to find out, it is commonplace in Murau.

Any worries that I had on the first day of school disappeared upon meeting the staff in the BORG and the HBLA. Walking into the teachers' room, everyone made an effort to meet me, shake my hand, and all were genuinely interested in getting to know me. I felt at ease right away, and looked forward to teaching. Working with a total of nine different English teachers has given me the chance to see and participate in a variety of teaching methods, thereby helping to improve my own skills. I feel that I have developed good relations with the staff and am comfortable asking for help or explanations when necessary.

My students were equally friendly and full of questions for me right from the start. I learned that there had not been a teaching assistant in Murau for 10 years, so they were very receptive to me and have taken full advantage of this cultural opportunity. They are excited and eager to learn English, and to learn about America. I realize that the majority of their knowledge of America comes directly from watching TV. Therefore, as the only representative of America in this small town, I have tried to dispel the obvious misconceptions and misunderstandings of the U.S. system that are due to distorted media coverage. More importantly, I have tried to promote mutual understanding between the two countries.

Things were running smoothly in school, but my assimilation to the outside world took a bit more time. As far as language was concerned, I had more than a little difficulty understanding people. The local Styrian dialect was nothing that I had learned in college. It was frustrating on both ends; for me to communicate, and for them to respond ("Do we have to speak *Hochdeutsch* with you?") It was only through a lot of practice, a few headaches, real life situations and even some embarrassing moments, that I slowly picked up the dialect.

I developed a sort of daily routine and began to deal with the same people on a regular basis. Walking down the street, I tried to smile at people and say hello, but they seemed to be suspicious of me. Although it was a bit discouraging, this is not something that can be taken personally – I was, after all, the newcomer here. Living next to a bakery (which is a very dangerous thing in Austria!), I started to get hot rolls in the morning for breakfast. The baker looked at me curiously the first time I went in, most likely wondering who I was. She was always very polite, but somewhat reserved. As I continued to go into the shop every day, the novelty wore off, and they soon got used to me. I was taken aback one morning, when after paying for my rolls, she suddenly said, "And how are things going in school? You like it?" I was shocked. How did this woman know me? How did she know where I worked? And why now, does she suddenly want to talk with me? All at once, people began to say "Grüß Gott" to me in the street. I experienced the same phenomenon with the workers in the bank and at the post office. Now, my day is not complete without a chat with the baker. My persistence had paid off, and I breathed a sigh of relief. I had finally begun to feel at home in Murau.

As I have experienced firsthand, Austrians are extremely friendly people. Their initial restraint is only because they do not want to be intrusive or ask too many questions to strangers. However, once they have accepted you, it is unconditionally and with open arms. I have made friends for life in this little town. It is simply by talking with people and taking an interest in local activities that I have learned so much about Austrian culture. The people in Murau have been so willing to share their lives and traditions with me – having me taste typical food, drink homemade schnapps, listen to Austrian music and take part in events. The Murauer beer festival, the Krampus run in December, the Matura balls, sport week, and language week have all contributed to my shaping a full cultural – Styrian – experience. The decision to stay on in Murau as a TA for a second year was an easy one for me.

I believe that my experience in Austria truly exemplifies the goals of the Fulbright program. J. William Fulbright sought to break barriers between America and other nations primarily through international education. I am convinced that I have achieved this "humanizing" of relations for which Fulbright strove. In view of the increasing globalization in the 21st century, this exchange of cultures and ideas is nothing short of a necessity. As both Austria and America are in the process of great change, one thing can be certain: the Fulbright program continues to promote mutual understanding between our countries, thereby guaranteeing a successful future.

Mary Ann T. Daly studied French and German at Holy Cross College, graduating with a B.A. in May 1998. She was a U.S. Foreign Language Teaching Assistant in Murau, Styria, 1998-99, and she extended her appointment there for the 1999-2000 school year.

In the Heart of the Upper Midwest

MARION HASLHOFER AND AGNES ROHRER

When we, the new Fulbright German language teaching assistants at Macalester College, arrived in Minneapolis in August 1999, Professor Ellis Dye, the head of the German Department, picked us up at the airport and drove us directly to the German House on campus. Macalester is a renowned liberal arts college in St. Paul, Minnesota. Although less than two thousand students are enrolled at this institution, it has a wide range of different departments and programs. Modern and well-equipped buildings, small classes, gifted students, and competent professors provide for a high level of academic achievement. In addition to the academic program, students and staff can choose from a wide variety of extracurricular activities on campus. Sports, concerts, theatre performances, gallery openings and lectures. We were surprised that theses events were normally followed by "obligatory" socializing indicated by the reference that "refreshments are being served."

Our special position as students and staff members allows us to gain insight into the perspectives of students and of teachers. Teaching assistants are supposed to take classes, too, which they may choose freely. It was interesting to experience a different way of teaching and another academic approach. Classes are very small and the professors know all of their students by name. On the first day of class, a syllabus for the entire semester is disseminated and even all the homework for three months in advance is listed. Students enjoy speaking up in class, and they participate a lot. It was also strange for us that during exams professors leave the classroom and even knock on the door when they return.

Macalester College emphasizes foreign languages. Students are required to demonstrate foreign language proficiency equivalent to that attainable in two years of college-level instruction. Compared to Spanish and French, the German Department is small, and there is a close relationship between students and professors. Students who are taking at least one German class and are especially interested in German culture may apply to live in the German House. This house has room for nine students and two native speakers. In the German House, our language of communication is German, and we also try to create an Austrian environment. A highlight of the week are our common dinners, where Austrian food is prepared. Once a month we host a Kaffeestunde, which is popular with students and professors alike. The Kaffeestunde is a unique mix of Austrian cakes and American socializing.

In this environment of living together closely, many cultural differences can be observed. At first sight, American culture and habits may seem similar, but daily life in the house reveals more differences. Each of us arrived with some stereotypes about American culture. Fast food, white socks and sneakers, body culture as we see it in films and magazines, shopping for fun, superficiality and strict drinking laws was what we expected. Students in our house turned out to be good cooks. They are concerned about healthy food, and we recycle everything. In turn, we did find many sneakers, but students wear their baseball caps with pride. In our college, the beauty standard is not defined by *Beverly Hills 90210,* and baggy jeans predominate. Some stereotypes were not confirmed, whereas other peculiarities attracted our attention and were even adopted by us. In the beginning we could not understand why food and beverages were served in such large quantities at restaurants. Now we do not only drink a large 'pop' but we even go for the free refills. At first, it was difficult to overcome the embarrassment of asking for a box in a fancy restaurant to bring the rest of a meal home, but now we enjoy the second half of our dinner on the next day, too.

Coffee turned out to be much better than we expected thanks to Starbucks & Co. While we sometimes did adapt to American culture, in other cases Minnesotan habits still seem strange. Students consume entire box lunches during the classes. We do not go shopping at two o'clock in the morning, and we are still embarrassed when strangers ask us intimate questions. It is annoying to show our I.D. whenever we go to a bar and that bouncers inquire about Australia or think that we are Germans.

One of the outstanding events of this year has been attending Fulbright enrichment seminars. For four days, one hundred and fifty students from more than fifty countries were brought together in beautiful settings in the center of Chicago (Agnes) and New York (Marion). The schedule was incredibly full. Lectures, field trips, discussions in small groups kept us busy during the day. The nights were equally impressing. One night we were invited to visit an American host family were we had dinner and enjoyed an interesting conversation. On the last evening, a special dinner was followed by students performing typical dances, singing songs and telling jokes.

This year has been a good combination of studying and working abroad. We have gathered a variety of very positive and very different experiences, and we are thankful to the Fulbright Commission for this opportunity.

Mag. Marion Haslhofer, originally from Upper Austria, now lives in Salzburg. She studied geography and history at the University of Salzburg and taught one year in a high school (Handelsakademie) before becoming a teaching assistant at Macalaster College in St. Paul, Minnesota.

Agnes Rohrer, a native of Innsbruck, is studying English and Spanish at the University of Innsbruck.

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- Austrian Ministry of Foreign Affairs
- Bureau for Educational and Cultural Affairs, U.S. Department of State (formerly the United States Information Agency)
- Council for International Exchange of Scholars, Washington, D.C.
- Institute of International Education, New York
- J. William Fulbright Foreign Scholarship Board, Washington, D.C.
- U.S. Embassy, Vienna

Distinguished Chairs

With the support of the following universities, the Fulbright Commission has established Fulbright Distinguished Chairs in the following fields:

- Fulbright/Karl-Franzens University of Graz Distinguished Chair in Cultural Studies (Faculty of Humanities)
- Fulbright/University of Innsbruck Distinguished Chair (rotating chair)
- Fulbright/University of Klagenfurt Distinguished Chair in Gender Studies (Faculty of Cultural Studies)
- Fulbright/University of Linz Distinguished Chair in International Business (Faculty of Social and Economic Science and Business)
- Fulbright/University of Salzburg Distinguished Chair (rotating chair)
- Fulbright/University of Vienna Distinguished Chair in the Humanities (Faculty of Humanities, Faculty of Integrated Studies)

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The Fulbright Commission also wishes to recognize the institutions responsible for jointly sponsoring and funding the following grants:

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- Fulbright/Diplomatic Academy Visiting Professor of International Relations
- Austrian-Hungarian Joint Research Grant (with the Hungarian-American Fulbright Commission)
- Insurance and Risk Management, Institute of Insurance and Risk Management, WU Vienna

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The Austrian-American Educational Commission consists of ten members: five U.S. citizens and five Austrian citizens nominated to serve for calendar years by their respective governments. The U.S. Ambassador to Austria, Kathryn Walt Hall, and the Austrian minister responsible for higher education and research, Elisabeth Gehrer, are honorary co-chairs of the Commission. The following individuals are serving on the Commission board during 2000:

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Academic Fields of Fulbright Scholars and Students
1951/52 – 1999/2000*

Field	Americans	Austrians	Total
Agriculture/Forestry	10	67	77
Anthropology	6	5	11
Archaeology	2	0	2
Architecture	11	73	84
Art	12	27	39
Art History	35	20	55
Astronomy	3	8	11
Biological Sciences	35	45	80
Business; MBA, & Economics	47	357	404
Chemistry/Pharmacology	26	144	170
Communications	7	22	29
Computer Science	13	31	42
Dance	3	0	3
Education	9	118	127
Engineering	21	164	185
Environmental Studies	3	6	9
Film	1	2	3
Folklore	3	0	3
Gender Studies	2	1	3
Geography	13	29	42
Geology	30	16	46
History	224	70	294
Journalism	3	34	37
Modern Languages & Literature	496	810	1306
Law	13	271	284
Library Science	4	9	13
Mathematics/Statistics	20	61	81
Medical Sciences/Public Health	20	185	205
Metallurgy, Mining	1	8	9
Meteorology	2	2	4
Mineralogy	2	11	13
Music, Musicology	472	52	525
Philosophy	25	49	74
Physical Education	4	15	19
Physics	35	108	142
Political Science/International Relations	63	125	188
Psychology	16	46	62
Sociology, Social Work	19	167	186
Theater Arts & Film	21	22	43
Theology	8	11	19
Regional & Urban Development	10	2	12
Totals	1,750	3,156	4,944

** Note: These figures do not include grant renewals or U.S. Fulbright grantees who had grants in other European countries and visited Austria under the auspices of the Intercountry Exchange Program*

The Fulbright Program in Austria
Program Participants 1951/52 – 1999/2000

Austrians	Totals 51/52 – 99/00
Lecturers	236
Researchers	569
Teachers	137
Students	1,979
Students of Johns Hopkins University Bologna Center	52
Participants of the “Salzburg Seminar in American Studies”	90
Social Workers – Council of International Programs	131
Total	3,194
Americans	
Lecturers	349
Researchers	160
Teachers	81
Students	1,160
Intercountry Exchange Program	138
Total	1,888
Austrians and Americans	5,082

Note: Figures do not include grant renewals

Since 1962, the Fulbright Commission also has facilitated the placement of 1,573 U.S. college and university graduates as **foreign language teaching assistants** in Austrian secondary schools in a program funded by the Austrian Ministry of Education. Although these teaching assistants technically are not Fulbright grantees, they make a considerable contribution in the classroom to fulfilling the Commission’s mandate of promoting mutual understanding between the peoples of Austria and the United States.

The Austrian-American Fulbright Program in Brief

Application Deadlines (subject to change)

Austrian Students	
Partial tuition grants with a substantial non-cash benefit package for graduates of Austrian institutions of higher education for graduate study in the U.S.A.	August 15
Austrian Teaching Assistants	
Placement at U.S. colleges and universities as part-time German language teaching assistants for graduates of universities, PÄDAKs, and students in the second stage of their studies (in specific disciplines)	late November
Austrian Scholars/ Researchers	
Grants for mid-career scholars and scientists to support research and/or teaching in the U.S.A.	April 15
U.S. Students	
Grants for graduating seniors as well as graduate and Ph.D. students to study or to pursue project related research in Austria	late October
U.S. Teaching Assistants	
A program administered by the Fulbright Commission on behalf of the Austrian Ministry of Education, Science and Culture for U.S. college and university graduates interested in teaching as English foreign language teaching assistants in Austrian secondary schools	March 1
U.S. Scholars: Distinguished Chairs	
Six lecturing awards in specific fields at Austrian universities which are among the most prestigious appointments in the Fulbright Scholar Program	May 1
U.S. Scholars: Lecturing/Research Grants	
Awards "open to any field" or tailored to meet the needs of cosponsoring institutions	August 1

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