

# FULBRIGHT CHRONICLES



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## IN THIS ISSUE:

CAMBODIA • CAMBODIAN MOVIES • HISTORY OF CINEMA • ORGANIZATIONAL CULTURE • COMMUNICATIONS • CONTROL • CONTINUITY • PRACTICE • TRAVEL • SUSTAINABLE • REGENERATIVE • TOURISM • QUALITATIVE • POLYNESIA • ARTIFICIAL INTELLIGENCE • COPYRIGHT • CREATIVE COMMONS • TEXT MINING • NON-CONSUMPTIVE RESEARCH • GEOSPATIAL DISCOVERY FOR TEXT • INTERNATIONAL • DEVELOPMENT • LAW • FORTALEZA • BRAZILIAN • RELIGIOUS • FRIENDSHIPS • THAILAND • INTERNATIONAL • EXCHANGE

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The journal provides a welcoming space for Fulbrighters to share their work and reflections on global issues with a broad audience. It features thoughtful, accessible articles that reflect on how Fulbright experiences have contributed to knowledge and cross-cultural understanding, or that comment on contemporary issues that affect the Fulbright program or cultural and educational exchange more broadly.

The *Fulbright Chronicles* can only succeed with the engagement of the Fulbright community. The editors strongly encourage Fulbrighters to contribute articles or commentaries on topics related to your research and practice and the critical issues of our times. Author Guidelines are available on our website ([www.fulbright-chronicles.com](http://www.fulbright-chronicles.com)).

The journal is an independent publication, overseen by the Editorial Board members. For further information, visit the *Fulbright Chronicles* site ([www.fulbright-chronicles.com](http://www.fulbright-chronicles.com)).

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# THE CHRONICLES' THIRD YEAR: LOOKING BACK/LOOKING FORWARD

**KEVIN F. F. QUIGLEY AND BRUCE B. SVARE**

The third year of the Fulbright Chronicles has been a year full of milestones, and for that we are extremely grateful to all editorial team members, contributors, peer reviewers, and, most importantly, our readers.

We expanded our editorial team, bringing on wonderful individuals with new geographic, disciplinary, and Fulbright backgrounds and experiences. These included Polat Gotkas, Erika Mariane Almenara, Seon-Choi Park, Fatima Ericka Santos Vista, Ramu Sarkar, Nathan Gehlert, and Narun Pat.

During 2024, we fulfilled plans to launch our first special issue that would provide an opportunity for the global Fulbright community to have a focused and interdisciplinary discussion on an important global theme. Based on the editorial team's overwhelming recommendation, the first issue was on Sustainability, which was very ably edited by Melanie Brooks. This inaugural issue provides an exemplary model for future special issues.

We also strengthened our interview section and revised our author's guidelines, emphasizing the importance of a focus on the enduring impact of the author's Fulbright experience, as well as imploring author's to be attentive to our stylistic, formatting, and content requirements.

As we are completing our initial three-year plan to establish an on-line, open access journal by and for Fulbrighters, we are restructuring our editorial team. We have invited two associate editors, Habiba Atta and Melanie Brooks, to join us as co-editors. Melanie and Habiba will be engaged in all the journal's major editorial decisions and will have the lead responsibility for editing the expanded commentary section.

*"As we are completing our initial three-year plan to establish an on-line, open access journal by and for Fulbrighters, we are restructuring our editorial team."*

We are also establishing three-year terms for the editorial team and creating a new position of assistant editors, providing an opportunity for new team members to demonstrate their skills and engagement with the journal. As assistant editors, they will have the possibility for advancement to the associate editorial position. If you are interested in applying, you will find more information about this assistant editor position on page number 76.

Looking ahead, we are asking editorial team members to write a commentary discussing issues, topics, and activities in their country or region that are of interest to our Fulbright community. Some of these commentaries may be joint efforts involving multiple editorial team members or co-authored with another Fulbrighter.

We are very pleased to announce that we will publish our second special issue in July. This special issue will explore the impact of AI on the social sciences as perceived by members of our global Fulbright community; Editorial Team members; Polat Goktas and Jose Caetano, have agreed to co-edit this timely special issue. The call for proposed articles and a timeline for this special issue are included on page number 76.

This first issue of 2025 includes articles that explore the enduring impact of Fulbright experiences in a variety of ways. These articles discuss the career-shifting impact of a long ago Fulbright in Brazil, the use of AI as it relates to copyright and sourcing issues, practical and theoretical issues concerning regenerative tourism in Hawaii, shifts in international law that require multi-cultural and multi-disciplinary perspectives, scholarship on Cambodian cinematic history prior to the Khmer Rouge regime, research on how organizational cultures can influence archeological work in the US and Mexico, and an interview with the former Executive Director of the Thai-US Educational Foundation (Fulbright) in Thailand.

Finally, this issue also includes four new reviews of remarkable books authored by Fulbrighters. The subjects of the books include a collection of thought provoking memoir pieces on literature and life, a historical assessment of the immigration crisis, a poignant anthology on the importance of letter writing, and an analysis of the aesthetic and cultural issues that characterize serious engagement with reading and writing.

As we look back on our journal's first three years, we are grateful for this opportunity to be engaged with so many others who are passionate about the Fulbright program and pleased with what we have accomplished so far. We recognize that we have much more to do to become the place where the global Fulbright community explores the enduring impact of the Fulbright program and discusses topics important to our alumni community. With the progress made and the changes underway, we are very much looking forward to the next phase in the evolution of the *Fulbright Chronicles*.

# ARTICLES

# LOOKING INTO THE CINEMATIC PAST TO UNDERSTAND THE PRESENT: FULBRIGHT TO CAMBODIA 2024

LINDA SAPHAN

## ABSTRACT

As a Fulbright Scholar to Cambodia, my goal was to conduct research on history of Cambodian cinema in the aftermath of the Khmer Rouge and to teach the first course on film studies in early Cambodian cinema at the Royal University of Phnom Penh (RUPP) offering opportunities for future documentarians and filmmakers to learn about their cinematic history and film analysis.

**Keywords:** Cambodia • Cambodian movies • History of cinema •



## MY CONNECTION TO CAMBODIA

My experiences in Cambodia stretch back decades. I conducted my doctoral research in Phnom Penh between 2004 and 2007. Each research project I took on prepared me for my Fulbright project on postwar Cambodian cinema. Two projects in particular were highly relevant, my work on the film *Don't Think I've Forgotten: Cambodia's Lost Rock and Roll* (2014) and my book *Faded Reels: The Art of Four Cambodian Filmmakers* (2022). As a researcher on the documentary film about prewar Cambodian popular music, I was proud to help many young Cambodian filmmakers learn about their cultural past. I accomplished this by teaching them cinematic language and deconstructing the early films.

*Faded Reels* is the first book to present in-depth cinematic analysis of prewar Cambodian films and features an exclusive interview with film auteur Uong Citta (Kanthouk). The Department of Media and Communication at the Royal University of Phnom Penh published the book in Khmer in Phnom Penh and hosted a launch event attended by central figures in the Cambodian cinema industry. These experiences provided the foundation for what would become my Fulbright project. As I worked on these projects, I realized the importance and urgency to document Cambodian cinema.

I have been visiting Cambodia since I was 18 years old. As a Cambodian refugee, I have returned regularly and even settled there for a couple of years, working in academia, the arts, and the film world. Every time I am in the country, I make it a priority to support local Cambodians. I have the privilege of holding a passport from a Western country, and part of my work ethic and



life philosophy is to use my privilege to uplift others, ensuring that students, artists, and filmmakers have access to all the opportunities and resources available to them. I am also a strong advocate for cultural sensitivity in the arts and filmmaking industry in Cambodia.

### **FULBRIGHT 2024: RESEARCHING POSTWAR CAMBODIAN CINEMA**

I planned and achieved three critical outcomes during my Fulbright tenure. The first outcome was to examine the social and cultural conditions surrounding the rise of movies after the Khmer Rouge, including the role of the film industry as a business venture, production and marketing, the casting process, gender and sexuality, and the filmmakers' diverse styles and artistry. The second outcome was to document the postwar film industry and record interviews with key individuals in a way that would allow researchers to explore the social constructs of representation on the silver screen in postwar Cambodian society in the aftermath of genocide. The third outcome was to catalog all the films made during those two politically unstable decades.

The film industry has shifted greatly in the 21st century in Cambodia with the arrival of new technology. While the early cinema industry mainly filmed on 16mm in the 1960s, the 1980s with the VCR (video cassette recorder) opened up many possibilities for filmmaking and distribution beyond the homeland. A country's film industry represents the politics, culture, and lifestyles of the people living in that country. As is the case with all other industries and aspect of life in Cambodia, its film industry has also had to endure the heavy influence of political incidents. Be it the royal influence through Norodom Sihanouk or the Civil War, the different political regimes influences are evident in the Cambodian cinema. Since the beginning, the Cambodian film industry revolved around such scenarios as entering the modern era, celebration of its cultural legacies, and even including government members in its film. Cambodian cinema industry and its artists disappeared under the Khmer Rouge regime from 1975 to 1979. In the 1980s, Cambodian cinema was not in existence due to the country's struggle to rebuild itself. The 1990s saw a slow return to this form of entertainment, mainly in the karaoke form but a dominant filmmaker, Rithy Panh a French-Cambodian filmmaker brought the feature film and a new documentary genre back to the homeland (Wille). Today, because of the digital camera, filmmaking is now accessible to Cambodian young artists such Kavich Neang, Lida Chan, Chhay Bora, Kanith Tith, Fai Sam Ang, Pan Phuong Bopha to name a few. Cambodia's diaspora are also producing films. French-Cambodian Chou Davy, Cambodian-American Caylee So and Thavary Krouch are also contributing to the Cambodian contemporary scene. Caylee So and Prach Ly started a Cambodiantown Film Festival in 2013 in Long Beach California while in Cambodia the first Cambodian Film Commission was created in 2009.

For the duration of the grant period in Cambodia, I initiated a new phase of my research on Cambodian popular culture. I documented and examined the visual and social history of postwar Cambodian cinema of the 1980s and 1990s. Studying postwar Cambodian cinema was a natural and necessary extension of my research as I worked towards documenting the complete history of Cambodian popular culture, a field that continues to be under-researched.

Documenting the history of postwar Cambodian cinema with firsthand accounts by those who worked in the industry at the time is an urgent matter. Many stars and filmmakers of the 1960s survived the horrors of the Khmer Rouge only to pass away before their stories were documented, including Mer Meun, Loto, Phuong Phally, Chin Bunnath, Chan Siphon, Huy San, Yeak Nhom, and Nop Yada. Many of the stakeholders from the postwar era have passed away recently, including Ieu Pannakar, Mao Ayuth, Ly Bun Yim, Ly You Sreang, and Keo Montha, and many others are aging. I was grateful that the Fulbright afforded me the opportunity to interview the few remaining survivors before it was too late. Through my research project their stories will be preserved and shared for future generations from their struggles to their creative process. The primary goal of my research project was to interview all stakeholders involved in Cambodian cinema during the 1980s and 1990s, from directors to voice actors and more. I have seen the impact *Faded Reels* has had on Cambodian youth who previously had no idea how talented and skilled the founders of Cambodian cinema were. My research allowed students and filmmakers to anchor themselves with the national cinematic history. My ongoing Fulbright project to document the cinema of the 1980s and 1990s will have just as much of an impact once I publish my findings in the coming years.

Because no one has worked on the topic, it was necessary to start with a preliminary ethnography. There was no phone book or central database of the people involved with postwar Cambodian cinema. Many stakeholders from the time left the film industry after its collapse in the early 2000s, and they are now working and living in various places across the country. Despite its revival today, the new faces of Cambodian cinema do not know who their predecessors were. It was necessary that Cambodians have an understanding of their past and how their cinematic culture developed over time to gain perspective on their current struggles and issues. Because of this, it was necessary to find informants through informal conversation and exploration. In order to conduct my research, I used two different methodologies in order to understand the history from 1980s and 1990s since there was nothing written about that era. I conducted interview and archival research.

In the oral history phase, I selected key people for formal, face-to-face interviews and video-recorded their stories for future generations. The selected interviewees were individuals who not only witnessed cinema history but lived and worked at the core of it. With these stories, told by people in their own

voices, I hope to support the curiosity and learning of future generations so that history does not repeat itself whether political or economic regarding the film industry and its artists. Cambodians have lost a sense of our collective visual history, but with dedicated research, I have begun to map the road that lifts the veil on the past so the next generation can inherit a more complete picture of their history.

The archival research phase of my project was critical to uncovering the history of postwar Cambodian cinema. I searched for any and all documentation related to the subject, from personal photography and private collections to film reviews and interviews in magazines. I also networked with private collectors to discover the breadth of archival materials that had not been accessible to the public, and I explored libraries, book stalls, and bookstores to look for and collect films that exist on VHS, DVD and YouTube.

There is no collection or repository that gives a sense of how many films were made and by whom, even at the Cambodian Cinema Department. The goal of my project was to address this missing piece of history by creating the first catalog of films from the period. Beyond the fact that I was documenting an era of popular culture in Cambodia that has been largely ignored, I wanted to make inroads for future scholars so that they can dig deeper and continue to shed light on a critical and fascinating segment of Cambodian history.

### **TEACHING AT THE DEPARTMENT OF MEDIA AND COMMUNICATION AT THE ROYAL UNIVERSITY OF PHNOM PHNH**

I first taught in Cambodia in 2004 as a faculty member at Cambodia University and later the Center for Khmer Studies. I am grateful to have had the opportunity to teach again in Cambodia twenty years later. I experienced culture shock when I encountered the changed education landscape. Students now have global knowledge and possess keen insight into regional geopolitics. Their English is excellent, which made for a smoother flow of communication than I expected and a deeper level of intellectual engagement.

More than a teacher, I aspire to be a model for Cambodian youth as a woman, a scholar, and an American-Cambodian. Few Cambodian women hold Ph.D.'s, and even fewer are tenured scholars. Being able to return to Cambodia and teach the next generation of future researchers allowed me to achieve more than professional goals. It impacted and resonated with my personal journey as an immigrant and a woman of color. At Royal University of Phnom Phnh, I mentored two senior students working on their research projects and senior theses. The results and quality of their research were equivalent to my students in the United States. The bond I established with them continues today. I support their careers, conference applications, and publications.

As the Department of Media and Communication director Ung Bun Y has stated several times, many Cambodian students lack critical thinking skills and knowledge of theoretical frameworks. Their exposure to analytical approaches to visual culture is limited, so many people believe that to become a filmmaker or documentarian, they only need to pick up a camera. Questioning image production, representation, socio-political and cultural implications, and ethical concerns is not common. The course I taught on Cambodian cinema and visual culture was groundbreaking and the first of its kind in the country.

Cambodian cinema is often misrepresented in current scholarship. The prewar years are either ignored or described as a time of B-rated horror movies, and the 1980s and '90s aren't even discussed. Representation matters, and the question of who gets to tell the story of a people, a place, and time will always be important, particularly in relation to cultural and artistic endeavors. Students can learn about the history of their country's cinema, their cultural heritage, while deconstructing the visual world and societal constraints seen in the making of these films. My students at Royal University of Phnom Phnh had access *Faded Reels* in both English and Khmer. I chose to publish my book with a Cambodian university because the Royal University of Phnom Penh also offered to translate the book into Khmer. I wanted to ensure that this major contribution to Cambodian popular culture could exist in Khmer for Cambodians. My upcoming book is a companion to *Faded Reels. Remnants of the Past, a Filmography of Early Cambodian Cinema* was published in September 30th, 2024.

### **FULBRIGHT 2024: IMPACTS AND FUTURE**

The Fulbright has had a tremendous impact on me as a professional and as a global citizen. My tenure as a Fulbright scholar redefined my idea of what being part of a global community means and what I can achieve as an American scholar through sharing, connecting, and exchanging ideas. It is easy to get weighed down by geopolitics, but the Fulbright showed me that there are many reasons to persevere and that my efforts can result in meaningful impacts. The Fulbright has helped me solidify my place in Cambodian academia. After teaching and researching in the country, I have established strong bonds with the intellectual community and with students. My colleagues and my university at large understand the value of the Fulbright as well. When I returned to work, I was promoted to full professor.

During my Fulbright stay, I kept a weekly email diary where I sent updates to family and friends. These updates covered the mundane challenges I encountered as well as the whimsical observations I noticed. As I wrote them on the weekends, I also reflected on my personal journey as an immigrant,

and I started to write a novella based on my memories, a way to revisit my past. I was finally able to tap into my creativity. The Fulbright gave me the space to explore this lifelong dream, something I have wanted to do since I was ten years old.

*“My tenure as a Fulbright scholar redefined my idea of what being part of a global community means and what I can achieve as an American scholar through sharing, connecting, and exchanging ideas.”*

My experience with the Fulbright and my connection with other Fulbrighters has shifted my perception of what it means to be an American scholar. In 2017, the political situation in America made me nervous about the fact that I did not have the same passport as my daughter. Having a green card was not enough. Maybe my fears of being deported were unrealistic, but people felt the same way in Cambodia before the genocide. They never could have seen it coming. I didn't want to become an American out of fear, and the change made me resentful for some time. My Fulbright experience allowed me to reflect on my citizenship and what it means to go to Cambodia and represent America with a new-found pride. I can't think of anyone better suited to be a cultural ambassador for the U.S. than a mid-career woman of color and immigrant. To have the face of American achievement be that of a Cambodian-American woman demonstrates that America is indeed a land of immigrants where all dreams are welcome. Representation changes the future, and seeing a Cambodian-American woman secure a prestigious Fulbright grant will encourage young women to continue graduate school and pursue research.

### FURTHER READINGS

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Dr. Saphan with DMC students, with research assistant Kan Penhsamnang interviewing cinematographer Sok Sam Art, and lost among the archives in the National Library, Phnom Penh, Cambodia, 2024

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**BIOGRAPHY**

Dr. LinDa Saphan is a Fulbright Scholar to Cambodia in 2024 and Professor of Sociology at the University of Mount Saint Vincent, New York City. She can be reached at [linda.saphan@umsv.edu](mailto:linda.saphan@umsv.edu)

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# LEARNING ORGANIZATIONAL CULTURE

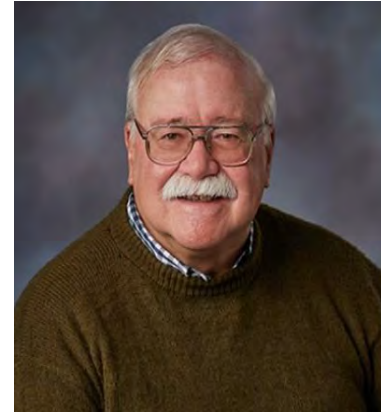
NELLY ROBLES GARCIA AND JACK CORBETT



## ABSTRACT

While Fulbright awards are individual, they are largely exercised in organizational contexts. These contexts in turn are shaped by attention to communication, control, and continuity as critical mediating factors. We draw on multiple Fulbright positions in the United States and Mexico to address how organizational culture affects award experience, not only abroad but in an under-appreciated setting, the home institutional environment. Anticipating the complex dynamics of organizational culture enhances a quality Fulbright experience.

**Keywords:** Organizational Culture • Communications • Control • Continuity • Practice Technology



## INTRODUCTION

Informational and promotional material for Fulbright programs celebrate the challenge, adventure, stimulation, and personal growth participation bring to successful awardees. Articles in *Fulbright Chronicles* attest to the positive dimensions and impact an award offers as a consequence of teaching/research/study abroad, reinforcing the notion that holding a Fulbright can have transformative effects by opening opportunities and provoking new insights. While Fulbrights address individual aspirations and initiative, they are imbedded in complex organizational networks. The Fulbright award process itself spans government agencies, nonprofit organizations, and transnational collaboration. Most awardees are grounded in education, research positions, or public service, and anticipate returning to those organizations or similar careers after the Fulbright. Thus, although Fulbrights are directed to individuals, they are shaped by and potentially affect organizational arrangements at both the point of origin and destination, whether abroad or in the United States.

As we have been fortunate enough to hold multiple Fulbrights, we thought we should share experience and thoughts we hope may inform prospective applicants as well as awardees going into the field. We frame our joint comments here in terms of organizational culture, that assemblage of values, norms, traditions, routines, and practices that guide our organizational lives. We inhabit organizational cultures without much formal introspection as they provide guidelines for professional action. As a career archaeologist with Mexico's National Institute of Anthropology and History (hereafter INAH), Nelly's work is governed by the National Organic Law concentrating all archaeology within the purview of INAH. When entering the United States on Fulbrights, this well-defined structure dissolves in the chaos of federal and state laws, tribal preferences, regulations, court decisions, and professional practice. To a Mexican archaeologist accustomed to working in a formal



organizational culture, the seeming disorganization American archaeologists accept appears confusing and inexplicable. Yet, American archaeologists navigate their organizational culture while struggling with far simpler Mexican formalism.

### **ORGANIZATIONAL CULTURE: COMMUNICATION, CONTROL, CONTINUITY**

Treatments of organizational culture account for a voluminous literature; here we wish to focus on communications, control, and continuity as three dimensions often encountered by Fulbrighters in the course of their awards. Rarely are these overtly flagged. More commonly, we belatedly discover we are trying to make sense of or address a situation grounded in communication, control, or continuity. And such challenges may appear not only in our host country setting, but at home as well. Although Fulbright assessments understandably focus on the experience abroad, a judgment of success or failure may turn on the long-term significance in the home country organizational culture.

### **ORGANIZATIONAL CULTURE: COMMUNICATION**

Communications skills are particularly relevant to organizational culture as they make it more likely one can penetrate surface formalisms, experiencing robust interactions with new colleagues and a new culture. Communication skills refer not only to speaking a language, but to commitment to use it, and to absorb non-verbal cues as well. Timidity, a fear of offending others, or uncertainty can be barriers even more burdensome than skills-based weaknesses might be. While there is a certain truth to the argument English is widely used globally in business, science, and medicine, depending on English immediately imposes a veil obscuring multiple aspects of the world you are entering, enabling locals to establish spheres of dialogue from which the Fulbrighter is effectively excluded. Nelly's command of English, greatly enhanced by her Fulbright-funded doctoral studies at the University of Georgia, facilitates an array of opportunities, from collaboration with the National Park Service and the Forest Service to appointments to various international bodies, editorial boards, and to overseeing many contacts between Mexican and Chinese archaeologists, as they are managed largely in English. And these opportunities lead to others.

Of course, there are constraints. Lack of opportunity for practice and reinforcement reduced the Farsi Jack learned sixty years ago in Iran to a handful of disjointed phrases. This simply underscores our argument that what is critical is talking to everyone, listening to everyone. Jack's Spanish skills developed because everyone in the Mexican village where he lived knew him as "Mr. Question". Some questions were silly, or seemed pointless, but every question led to communication, even if it was a request for repetition

or a shrug. And there are no stupid questions. Engagement is a critical communication skill, and sidestepping engagement because you are tired and others speak your language is understandable but ultimately disadvantageous. And engagement also contributes to recognizing non-verbal communications, those pauses or elliptical statements that signal what you are hearing, and the real message, may be different. Deciphering communications fosters a deeper understanding of cultural context, including its organizational dimensions.

Although communication skills may benefit the Fulbrighter directly they may appear far less significant to the home institution, where they may seem tangential to other organizational values. Nelly's English may serve INAH's interests but it also differentiates her from colleagues in ways that can provoke ill feelings. And by enabling her to work across broader horizons, including Fulbrights, it reduces her dependence on group solidarity. A department chair told Jack that publishing in Spanish was irrelevant because the language of the university is English. And even though his home department offers a specialization in Global Leadership and Management, its course in cross-cultural communication is merely optional, reflecting a low priority. To the extent home institution organizational cultures do not value communication skills it is not surprising they challenge Fulbright scholars abroad.

### **ORGANIZATIONAL CULTURE: CONTROL**

A prime feature of organizational culture is to establish boundaries, promote guidelines, nurture preferences, and otherwise shape behavior without the burden of investing in oversight or overt policing. The relative flexibility and autonomy available to American academics is striking compared to what awaits in many institutions of higher education abroad. Americans are largely accustomed to operating in circumstances where unless something is forbidden, it is permitted, or at least tolerated, and oversight is limited. On a recent Fulbright at the University of Texas, Nelly's department secretary handed her keys to an office, showed her a classroom, and said "If you have any questions about classroom technology, all the students know how to run it. Anything else comes up, ask." And that was the extent of guidance. In such settings, organizational culture is rarely articulated but modeled, and one must be attentive to the dynamics of modeling.

Compare that to Jack's experience at the Instituto Tecnológico de Oaxaca (hereafter ITO), a federal science and engineering institution. He was given a specific time to report to campus each day, where he was videotaped checking in with a thumbprint. There was an official time for leaving campus, and in the evening security personnel chased out anyone staying late. An inspector circulated during class hours, checking to make sure classes were actually meeting. A proposal to take a graduate class off-campus on a field visit was met with consternation, while earth science classes were permitted to leave campus. There was no authorization for planning classes to do so. In effect, whatever was not explicitly permitted was forbidden, and few faculty had any

idea how to ask for exceptions or who could grant them. And as part of a national campus network, it turned out most requests had to be submitted through the institution for clearance by an office of the Secretary of Public Education in Mexico City. Compliance, not innovation, was a central tenet of organizational culture. There may be a strong motivation to attract Fulbright faculty to promote innovation, but organizational process is a powerful inhibitor.

Organizational cultures of control may appear in other ways. American higher education tends to distribute awards (promotion, salary increments) on the basis of production, e.g., publications, grants received, student recognition. Faculty develop strategies to compete for production-based awards. If organizational culture emphasizes other values, such as group solidarity, production may appear destabilizing or even threatening. ITO's organizational culture valued solidarity as manifested in union membership, group responsiveness, and in general what could be called presence, or "showing up." Jack's resistance to institutional controls over his time prompted little sympathy from colleagues; his pleas that he could be more productive working at home were evidence how little he understood ITO's values. Arguments that his home university valued production more than drinking coffee with Mexican counterparts simply emphasized the gulf between organizational cultures.

### **ORGANIZATIONAL CULTURE: CONTINUITY**

Organizational cultures frequently value continuity as it fosters conservation of energy and resources. Innovation, often taking the form of new perspectives or methodologies, must prove itself before complementing or replacing what currently exists. Yet continuity can become a rationale for doing what has always been done because change could be destabilizing or threaten established interests. Prior to Nelly's Fulbright-sponsored doctoral training, INAH managed World Heritage Sites with the same project-by-project focus used for archaeological sites generally. Her exposure to management planning approaches used elsewhere offered new insights and possibilities, but the strong bias toward continuity meant the project-based approach continued to dominate thinking for nearly a generation. While resources flowed to site exploration and restoration, maintenance and interpretation lagged as these were less-attractive as project proposals. Only after the World Heritage Site of Monte Alban, Oaxaca, where Nelly was then director, was designated one of the best-managed sites in the world by outside evaluators did INAH begin to shift its perspective.

Similarly, Jack's proposals to take ITO's planning classes into the field encountered resistance because they conflicted with the control orientation inherent in the prevailing organizational culture. Classroom discussion of planning theory was consistent with practice, but examining actual applications was inconsistent with institutional oversight. How could ITO be sure students

would be engaged in productive learning, not pursuing frivolity? Even more contentious was the proposal to organize an intensive field study course in Oregon, taking students and faculty alike on ten-day explorations of planning applications in urban infrastructure. These self-financed seminars were initially treated with great skepticism by administrators, embraced by students and faculty, then killed by administrators as inconsistent with institutional practice. While local field-based courses gradually gained acceptance, the international option proved to be a step beyond what organizational culture could absorb.

What may we learn from these two vignettes? First, organizational cultures of continuity shape thinking in both Fulbright sending and receiving institutional settings. Indeed, some institutions attach so much value to continuity that prospective Fulbright applicants are discouraged from doing so because their absence could provoke organizational distress. As one department chair told Jack, “You get to go on a Fulbright and I need to find a replacement for the Parking Committee”. Whatever one might think of the importance of parking committees, the grievance is a reminder that benefits to a Fulbright recipient may have adverse ripple effects elsewhere.

Second, while the arrival of a successful Fulbright applicant may generate formal statements of welcome and expressions of anticipation, not everyone may feel that way. The new arrival parachutes into a setting with established processes, priorities, distributions of power and privilege, and colleagues ranging from receptive to aloof. Some of Nelly’s new colleagues in her Fulbright at Harvard were pleased for what she could contribute, while others were uncomfortable due to assumptions of rivalry, competition, or disadvantageous intrusion. In status-conscious settings such reactions may be real, yet there is no way to anticipate them before arrival. An organizational culture may simultaneously extend a gracious welcome while harboring sentiments of unease or distance. The latter may never become manifest but forms part of the context of the Fulbright experience.

### **ORGANIZATIONAL CULTURE: THE WIDER CONTEXT**

We chose to address the organizational context of Fulbrights precisely because it is ubiquitous and frequently forms a sub-context in *Fulbright Chronicles* essays, yet rarely do authors address it in a self-conscious fashion. Consequently, it may assume the form of “exotic” or strange, while one’s home culture is effectively normalized. And we all return from our international adventures with tales of the quaint and curious practices we observed abroad. No matter what our disciplines and careers (full disclosure: Nelly Robles is an anthropologist) we all become amateur anthropologists as we experience foreign cultures. How we interpret those cultures depends in part on how we interpret our own.

Here we return to the ways in which we understand the organizational cultures in our home settings. As we noted at the start, Fulbright awards go to individuals. Individuals apply, individuals travel, experience, and return home. But all of this individual effort takes place in organizational contexts which range from supportive to tolerant to sometimes hostile. Support or hostility may have to do with personal relations between individuals and institutions, but can also reflect the extent to which organizations regard their routines and priorities as sacrosanct. To the extent Fulbright awards, however beneficial to the recipient, disturb the established order their pursuit implicitly assigns a special significance to the applicant. For some institutions the prestige associated with success is seen as a gain for the institution, not solely the awardee. For some institutions a gain in human capital is worth temporary inconvenience or is understood as an investment in the future.

In other cases, organizational culture attributes little gain to Fulbright awards. In effect, they become not net benefits but potential distractions. Both authors experienced circumstances where home organizations regarded Fulbright awards as institutional headaches rather than accomplishments, as awkward interruptions in organizational routines. Parking committees stand as metaphors for institutional inconvenience. The Fulbright program rarely mentions such circumstances and there seems to be nothing but anecdotal references to them. And there is no way of knowing how many prospective applicants never apply because they are dissuaded from doing so. At least some Fulbrights happen despite institutional disinterest rather than because of encouragement.

This suggests Fulbright officials alert prospective awardees they would benefit from more extensive exploration of the organizational cultures they are likely to encounter, perhaps through consultation with others who have worked recently in similar places or circumstances. And discuss with their home institutions frankly and directly how/if their experience will be treated as an asset or a regrettable nuisance.

*“This suggests Fulbright officials alert prospective awardees they would benefit from more extensive exploration of the organizational cultures they are likely to encounter, perhaps through consultation with others who have worked recently in similar places or circumstances.”*

### **THINKING FORWARD: NAVIGATING ORGANIZATIONAL CULTURE**

Some might say we should learn from experience, leaving navigating organizational cultures to younger colleagues. But in collaboration with other ex-Fulbrighters we are pushing forward with a Fulbright Alumni grant to work with communities in northern Oaxaca. This requires addressing organizational cultures ranging from isolated indigenous settlements to the U.S. Embassy in Mexico City, the Oaxaca state government, and

nongovernmental organizations in both countries. We hope we have learned enough about threading our way through complex, difficult settings to come out the other end successful in attending to organizational values, community aspirations, and the ideals of William J. Fulbright.

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Nelly Robles Garcia and Jack Corbett  
working on a manuscript

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#### **BIOGRAPHIES**

Nelly Robles Garcia is a senior archaeologist with Mexico's National Institute of Anthropology and History. She held Fulbright awards at the University of Georgia (1991-1994), Harvard University (2013-2014), and the University of Texas (2023). In addition to a stint as National Coordinator of Archaeology Nelly, author or editor of more than fifteen books on archaeology, has served on the Society of American Archaeology's governing board, on multiple international commissions, and currently is vice president of the International Committee of Archaeological Heritage Management. She may be reached at [nellyrobles482@gmail.com](mailto:nellyrobles482@gmail.com)

Jack Corbett is on the faculty of the Hatfield School of Government, Portland State University, Portland, Oregon. He has been a Fulbright awardee in Mexico (1969-1970, 1995-1996), Canada (2005) and Canada/Mexico (2015-2016) under the Fulbright Carlos Rico Award. His work in international education and exchange programs has facilitated cross-border movement of more than one thousand students and faculty, including more than a dozen Fulbrights. He may be reached at [oaxport@gmail.com](mailto:oaxport@gmail.com)

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# EXPLORING REGENERATIVE TOURISM IN HAWAII

JEREMY LEMARIE

## ABSTRACT

Between January and May 2023, I participated in a Fulbright program at the University of Hawaii at Mānoa, where I explored regenerative tourism. Building on a decade of research into commodification of Hawaiian culture this program helped me shift focus to regenerative practices that benefit local communities and ecosystems. Through interviews with stakeholders in Hawaii's tourism industry, I gained insights into the practical and theoretical aspects of regenerative tourism, deepening my understanding of its challenges and potential for global application.

**Keywords:** Travel • Sustainable • Regenerative • Qualitative • Polynesia



## BACKGROUND IN INTERNATIONAL EXCHANGE PROGRAMS

In 2023, I had the privilege of participating in a Fulbright program awarded by the Franco-American Commission at the University of Hawaii at Mānoa (UHM), where I was affiliated with the Department of Anthropology. Unlike many Fulbright scholars for whom the scholarship represents their first international exchange, my time at UHM in 2023 marked my fourth academic experience abroad. I had previously studied and conducted research at California State University Long Beach between 2009 and 2010, the University of California San Diego between 2012 and 2013, and taught at UHM between 2015 and 2016. Throughout these years, my research focused on the evolution of surfing, a native Hawaiian tradition that has evolved into a global sport. My work explored themes such as national identity formation, the commodification of indigenous customs through tourism, the appropriation of surfing by Hollywood studios, American imperialism, and the professionalization of surfing. After more than a decade of research in this field, my latest Fulbright experience represented a pivotal shift in my career, allowing me to redirect my focus towards regenerative tourism. While surfing remains a fascinating and richly informative research topic, I found that the societal impact of my earlier work was somewhat limited, despite its educational contributions. In contrast, regenerative tourism offers the potential for tangible benefits to communities and the environment. When applying to the Fulbright program in 2022, I sought to renew my research focus, contribute to the empowerment of marginalized communities, and foster understanding among stakeholders in the tourism industry.



Having previously resided in the United States for three years prior to joining the Fulbright program, I drew upon these past experiences upon my arrival in Hawaii in January 2023. I reestablished connections within my social network, reconnecting with friends and colleagues whom I had not seen since the pandemic. These reunions were both convivial and meaningful, as we engaged in various leisure activities and provided mutual support. While the professional aspects of my stay were highly enriching, the personal and intimate relationships I had cultivated in the past proved to be equally significant. For instance, during my search for accommodation, a friend introduced me to the founder of the France-Hawaii Association, who is a kumu hula (i.e., a traditional and authentic hula teacher). This kumu was seeking a tenant for one of her studio spaces on her property, and after a conversation, I moved in. Our daily interactions, through the sharing of stories, meals, and cultural insights, were transformative. These experiences profoundly expanded my knowledge and appreciation of the mutual exchange of knowledge, as well as the cultural practices between individuals living in France and the United States.

### **REGENERATIVE TOURISM IN HAWAII**

The primary aim of this research project was to investigate regenerative tourism in Hawaii. Regenerative tourism is a relatively recent paradigm that draws from various industries and fields, each contributing principles and practices aimed at revitalizing and enriching both the environment and local communities. Depending on the context in which it is implemented, regenerative tourism incorporates elements from permaculture, regenerative agriculture, sustainable development, circular economies, and indigenous worldviews. It aspires to go beyond the objectives of sustainable tourism by considering all living beings as integral components of the Earth's broader ecosystem. While a definitive definition of regenerative tourism has yet to be established, it can be argued that "the goal of sustainable tourism is to minimize the harm done to a destination, while regenerative tourism seeks to replenish a destination's resources so that it can thrive in the long term." In Hawaii, regenerative tourism has received official support from the Hawaii Tourism Authority since 2019, aiming to provide long-term solutions to the challenges posed by mass tourism on the islands. Despite its potential, regenerative tourism remains a nascent business practice, with limited implementation. At the state level within Polynesia, it is officially endorsed only by New Zealand's Ministry of Business, Innovation & Employment and Hawaii's Department of Business, Economic Development & Tourism. At the city level in Europe, Amsterdam has adopted the Doughnut Economics Model since 2020, a framework that closely aligns with the principles of regenerative tourism, including its holistic approach, ecosystem narrative, and nature-based focus.

Critics of regenerative tourism argue that its implementation is impractical and overly ideological, serving either corporate interests through “greenwashing” or the recognition of minority interests. Conversely, numerous scholars and consultants advocate for its transformative potential, suggesting it could lead to ecological symbiosis with nature. Considering this debate, the research project sought to address fundamental questions such as: What is regenerative tourism in Hawaii? Where did it originate? When did this practice emerge? Who is responsible for its implementation? The project’s first objective was to conceptualize regenerative tourism by identifying its innovations in comparison to sustainable tourism. The second objective was to evaluate the implementation of regenerative tourism by stakeholders on Oahu, the most densely populated island in the Hawaiian archipelago.

### **COLLECTING IN-DEPTH INTERVIEWS**

During my visit to the University of Hawaii at Mānoa (UHM), the core of my experience centered on conducting 30 recorded interviews. Admittedly, the Fulbright visiting scholar status facilitated interviews with stakeholders as it helped establish trust. Many individuals I spoke to were either busy due to their executive positions, or expressed skepticism about my ability to understand their issues and offer solutions. At times, these situations were challenging, particularly given that the number of key informants who are experts in regenerative tourism is limited. With that said, however, when I mentioned that my research project was part of a Fulbright program – which promotes mutual understanding – most individuals I reached out to were willing to participate in the study. For example, one elected official was eager to assist me because he himself had been a former Fulbright recipient. In this regard, the Fulbright program fosters international collaboration to the extent that alumni are often inclined to support one another.

Little by little, these in-person interviews, conducted in Honolulu, provided valuable insights from seven distinct groups directly involved in the tourism sector, including: (1) executives from the State of Hawaii working at the Hawaii Tourism Authority; (2) employees of the City and County of Honolulu; (3) hotel owners and employees; (4) owners and employees of adventure tourism agencies; (5) volunteers within associations dedicated to the preservation of Hawaiian culture; (6) tourists visiting Hawaii; and (7) residents of Hawaii. Through these interviews, I was able to gather original data that addressed many of my research questions. For instance, in response to the fundamental question, “Where does regenerative tourism originate?” the predominant answer pointed to the Hawaii Tourism Authority, which drew inspiration from models developed by consultants, particularly those of Anna Pollock. However, perhaps more significantly, I discovered that certain residents of Hawaii had already been integrating elements of regenerative principles for

over a decade through non-profit organizations, referring to their efforts as “community-based” and “plans to thrive.” This finding suggests that regenerative activities have predated the formal conceptualization of the term itself, involving a wide range of stakeholders within the tourism ecosystem.

### **IMPACTS ON SOCIETY, CAREER DEVELOPMENT AND INSTITUTIONAL PARTNERSHIP**

Conducting interviews in Hawaii has enhanced both my critical thinking and my ability to identify practical solutions that could contribute to improving lives. First and foremost, the interviews provided me with a practical understanding of regenerative activities, moving beyond the theoretical insights found in journal articles, which were informative but largely conceptual. I discovered that within the tourism ecosystem, business practices can be either regenerative or non-regenerative, depending on the context. During interviews, State and local government officials demonstrated a thorough understanding of regenerative tourism, frequently referring to the model developed by Pollock, which appears to be the most accepted framework. It emphasizes not merely minimizing harm but actively improving and revitalizing destinations. This model encourages tourism practices that restore and enhance the natural environment, cultural heritage, and local communities, fostering a symbiotic relationship between visitors and hosts. Broader frameworks, such as the regenerative business model proposed by Carol Sanford, are less well-known, despite their potential applicability. Sanford’s model advocates for a transformative approach to business. Unlike traditional models that focus on efficiency and profit maximization, Sanford’s approach seeks to redesign work environments to cultivate creativity, responsibility, and personal growth among employees. While Sanford’s model seems easier to applied to Hawaii tourism industry in the short-term, State and local government officials would rather adopt a long-term regenerative approach. For example, the Office of Economic Rejuvenation of the City and County of Honolulu has contributed to regulating short-term rentals, aiming to limit the number of visitors staying in residential areas, and ultimately limit durably the number of visitors to the islands.

In shifting the focus to the private sector, a clear divide emerges between for-profit and non-profit organizations. The non-profit organizations surveyed tended to adopt a regenerative mindset, actively questioning the commodification of Hawaiian culture and expressing concern over environmental degradation. These organizations refine their ethical practices and engage in close collaboration with other stakeholders. However, they acknowledged the need to make further efforts to reduce their own environmental impact. In contrast, for-profit organizations were less inclined to question their business practices as long as they remained profitable. For these companies, regeneration is not a priority, although customer satisfaction

does remain central to their operations. Ultimately, this research highlighted a lack of coordination between public and private stakeholders, demonstrating that more active collaboration is required to establish a truly regenerative tourism ecosystem in Hawaii.

On a personal level, my professional skills improved significantly. I became more confident in navigating various professional settings, including conferences and workshops, and even co-organized my first roundtable at the Critical Tourism Studies conference in Vietnam, where I presented the Fulbright program and addressed questions from prospective applicants. This experience broadened my international network in meeting new colleagues in Asia, and deepened my understanding of how to effectively communicate and collaborate across cultural boundaries. Beyond my individual growth, the Fulbright program fostered enduring relationships and institutional partnerships that will continue to influence my career. For example, the connections I made with faculty at UHM and local stakeholders have paved the way for applying to collaborative research projects (ANR and IUF schemes) with Universities in France, such as Paris 1 Panthéon-Sorbonne and the University of Reims Champagne-Ardenne. This partnership aims to expand the research on regenerative tourism and its applications beyond Hawaii, with a particular focus on France. Additionally, my interactions with stakeholders, including both government officials and local community leaders, demonstrated the importance of bridging academic research with practical implementation. For example, discussions with local government officials directly influenced the design of the aforementioned research projects by aiming at incorporating regenerative principles into community-based tourism initiatives, ensuring that theoretical frameworks could be tested and refined in real-world settings.

### CONCLUSION AND THOUGHTS FOR PROSPECTIVE RECIPIENTS

Culturally, this Fulbright program allowed me to deepen my connections with the social fabric of Hawaii, gain a greater appreciation of the archipelago's tourism ecosystem, and better understand the indigenous perspectives on nature and culture. By visiting interviewees at their workplaces or homes, I developed intercultural competence and reflected on the economic disparities among the various actors I encountered. The experience fostered greater open-mindedness and complexity in my reasoning. Besides, I had the opportunity to share aspects of French culture with colleagues, interviewees, and friends. Professional meetings and social gatherings provided excellent opportunities to discuss French diplomatic history with the U.S. and the French presence in Hawaii.

*....this Fulbright program allowed me to deepen my connections with the social fabric of Hawaii, gain a greater appreciation of the archipelago's tourism ecosystem, and better understand the indigenous perspectives on nature and culture.*

For new Fulbright recipients, many of whom are experiencing life in the United States for the first time, I believe it is important to offer guidance on administrative matters. Without an established network of colleagues or friends, it is essential to connect with the appropriate services and lay a solid foundation for successfully conducting research. A key priority, a few months or weeks before the program begins, is to secure accommodation. Staying in a hotel or hostel for the first one or two weeks can provide time to find more permanent housing. Many host universities offer housing search assistance for researchers and exchange students, and I recommend contacting these services as early as possible. Upon arrival in the United States, it is crucial to obtain a local phone number, as it is often required by administrative services and is useful for building and maintaining professional and personal connections. Following this, opening a bank account and completing forms with the Institute of International Education (IIE)—which administers the Fulbright program—to obtain a social security number are important next steps. While some recipients may already have a social security card from previous work in the U.S., it is worth noting that this number is frequently requested during various administrative processes.

Finally, regarding mobility, careful consideration of transportation options is essential, especially in locations where public transportation is limited. Public transit systems tend to be reliable in major cities such as New York or Chicago, but in states like California, owning or renting a car may be critical for conducting research effectively. In my experience in cities like Long Beach and San Diego, I utilized various forms of transportation, including walking, biking, buses, trains, electric scooters, carpooling, and car rentals. However, driving proved to be the most efficient mode of transportation, as these cities were designed around car mobility. Each location is different, so being aware of the most practical transportation methods is crucial. For longer stays, particularly those of twelve months or more, obtaining an American driver's license can be beneficial, especially in areas where car use is common due to urban design and infrastructure.

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Legend: Catherine Cruz (host), and Jeremy Lemarie (guest) at HawaiiPublic Radio on May 4, 2023. The author shares his findings with the public by the end of his Fulbright program, (May 2023) in a show, *The Conversation*. Picture taken by a staff member at Hawaii Public Radio and recording available at : <https://www.Hawaii?ipublicradio.org/show/the-conversation/2023-05-04/the-conversation-regenerative-tourism-national-portrait-gallery-exhibit>

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#### **BIOGRAPHY**

Jeremy Lemarie is an associate professor of sports management at the University of Reims Champagne-Ardenne, affiliated to the research center PSMS (Performance, Health, Metrology, Society). In January-May 2023, he was a Fulbright visiting scholar on regenerative tourism in the Anthropology Department at the University of Hawaii at Mānoa, USA. His research interests are in economic anthropology and human-nature interactions in the USA and Polynesia. He can be contacted at [jeremy.lemarie@gmail.com](mailto:jeremy.lemarie@gmail.com)

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# QUESTIONS OF COPYRIGHT AND ARTIFICIAL INTELLIGENCE (AI), WHILE ON FULBRIGHT AND THEREAFTER

DAN C. BACIU

## ABSTRACT

AI chatbots are capable of addressing a wide range of complex questions. However, they frequently struggle to provide reliable sources to back up their responses. My question to you, the reader of this article: Would you prefer to have sources included in the answers AI chatbots give? Would you engage with them? This article offers a personal perspective, grounded in the author's research as a Fulbright grantee, to explore the context of text mining and referencing.

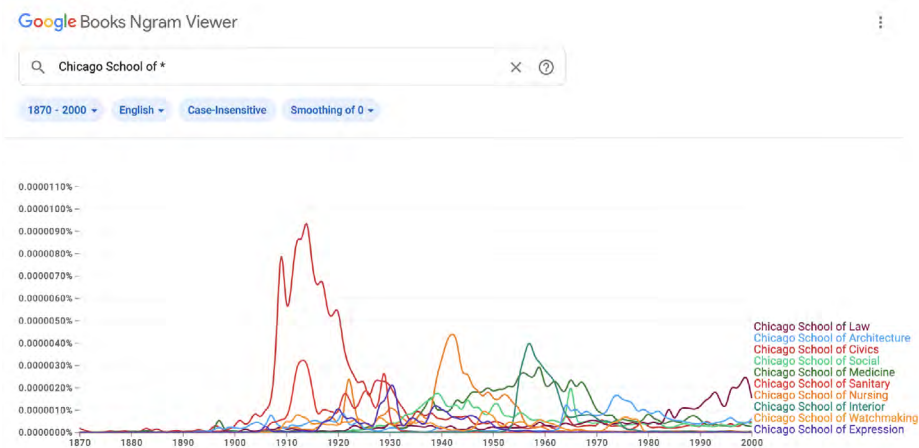
**Keywords:** Artificial Intelligence • Copyright • Creative Commons • Text Mining • Non-consumptive Research • Geospatial Discovery for Text



## ON FULBRIGHT IN CHICAGO

On a sunny afternoon in August 2015, I stepped out of Chicago's Red Line with a big suitcase. A woman and man walking by on the street near me immediately noticed that I was a foreigner coming to live in the United States. They greeted me and offered support with directions. Their friendliness was my first impression of America, filling me with joy. Following the path the couple indicated, I easily found my way to my apartment building near the Chicago River. I had rented a studio, paying the rent for an entire year upfront. Luckily, the apartment existed. It all worked out.

One of the reasons why I wanted to study in the United States was the country's creativity in textual studies. Harvard, Google, and what eventually became the HathiTrust digitized millions of books. This made it possible for Google Books to provide everyone online with a new kind of interactive data analysis. With a couple of mouse clicks, everyone was suddenly able to check how frequently phrases such as "Chicago," "Windy City," the "Chicago School," or "anything at all" had been printed in millions of books published since 1500. The online platform that made this possible is still accessible at [books.google.com/ngrams](https://books.google.com/ngrams), having been repeatedly updated (Figure 1). As a student in Switzerland, I had wished to have access to such data already in 2001. I had an idea of how to describe cultural change mathematically, yet this idea had to be tested against empirical data.



Screenshot of Google Ngrams showing frequent phrases that start with the three words “Chicago Schools of.”

Everything flows: ideas flow, traffic flows, money flows... Any such flow can be described with a flow model. If this model is formulated in the language of mathematics, there are mainly two options. The flow model can be linear or nonlinear. I believed that both types of model are needed to describe culture. Sometimes culture is creative, and it evolves towards success in straightforward, predictable ways. My thought was that this type of cultural transformation can be modeled with linear mathematical equations, which are great for describing such straightforward processes. Other times, culture is playful and even chaotic. In these cases, things sometimes go downhill before getting better. Such undulating up-and-down transformations are mostly harder to predict. My thought was that these cases would require nonlinear modeling, which has received the name Chaos Theory at some point in the 20th century. I developed these ideas partly when I was in art school, wishing to go beyond the material that was offered in class. Yet, would my mathematical models prove useful? It turns out that Artificial Intelligence tools such as ChatGPT use special cases of the mathematics I envisioned. Who could have foreseen this?

Scientific descriptions of the world often begin as mere ideas that have to be tested against data. I never dreamed it would eventually become possible to systematically test my equations. When Google Books eventually provided access to their Ngrams platform, I was mesmerized and started using it. My experiments with this dataset told me I was on the right track. My mathematical description of cultural change worked. Yet, I did not have a Ph.D. Nobody would publish my results. So, I understood I had to get a Ph.D., and the United States seemed an opportunity to work with outstanding people in textual studies. Fulbright turned this opportunity into a reality, providing funding as well as placing me in a network of internationals. Finally in Chicago, I sweated blood to go to an excellent computer science instructor with expertise in text



mining. Walking into an American computer science department felt stranger than landing at O'Hare. I was not a computer scientist. Should I have stopped and returned? I needed support. Fulbright made it possible for me to be here; I could not return.

Luckily, the instructor, Irina Matveeva, allowed me to work with her students. Her support was the best welcome experience I had in the United States. Irina is a wonderful computer scientist with immensely valuable expertise in text mining. She is running her own company next to teaching, which, in my case, provided access to immensely valuable external contacts in addition to outstanding teaching skills and technical expertise.

Along the way, my research endeavor became increasingly clear: I wished to use a computer and process large amounts of text. I still had to choose a specific topic to evaluate. What theme would my project be about? In retrospect, this theme seems to have been an easy choice. I decided to study what everyone has called the "Chicago School." Being in Chicago, this choice made the most sense.

### **THE WINDY CITY AND A SUPERCOMPUTER**

Upon being acquainted with my research plan, the librarian at my university challenged me. She warned that my effort was doomed to fail. Apparently, the "golden age" of processing textual data with computers was over. Lawsuits were filed, questioning whether one should be able to use computers to process text, especially copyrighted text. I had liked Google Books, but Google had been sued (Authors Guild vs Google 2015). The librarian's interpretation of the lawsuit shocked me. I had just moved to the United States, supported by a Fulbright grant, believing in the country's forward-looking perspective, which was now being questioned. My plan seemed to fail. I called home, but the only suggestion I got was to write my sorrows into my diary, for use for a future article in a journal that had yet to be established.

Luckily, a month or so later, the HathiTrust Research Center (HTRC) opened a new program for "Advanced Collaborative Support," which provided the kind of access to data my project required. Luckily, too, I applied for this support, and my application was successful. The HathiTrust is a vast network of university libraries that have digitized their holdings. It initially emerged as an academic counterpart of Google Books. The HathiTrust and Google Books did even work together, with the HathiTrust providing access to books and Google digitizing them. This is why many digitized books held by HathiTrust still have markings saying, "Digitized by Google." This significant collaboration was eventually terminated, perhaps as a negative effect of legal uncertainties about copyright. However, the reorganization meant that HathiTrust could build its own research center, which eventually provided new opportunities for academics to engage in textual studies.

Initially, it was unclear whether copyrighted data could be processed in my project with the HTRC. The research center had never shared copyrighted data for processing outside its walls. Would something like this become possible against all legal odds? To answer issues raised in the lawsuits, my collaborators and I developed safe practices to use the copyrighted data in ways that did not infringe copyright legislation. Eventually, these research practices were broadened and strengthened, setting the stage for state-of-the-art practices in the use of copyrighted textual data in the digital humanities. These practices are often referred to as “non-consumptive” research. Part of the solution we initially developed was processing the data through safe computing, in our case on a supercomputer. This measure ensured that none of the copyrighted data would leak during computing. Only processed data, which were not copyrighted, were given to us for further scientific processing. At the same time, we were able to access the original copyrighted books by hand, volume by volume, through a library. This ensured that we could validate the results. Of course, we committed ourselves to properly acknowledge sources, whenever referring to any of the data, copyrighted or not.

Another part of our non-consumptive research approach involved working with text snippets. These are exact representations of short excerpts from the text. Our work weighed how long a text snippet can be if used for scientific projects. Here too, we committed ourselves to properly citing sources whenever we referred to any of the text snippets in scientific publications that were expected to come out of the project. My team and I were not the only ones to face such questions. Non-consumptive research practices have been informed by many others that followed. Along the way, non-consumptive research practices have been a matter of scholarly, academic, and scientific debate.

An important question that we wished to explore was how the results of scientific evaluations could be given back to empower social groups in Chicago. Already in our initial work, we envisioned the possibility that people asked questions in natural language and that chatbots would respond to these questions based on the results of the scientific evaluation. For example, one could ask a chatbot “When was the term Chicago School of Architecture coined?” Rather than answering based on generally held beliefs, which are false, the Chatbot could respond more accurately, based on the results from our large-scale analysis. The person asking could then go in more depth with further questions, which could be asked not only in English, but in other languages as well. Chicago has many communities that identify with foreign languages. This was certainly something Fulbright’s Chicago Chapter taught me well.

## **CHATBOTS GIVING LARGE-SCALE CULTURAL RESEARCH BACK TO EVERYONE**

With increasingly potent generative Artificial Intelligence (AI), it has become feasible to let the general public benefit from research through tailored chatbots that can interactively answer individual questions about the research. At a 2024-conference Sander Bentvelsen (a student of mine) and I discussed the pros and cons of such an approach. We showed that research articles and chatbots are exactly complementary. A research article is a precise description of a research contribution. By contrast, a chatbot represents the contribution less accurately, but in an evolving context. The advantage is that this opens discussions involving a broader, potentially multilingual audience.

Thus, the chatbot technology of recent years makes our initial thoughts practical. At the same time, it also raises the question of how to use data fairly. Representing research in an evolving context requires knowledge about that context, which is created by contributors who more than deserve credit for their work. Why? Sources must be listed for three reasons: 1) to give credit to creators of content and make their work more discoverable; 2) to allow people to check the trust of sources, detecting fakes and confabulations; and 3) to allow people to engage with the sources. The problem is that chatbots have faced issues giving proper credit. This problem became evident when I returned to Europe.

## **RETURNING TO EUROPE**

Over generations, participants of the Fulbright Program have built a wonderful network that extends beyond the United States. Becoming a Fulbrighter, one also becomes a world citizen who returns home after multiple years of experience abroad. This return is not always easy, yet the experience is all the more valuable. In my case, I was hired by a university that had issues. During my time there, the country's national Inspectorate of Education intervened, writing a lengthy report stating that the university was mismanaged. The belligerent reaction of the university was to threaten going to court against the Inspectorate.

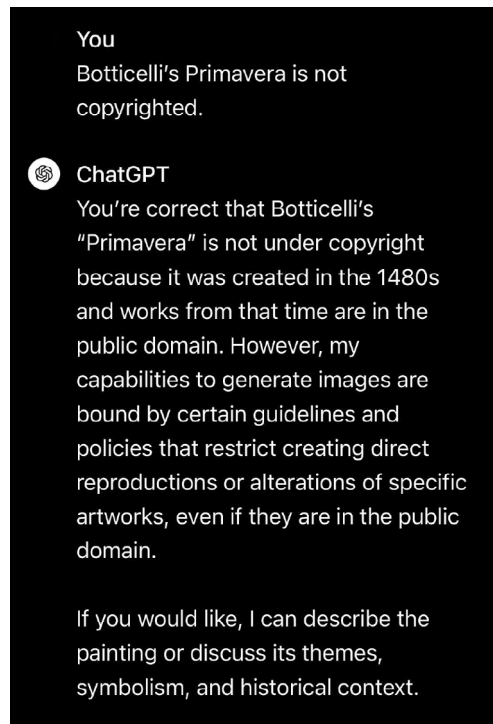
In parallel to working at such a university, I saw that some of our initial work with copyright required updates. The problem was not that European and American copyright legislations differ somewhat. The largest challenge was the fast technological progress. Textual studies grew to use larger and larger amounts of data to train linear and nonlinear models. This made it hard to keep track of sources. Our 2016 approach committed researchers to provide sources. However, chatbots did not provide sources. After three years back in Europe, I eventually read the news that there were new lawsuits regarding copyright and textual data processing.

The problem was clear to me early on. In 2022, my students discovered that the text-to-image generator Dall-E could be led to recreate copyrighted images. The problem was to be quite significant, having been observed by other people as well. AI companies were quick to respond. As chatbot technology advances, better and better solutions are implemented to avoid reproducing copyrighted content. For example, if the chatbot ends up reproducing copyrighted material, it does not display it, answering instead “this material is copyrighted. It will not be reproduced.” Yet is this the only solution possible?

Consider another approach, one closer to our initial non-consumptive research approach. How about committing chatbots to properly acknowledging sources? Rather than outright denying the answer, chatbots could create an answer without reproducing copyrighted material, while also providing links to the original copyrighted data. This would mean linking the advantages of chatbot and search engine technologies.

### **BOTTICELLI’S PRIMAVERA: A PRACTICAL EXAMPLE REGARDING COPYRIGHT AND CHATBOT**

In the screenshot shown in Figure 2, someone asked ChatGPT to create a variant of Sandro Botticelli’s Primavera (Botticelli 1482). ChatGPT’s response was that it couldn’t answer to this request due to copyright claims. The user complained that Primavera is not copyrighted. However, ChatGPT insisted, telling the user that it could not reproduce it. As a workaround, ChatGPT offered to assist with a discussion of the historical context of the artwork. Ironic! This historical context is known today because it has been reconstructed and narrated by writers such as Stephen Greenblatt whose work may be copyrighted. Perhaps the solution of avoiding reproducing the artwork isn’t that great after all.



Screenshot of chat with ChatGPT about creating a variant of Botticelli's Primavera.

The solution that I suggest here is somewhat different. Could the chatbot reproduce Primavera with a note like, "Here's a copy of Botticelli's Primavera, as found on Wikipedia. Source: [https://en.m.wikipedia.org/wiki/Primavera\\_\(Botticelli\)](https://en.m.wikipedia.org/wiki/Primavera_(Botticelli))," or if the chatbot is generating a variant of Primavera, it could respond, "This is a variant on the theme of Botticelli's Primavera," thus creating a variant, while also acknowledging the initial source. This approach could extend to other types of content, for example, those under CCBY license. Creators who share their work under CCBY license are happy if their creations are used, provided that their contribution is acknowledged with proper attribution (Creative Commons 2024).

### **COMMITTING CHATBOTS TO ACKNOWLEDGE SOURCES, TECHNICAL APPROACHES**

Perhaps the reader of this article will think that it is simply too difficult to provide sources. To counter this argument, let me suggest a possibility. Perhaps the most obvious approach is the one that is already in place with ChatGPT, though not in all its functionalities. GPT4 can formulate queries, search the internet through Bing, select suitable content that answers the query, and summarize this content. When it does this, GPT4 lists the relevant internet sources. This strategy could be expanded to more of the answers the chatbot

gives. The requirement would be to provide a stronger connection between chat and search technologies. After generating an answer, the chatbot would perform a query on the training data. Through this query, it would identify which data most closely relates to the answer it is planning to provide. Then, it would provide the answer with the relevant references. Some data used for training might not be available online. These data can be referenced without links. Yet, other data may have permanent links on the internet (for example Digital Object Identifiers), the chatbot could then also list the links, thus providing direct access to the relevant sources.

Perhaps implementing this technology for all answers in a chat would be cumbersome. In this case, one could decide to provide sources only in certain cases. Chatbots today often contain a censor that detects answers that violate policies and censors them. This technology could be repurposed to provide sources only in cases in which it is appropriate. Alternatively, a chatbot could be programmed to retrieve sources only upon request. What do you think? Wouldn't it be worthwhile to incorporate such functionality into most chatbots?

### THINKING BEYOND LIMITATIONS

The present article has discussed chatbots and referencing. I would like to conclude by broadening the perspective beyond referencing. Fulbrighters are known for engaging deeply with sources, but they also excel at thinking beyond them, exploring broader themes of mutual understanding across cultures. Chatbot technology could adopt this approach as well. When discussing ideas, it might be valuable to reveal not only individual authorships but also collective contributions and international connections. Let me provide an example. In Chicago, I studied how the concept of the Chicago School has been shared among authors and audiences. Using data analysis, I created maps that illustrate the evolving global and local influences of various Chicago Schools. Chatbots could incorporate this type of functionality, too. Imagine asking about topics such as “Chicago School,” “Modernism,” or “Jazz.” A chatbot could supplement its responses with maps that highlighting relevant urban areas as well as global connections. This approach would enable a form of collective crediting and foster mutual understanding across geographic boundaries. Details on how this functionality can be realized are explored in another article I co-authored with Sunit Kajarekar, one of Irina Matveeva’s former students who continued collaborating with me, and Anna Abramova, a geographer and Fulbrighter I met at my Fulbright enrichment seminar.

*“Fulbrighters are known for engaging deeply with sources, but they also excel at thinking beyond them, exploring broader themes of mutual understanding across cultures.”*

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Fulbrighters Dan C. Baciu and Lazaros Mavromatidis teaching urban analytics. Photographer: Michael Grasso.

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**BIOGRAPHY**

Prof. Dr. Dan C. Baciu is a multinational researcher whose work specializes on cities, cultures, and digitization. He was a Swiss Fulbright student in 2015, pursuing a Ph.D. at the Illinois Institute of Technology. With Prof. Dr. Lazaros Mavromatidis, a former Fulbrighter from Greece, Baciu is presently co-authoring a textbook on mathematical models in urbanism and cultural studies, titled “Flowing Cities.”

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# INTERNATIONAL DEVELOPMENT LAW: A NEW MULTI-DISCIPLINARY, MULTI- DIMENSIONAL, AND MULTI-CULTURAL LEGAL SUBJECT

RUMU SARKAR



## ABSTRACT

The international law universe is inexorably shifting from civil law to common law, from deductive reasoning to inductive reasoning, to the use of clinical and experiential learning, and to the undisputed use of the English language as the lingua franca.

**Keywords:** International • Development • Law

I was deeply honored to be selected as a Fulbright Specialist to lecture at the John Paul II Catholic University, School of Law in Lublin, Poland. For two weeks, I taught over 80 Polish law students (in English, as I do not speak a word of Polish!) about the importance of emerging capital markets in the international development process. Gaining access to global capital markets is key in terms of financing development in countries in the Global South. However, there is an implicit danger if the development equation fails, resulting in failing and failed states.

These collapsed states may give rise to ungoverned and ungovernable territories which, in turn, may become the host to all manner of criminal activities. With this introduction, I then chose to teach a very complex series of lectures dealing with emerging economies and the disruption of capital markets through three intertwined factors: (1) transnational organized crime; (2) Islamic-based terrorism; and, (3) corruption in the domestic and international banking sectors. The lectures (and the subject matter at large which I have written on extensively) were multi-disciplinary in nature. International development law crosses over from law into political theory, colonial and post-colonial history, and philosophy. It is not a subject that is strictly defined by law alone as its philosophical antecedents straddle all of these other disciplines. Accordingly, it makes the study more difficult to absorb and fully grasp—it is a challenge for unwary law students!

I divided my 80+ Polish advanced law students into groups to negotiate hypothetical fact patterns that I had created. The groups were expected to negotiate within their teams and come up with legal solutions to extremely difficult problems—and present their findings on a stage (and in English). This “clinical” or “experiential” method of teaching law was very different from what my Polish law students were used to. But it gave me a chance to introduce the clinical method of legal education, very prevalent in the US, to a strictly civil law-based system of legal pedagogy where the law professor lectures but there is not much, if any, student input. Taking a clinical approach to teaching law in Poland was an experiment for me and my law students.

To my amazement, my students created PowerPoint slide decks and engaged in the rigorous analysis of three separate negotiation exercises in less than two short weeks. At the end, each law student was given a certificate for completing an advanced English-language law course. Afterwards, all my students stood up at the same time and started clapping. That is strange, I thought. It was only until two of my male law students came up to the stage with two bunches of flowers for me that I realized that I was being given a standing ovation! I promptly burst into tears, and could only blurt out, “My mother tells me I cry too much!” I never dreamed that as a law professor, I would one day feel like a prima ballerina. This remains a seminal professional teaching experience for me, and one that has led to certain important insights that I am sharing now.

### **COMMON LAW AND THE CLINICAL METHOD**

To my surprise, (Professor) Father Broński, my Fulbright sponsor, requested me to also teach US constitutional law as part of my seminar. This startled me as I am by no means a constitutional law scholar! However, I realized that the foundational principles of our democracy are also ingrained in other societies. I opted to give an overview of the First, Fourth, Fifth and Fourteenth amendments to the US Constitution. But the fact that a Polish law school was interested in our Constitution was quite an unexpected discovery.

Further, I was teaching from a complex thicket of laws using US “common law” based jurisprudence. A summary of the differences between common law systems and civil law ones may be described as:

“In legal systems, ‘inductive reasoning’ is primarily associated with common law, where judges develop legal principles by analyzing specific cases and precedents, while ‘deductive reasoning’ is more prevalent in civil law, where judges apply general legal codes to specific cases, essentially reasoning from a general rule to a specific conclusion; meaning common law relies more on inductive reasoning by building up rules from case law, while civil law utilizes deductive reasoning by applying established legal codes to specific situations.”

I changed the lens of legal analysis by using the common law “inductive reasoning” approach, thus moving away from the civil law deductive tradition as found in the Napoleonic Code and other sources dating back to *Lex Romana* (ancient Roman law). As Poland is a civil law jurisdiction, this may have been a shock to my students.

Additionally, I was using a radically different legal pedagogy by using a clinical method or an “experiential” basis for teaching by using hypothetical legal questions and asking my law students to “solve” a legal problem among themselves—and fast! I also required my students to ask me questions during my lectures and respond to questions I asked of them. Moreover, I realized that Polish students start watching American cartoons at a very young age, and continue to watch American TV and movies throughout their adult lives. So, to make the complex idea of “money laundering” more accessible to them, I showed them an episode about it from the original *Law & Order* TV series. This interactive model of using negotiation exercises and watching how money laundering crimes are prosecuted (fake TV crimes, to be sure!) was a very different approach from what they were used to. But judging by their reaction, my Polish law students apparently found it to be a memorable one.

Finally, the use of the English language also meant that my students were compelled to be fluent in not just English but also in “legal English” in order to survive this complex advanced law seminar. It should be noted that I was not required to learn Polish (thankfully, as it is a truly difficult language). The shift from using the French language in the 19th century to the unquestioned dominance of English as the language of law and diplomacy in the 20th century is quite notable as it marks the ascendancy of the use of English in international law. Indeed, I began noting the shift from civil law to common law and towards English (rather than French, Spanish, or any other language) during the course of my early work as an attorney-advisor with the Office of the General Counsel, U.S. Agency for International Development (USAID). This shift was obvious to me from my professional USAID-related travels, even in such far-flung places as Chile, the Philippines, and more recently, Ethiopia.

Ethiopia transitioned from a Marxist regime from 1974-1991 when it became a federal republic in 1991, but was still led by authoritarian rule. (Eritrea gained its independence from Ethiopia in 1993, after a decades-long war.) Currently, Ethiopia primarily operates under a hybrid system of a civil law framework that incorporates certain common law principles and practices. However, the dialectic leap from Marxist governance to the selective use of common law principles is astonishing. Indeed, Ethiopia has gone a step further by creating Community Justice Centres (CJCs) modeled on customary courts which allow communities to resolve disputes locally while also aligning with international human rights standards. Thus, CJCs offer a bridge between the formal and informal systems by creating pathways to make justice more

accessible and familiar to the people. This initiative is truly a vanguard of creating legal solutions to everyday problems within a familiar cultural context thus ensuring, to a greater degree, that these mutually agreed approaches to conflict resolution will be more meaningful and enduring.

However, the way in which I discovered that Ethiopia had such a strong common law framework emerged from my role as the former general counsel of a private consulting firm specializing in rule of law reform in Eastern Europe and Africa. The firm primarily enters into contracts with USAID in support of USAID's initiatives. Pursuant to one such contract, and for reasons that lie outside the parameters of this discussion, the firm was required to vacate its office in Addis Ababa, Ethiopia, and move its operations to a different building. Although the landlord had agreed to lease the new office space, he requested the firm to draft the lease—a task that fell to me.

The contractor requested me to model the new lease on its Virginia office lease. I willingly obliged, but was unsure if the subrogation clause in the US lease could be replicated in Ethiopia. To my astonishment, Ethiopia's Civil Code did contain a subrogation clause, namely Art. 1944. As subrogation is an equitable remedy that was first developed in the English Court of Chancery, naturally I was skeptical that it would make an appearance in Ethiopia. Indeed, it's not as though Ethiopia had a colonial past with England that would explain the use of the English language or of common law concepts in its official legal documents. (Moreover, while Italy struggled to colonize Ethiopia during World War II, it failed in this effort.)

Another feature of Ethiopian law is the required publication of its legislated laws in the Federal Negarit Gazette, a two-columned newsletter that publishes the English and Amharic versions of Ethiopian laws side by side. This small example illustrates the ascendancy of common law and the English language. While it is tempting and perhaps overly simplistic to view this as a natural, expected, and positive progression in standardizing and homogenizing international law and practice, there is an implicit danger in making this assumption.

Creating a global "legal" culture may help facilitate a mutually shared understanding of legal concepts, and standardize the use of legal documentation, practices, and methods of dispute resolution. So, superficially, this may seem like a "win-win" scenario as it reduces the possibilities of misunderstandings and complications. However, this view is highly problematic as the creation of a global legal culture necessarily means that the specificity and the richness of local traditions, cultures, languages, myths, and customs are sacrificed in the process. Indeed, what we are witnessing is the erosion or even the crumbling of civil law systems and (Indigenous) traditional legal practices which are all succumbing to the unbearable pressure being exerted by the legal hegemony of Anglo-American jurisprudence. This is especially apparent in the domain of international development law which is the confluence of the Global South interfacing with advanced nations in law, finance, and human rights.

British imperialism and American hegemony spanning the 20th century helped to create the foundation for this jurisprudence. Indeed, it may be argued that British empire building provided the geographic breath while American hegemony provided the cultural depth of shared cultural norms. These norms ultimately became the historical antecedents leading to the ascendancy of the Anglo-American legal framework. But if we may turn back to the extraordinary example of Ethiopia, it has apparently found a way to “thread the needle,” so to speak. Ethiopians have embraced common law traditions and the English language while simultaneously energizing, integrating, and legitimizing their own Indigenous legal traditions by institutionalizing CJs—a truly remarkable and laudable achievement. It may provide a real-time example of how to maintain the complexity of Indigenous cultures while adapting to the practices of the global community—and becoming a vibrant member thereof.

*“Creating a global “legal” culture may help facilitate a mutually shared understanding of legal concepts, and standardize the use of legal documentation, practices, and methods of dispute resolution.”*

### **MULTI-CULTURAL ASPECTS OF MY FULBRIGHT JOURNEY**

One of the pillars of the Fulbright program is multi-culturalism. It is fundamentally based on sharing experiences in person and exploring new, unknown places, and suddenly finding yourself at home. So, when I was invited to visit Poland for my Fulbright adventure, I was a bit unsure of how my ambitious teaching agenda would be met or on how I would be received in delivering it. Much to my surprise, I felt like a “rock star” and believe me, I am as far away from that profile as possible! My sponsors, law students, and everyday people on the street were so warm and accepting.

In fact, I changed the cultural frame of reference for my law students based on a random observation. I noticed that Polish cell phones and WiFi connections were extremely well-managed. So I created a fact pattern whereby an imaginary African country requested assistance in creating the same system in its country. This was not based on any foreign assistance program or policy that Poland may have had, but was simply a request for help in establishing a reliable telecommunications system in a foreign (and fictional) country. Frankly, I did not know if my law students would say, “Yes, we will help,” but they did! My law students far surpassed any expectations that I may have had for them. In fact, I told them that the seminar they had participated in was far more difficult than the ones I taught at Georgetown University Law Center.

And, the fact that they so joyously accepted and celebrated me as an Indian-American woman was an experience that I shall treasure for as long as I shall live.

## LESSONS LEARNED

My Fulbright experience was a springboard to another seminal teaching experience for me. Through the many Fulbright events held in Washington, DC (pre-COVID), I met another Fulbrighter, a medical doctor, who was teaching at the Uniformed Services University of the Health Sciences. This is the Pentagon's medical school for active-duty doctors and global health specialists, and is co-located with Walter Reed Hospital in Bethesda, Maryland. He introduced me to the Air Force Colonel who directed the global distance learning program and before I knew it, I became an Assistant Professor in the Division of Global Health, School of Medicine (2019-2024). I lectured on global health and international development, public-private partnerships in the global health sector, and international humanitarian law. To my amazement, I was teaching International Development Law to medical professionals, not to law students or lawyers!

My Fulbright experience has taught me that my particular subject matter of international development law is an undertaking that is multi-disciplinary (straddling law, philosophy, history, and political theory); multi-dimensional (by crossing over from law to medicine); and multi-cultural (in reaching out to other legal systems in other parts of the globe). It is a complex philosophical and legal inquiry that has sustained my professional and academic careers with constant new and exciting challenges. I am deeply grateful for the new insights that my Fulbright experience gave me.

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Professor Rumu Sarkar with (Professor) Father  
Włodzimierz Broński at her standing ovation on April  
14, 2016.

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**BIOGRAPHY**

Dr. Rumu Sarkar was awarded a Fulbright (Specialist) Scholarship (2013-2018), lecturing at the John Paul II Catholic University, School of Law in Lublin, Poland, where she received a standing ovation from her Polish law students. Professor Sarkar is an Adjunct Law Professor at Case Western Reserve University School of Law, where she teaches International Development Law and has launched the IDL Lab focused on social impact investing in Africa and Asia. Professor Sarkar was awarded her B.A. at Barnard College, Columbia University; her J.D. from the Antioch School of Law; her Master of Laws (LL.M.), and her Ph.D. in Philosophy (Law) from Newnham College, Cambridge University. She may be reached at [rxs1200@case.edu](mailto:rxs1200@case.edu).

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# GOING TO THE CITY OF MY DREAMS (THE SECOND FULBRIGHT AROUND): MAKING FRIENDS, COLLABORATORS AND A FAMILY OF CHOICE

SIDNEY M. GREENFIELD

## ABSTRACT

A Fulbright in 1981 made it possible for me to go to Fortaleza, a Brazilian city I dreamt of visiting--after a previous aborted attempt. I made lasting friendships and collaborated with colleagues in areas of research new to me and on projects to help the residents of a slum and an Indigenous reservation. It also led to the creation of "kindred of choice," the bonds of which are stronger than those of kinship.

**Keywords:** Fortaleza • 'Kindred of choice' • Brazilian religions • Friendships • Fulfilling a dream



## INTRODUCTION

In 1968, I received a Fulbright that took me to Fortaleza, a city in northeast Brazil. I dreamt of visiting this city since my first semester of graduate school. To this day I can't explain why. I had taken a class from an eminent specialist on Brazil, and this left me convinced that I wanted to do research there. When he described Fortaleza, something in me said, "I must go there." Thanks to a second Fulbright, after the first one was aborted, I did. I met friends and colleagues with whom I collaborated in new areas of research and established a kinship group that transformed a vague desire into a wonderful reality.

## MY FIRST (ABORTED) FULBRIGHT

I was invited by the director of the Institute of Anthropology to teach and implement research projects he and I had been planning since we first met in 1965. Luis Fernando Fontenelle was a graduate of Brazil's War College. He had no training in anthropology. His father was an admiral in the Brazilian navy and his mother's family had deep roots in Fortaleza. Their contacts helped him establish the Institute of Anthropology at the Federal University of Ceará located in Fortaleza.



While working at a government health planning agency, Luis Fernando participated in research under the direction of a visiting North American anthropologist. He found learning about people fascinating and important because Brazil was modernizing. This made it necessary for scholars to learn the traditional ways of its people to help transition them into accepting contemporary medicine. After meeting, we spent long hours discussing the research I was doing, the discipline, and envisaging training new students to conduct research to learn about life in fishing villages, urban slums, and other local communities.

I eagerly accepted Fontenelle's invitation as opposed to that which I also was passionate—being a delegate to the Democratic Convention to be held in Chicago. As co-chair of the anti-Vietnam War movement on the campus of the University of Wisconsin-Milwaukee and serving as a tenured-professor. I strongly believed the US involvement in Southeast Asia was wrong. I was shocked during my 1965 visit to Brazil when I accidentally walked into a room in the consulate and saw an American CIA operative teaching Brazilians in uniform to use electrical probes. I knew that the United States was supportive of the coup in 1964 when the Brazilian military overthrew an elected president; now I discovered that we were training the Brazilian military to apply the latest methods to torture their own citizens.

I was also involved in politics. With fellow Democrats I helped entice Senator Eugene McCarthy of Minnesota to run for president. His campaign supported the students and promised to end the war. When Senator McCarthy won 47% of the votes in the first primary, President Lyndon Johnson decided not to seek election. Had I not gone to Brazil, I would have been a McCarthy delegate to the convention. I chose to go to Fortaleza instead; but I did not get there. A week before I was to leave, I received a telegram from Fontenelle saying, Not to Come! I learned later that an American political scientist doing research at the Institute conducted a survey in which he asked a random sample of respondents their opinion of the dictatorship. This was the year the generals decreed the infamous and repressive so-called AI-5, which institutionalized censorship, torture, and the murdering of their opponents. When the authorities discovered that Brazilian students, on behalf of a foreigner, were asking people what they thought of the government, there was a scandal. The political scientist was expelled, his questionnaires destroyed, and the Institute of Anthropology closed. Fontenelle resigned and moved to a mountainous area in the state of Rio de Janeiro. I regularly visited him to discuss our research and careers until the time of his death. Soon after, I was invited to teach in the anthropology program at the National Museum in Rio de Janeiro. This led to a series of very different experiences.

### **CAUGHT IN THE MIDDLE**

1968 was the year that Brazilian students and labor unions began protesting and demonstrating against the military regime and these demonstrations were spreading all across the country. When I finished my classes at the museum, I often accompanied students in solidarity as they marched down a major downtown artery, blocking traffic. Tanks stationed along the way bombarded us with tear gas and rubber bullets. I also met regularly with my university's chancellor in Rio de Janeiro. The chancellor was leading a project to reorganize Brazilian higher education. This project was supported by the US Agency for International Development (USAID) and conducted in cooperation with the Brazilian Ministry of Education.

While I enjoyed interacting with my colleagues at the museum and made several lifelong friends, the students were another matter. It was difficult for them to see beyond the fact that I was an American whose government was responsible for the dictatorship that was imprisoning, torturing, and killing their teachers and colleagues. Moreover, the chancellor of my university was directing a project that would transform their future education.

As we were preparing to return home at the end of our stay, the chancellor invited my wife and me to a dinner party. Also invited were military appointees to positions in the education ministry and others who supported the dictatorship. My wife, who was friendly with the chancellor's wife through their activities in Planned Parenthood, was seated at dinner next to the chancellor. After desert, she turned to him and in a voice loud enough for everyone to hear and said, "Joe, how can you live with yourself and sleep at night with what you are doing to those poor students?" His face turned red and there was dead silence as we rose to leave. I was not one of the chancellor's favorite people when he returned to Milwaukee.

### **A SECOND FULBRIGHT EXPERIENCE**

Eventually I did get to Fortaleza. After a series of research projects that took me to other parts of the world, in 1981 I received a second Fulbright that made it possible for me to teach at the Federal University in Fortaleza. While there, I began a study of Kardecist-Spiritism, a belief system codified by a French intellectual and brought to Brazil in the late 19th century. Kardecist-Spiritists believe, among other things, in reincarnation and that the living can communicate with the dead.

The generals still had not stepped down. Another generation of students were periodically protesting, often shutting down the university. During one prolonged strike, I was able to accept an invitation to give a series of lectures on ethnographic methods at the Faculty of Education of the Federal University in Porto Alegre, the capital of Brazil's southernmost state. The director of the Fulbright program in Brazil supported the trip.

In Porto Alegre, I developed lasting friendships with members of the Faculty of Education and Kardecists who helped me pursue my interest in their belief system. In 1988, I received a third Fulbright. During this Fulbright, I taught in the Department of Anthropology at the Federal University. Sadly, the Director of the School of Education, with whom I was planning a research project, died before I returned. I remained close to his widow and children, becoming a godfather to his son.

### **THE MATERIALIZATION OF DREAM: MEETING FRIENDS AND COLLABORATORS**

When I returned to Fortaleza from Porto Alegre in 1981, I met two young scholars who recently returned from Europe. Both had PhDs in psychiatry and were completing PhDs in anthropology. I spent time with both, helping them organize their anthropology dissertations. This was to start a lifelong relationship that was to go beyond friendship. I became exceptionally close to Antônio Mourão Cavalcante (Mourão as he preferred). He grew up a Roman Catholic Brazilian on a fazenda in the interior of Ceará. I was North American Jew, raised in Brooklyn, N.Y. We realized that we saw the world and lived our lives in surprisingly similar ways. He regularly took time from his psychiatric practice for us to conduct (anthropological) research and write joint publications. While doing fieldwork and analyzing data, my family spent time with his in Fortaleza developing a closeness with his children. He and his wife were especially comforting when our eldest child was killed. Over the years we vacationed together in Brazil, the US, and Europe. We established what we termed as a family “of choice.” I am godfather to two of his children. My children and grandchildren and his remain close and continue visiting on a regular basis. When his son was doing a residency in Miami after completing his medical training in Brazil, he was hosted by members of our (biological) family.

*“My experiences in Brazil, made possible by the Fulbright award I received in 1981, have shaped my entire career.”*

### **NEW AREAS OF RESEARCH**

Mourão and Adalberto Barreto introduced me to “folk” or popular Catholicism. One of its features was that people make vows (promises) to saints to elicit their help with problems, mostly illnesses. When a request is satisfied, the petitioner goes on a pilgrimage to the saint’s shrine and “pays” what had been promised. In their company I spent time in Canindé, a small town in the interior of Ceará where there is a shrine to St. Francis of Assisi. It is visited by more than a million pilgrims annually. Thanks to the support from the order running the shrine in the 1980s and early 90s, Mourão, Adalberto and I organized seminars on popular religions in which eminent Brazilian, North American, and European scholars participated.

On my visits to Fortaleza, I stopped in Rio de Janeiro to visit another godson. José Carlos Ribeiro, introduced me to his Umbanda center. I learned about this syncretism (mixture) of African religious traditions and Kardecist-Spiritism. Later, when he changed to Candomblé, -- considered a “more African” variant of Afro-Brazilian religions, I was able to observe him being initiated.

One of the studies I did with Mourão was of a recently deceased doctor from a municipality neighboring Fortaleza. His grave was visited by people who told us they came to place flowers on his grave and thank him for curing them (after his death). We wrote a book (in Portuguese) as an example of the way folk saints--not always recognized by the Church--come into being. We were invited by the mayor of the city, where the doctor lived, to launch the book at city hall. It was especially gratifying for me to have the doctor’s family and friends receive our work as positively they did.

My second Fulbright grant opened doors to numerous projects that I would not have participated in otherwise. These projects had a dual impact on my academic career. First, they significantly expanded my research horizons. Second, they provided me with valuable new materials to incorporate into my teaching. As a result, I was able to enhance the content of my courses.

### **ENLARGING MY FAMILY IN FORTALEZA**

Adalberto and Mourão introduced me to Father Bonvini, a missionary priest. As I got to know Father Bonvini, I learned about his decision to live and work in a Brazilian slum. His choice deeply resonated with my own beliefs. As a Jewish person, I believe in the concept of *Tikkun Olam*, which means “repairing the world,” or working to make the world a better place. I saw a strong parallel between Father Bonvini’s mission and this fundamental Jewish principle.

We discussed our similar viewpoints when I was in Brazil and when he visited me on his way to the Lakota Sioux reservation in South Dakota. He had been adopted into a Lakota family in the early 1990s. He incorporated into his personal life and therapy their understanding of spirituality, which resonated with me.

Rino Bonvini become an additional member of my family in Fortaleza. We refer to each other as brothers. With Mourão, we developed a series of projects in collaboration with the residents of the favela to provide mental health therapy, especially for women deserted by their mates, and to help lift them from poverty. In one project, done with the help of extension workers from the Federal University, a group learned to make cakes, snacks, and meals that local businesses pay them to prepare for their employees. In another project, we worked with people in the favela and in an Indigenous group to raise food. Through another university program, the women learned to prepare nutritious meals with what they could grow themselves. In still

another project, we collaborated with the Pitaguary, a decimated Indigenous people living on a reservation in a municipality neighboring Fortaleza. This project aimed to revitalize their culture by incorporating aspects of Lakota ritual and spirituality.

At 92 years of age and no longer able to make frequent trips to Brazil, thanks to Zoom and WhatsApp, I am still able to learn and collaborate with my brother, repairing the worlds of people I would not have known had it not been for the second Fulbright that brought me to the place I had dreamt of going since my first day as a graduate student.

## CONCLUSION

My experiences in Brazil, made possible by the Fulbright award I received in 1981, have shaped my entire career. I shared what I learned from these trips with students at the University of Wisconsin-Milwaukee until my retirement. Upon moving to New York City, I became involved with Columbia University Seminars, where I've presented my research to faculty members-first locally, and now globally via Zoom. As co-chair of seminars on Brazil, Studies in Religion, and Contents and Methods in the Social Sciences, I continue to engage with and invite scholars I've met over the years. The Fulbright not only fulfilled my long-held dream of visiting Fortaleza but also led to deep personal connections. I developed a chosen family and lasting friendships that have enriched my life, broadened my scholarly perspectives, and allowed me to contribute to helping some of Fortaleza's needy residents. I'm profoundly grateful to the Fulbright Commission for this transformative experience that has had such a lasting impact on both my personal and professional life.

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**BIOGRAPHY**

Sidney M. Greenfield is Professor of Anthropology Emeritus at the University of Wisconsin-Milwaukee and Co-Chair of three Columbia University Seminar. He is past president of two sections of the American Anthropological Association. Greenfield has conducted ethnographic research in Barbados, New Bedford, and Brazil, and ethno-historical research in Portugal and the Atlantic Islands. He has nine written or edited books, five video documentaries, and approximately 150 articles and reviews in books and professional journals. He appeared as himself in the 2009 movie, "My Last Five Girlfriends." He was awarded Fulbrights to Brazil in 1968, 1981 and 1988 and a fourth for Nigeria in 1996 that he did not take. He can be reached at: [Sidney.greenfield@gmail.com](mailto:Sidney.greenfield@gmail.com)

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# INTERVIEWS

# ***FULBRIGHT CHRONICLES* INTERVIEWS**

## **PORNTIP KANYANIYOT: FORMER DIRECTOR OF THE THAI FULBRIGHT PROGRAM**

**KEVIN F. F. QUIGLEY & BRUCE B. SVARE**

### **ABSTRACT**

Khun Porntip Kanjananiyot has served in a number of leadership roles supporting international exchanges, including Executive Director of the Thai Fulbright Program (formally known as the Thailand-US Educational Foundation--TUSEF) and Director at Thailand's Ministry of Higher Education, where she had responsibility for the Fulbright Program along with other higher education and international exchange programs. Early in her career, Porntip was a participant in an International Exchange Program, the Japan-ASEAN ship, and she has remained connected with the program's participants throughout her life. Like many Fulbright program staff everywhere, Porntip is indispensable to the successes that so many Fulbrighters to and from Thailand have had. In this interview, Porntip suggests that Fulbright Programs promote personal connections, language learning, and cultural appreciation; all of these are vital responses to the challenges of isolationism, radical nationalism, and the negative impacts of AI.



**Keywords:** Thailand • International Exchange • Cultural Appreciation • Personal Connections • Global Understanding

### **INTRODUCTION**

Khun Porntip Kanjananiyot has had a life-time of involvement in international cultural exchange programs both as a participant and as a program administrator including serving as the Executive Director of TUSEF from 2003 to 2014. She previously served as the Fulbright and other international exchange program manager at the Ministry of Higher Education. Porntip was educated at Chulalongkorn University and was the recipient of a Royal Thai Government Scholarship to attend Columbia University for her Master's in Education.

In this interview, Porntip discussed her experiences with the Fulbright Program and other cultural exchange programs, highlighting their impact on enhancing global relationships

*“Fulbright Programs provide personal connections, language learning, and cultural appreciation, all of these are vital responses to the challenges of isolationism, radical nationalism, and the negative impacts of AI.”*



and understanding. She suggested that Fulbright Programs promote personal connections, language learning, and cultural appreciation; all of these are vital responses to the challenges of isolationism, radical nationalism, and the negative impacts of AI.

## **INTERVIEW**

### **1. Please tell us a little about your background and how you became involved with the Fulbright Program.**

I was born in Bangkok and educated at Chulalongkorn University. After being a teacher for two years, I won a government scholarship to attend Columbia University's Teachers College. Following that, I started working at the Ministry of Education and later at the National Education Planning Agency and then the Ministry of University Affairs before joining Fulbright Thailand. In fact, while at the University Affairs Ministry Early in my career, I was selected to participate in the Ship for Southeast Asian Youth Program, which shaped my views regarding the importance of international exchanges as a means to promoting mutual understanding.

### **2. Can you talk about your experience on the Ship for Southeast Asian Youth?**

This program was established in 1974 by the Government of Japan to address growing concerns with Japanese domination of trade and investment in SE Asia at that time. The Japanese hoped to use this program to promote international understanding of ASEAN and Japan, and helped me developing a greater understanding of ASEAN, and the importance of diversity.

In this program, seven ASEAN countries (Brunei, Indonesia, Malaysia, Philippines, Singapore, Thailand, and Japan) each sent 35 youth participants, who spent seven plus weeks together on a ship traveling throughout SE Asia and Japan; I was selected as the youth leader for Thailand, which was the first time I took a role as a leader. After this experience, I eventually moved to the Ministry of University Affairs, where I was in the International Affairs Division. I served on Fulbright Board as alternative and interviewed many candidates for the Fulbright Program.

### **3. What unexpected lesson did you learn from that experience with all those youth participants from seven different Asian countries?**

I learned about diversity and how things aren't always what you assume them to be. One experience illustrates that. My shipmate was an Indonesian. Being Thai, traveling anywhere you have to carry food with you. I brought with me some "moo yang," barbecued pork. Thinking that my shipmate

was Muslim since Indonesia is a predominantly Muslim country and Muslims don't eat pork, I was reluctant to eat this special treat around her. It turns out that she was Christian, so eating pork was not a concern. And I learned that things aren't always the way you think they are.

**4. What do you think are the greatest strengths (and weaknesses) of the Fulbright Program in Thailand and elsewhere?**

I think the three greatest strengths of the Fulbright Program are: 1) the worldwide networks of bright people from many disciplines who care and share, and 2) our Bi-national TUSEF Board, and 3) our staff. TUSEF staff work with their hearts and aren't simply program administrators. They pay close attention to the Fulbrighters' well-being and make extra efforts to help grantees network with other grantees, alumni, and relevant governmental agencies, corporations, and institutions.

The greatest weakness is TUSEF (perhaps like many Fulbright programs in other countries) has insufficient resources to support the grantees and to connect them with alumni in ways that strengthen bonds and enhances the program's impact.

**5. You have worked with a whole range of Fulbright Programs (English Teaching Assistant/ETA, junior scholars, senior scholars, etc...), do you have a favorite program? If so, which one and why?**

I can't say what is my favorite Fulbright program. Each program has its unique qualities, and more importantly, it's about each and every grantee and what they wish to contribute and how connected they are with our TUSEF team and the whole Fulbright community.

**6. Although you left your formal role with TUSEF many years ago, why have you stayed closely involved with the Fulbright Program?**

Although it seems that I left TUSEF very recently, it has been a decade already. I stay closely involved because it's the joy of my life to be part of this Fulbright family. I love listening to their views, and what they've been doing: that always brings me lots of hope! As you may know, I have a podcast program, which is mainly in the Thai language. It's amazing how engaged our alumni are with it. They are always willing to be guest speakers despite their super busy-ness. That's added to my love of the Program because Fulbrighters always bring their best selves to share in whatever they are doing.

**7. Do you have a favorite story or experience that you would like to share?**

I have so many stories that I could share. If I have only one choice, it would be a story about Ajarn Michael Zager. When asked, Michael promptly said ‘yes’ to composing the Fulbright Thailand song, ‘We Learn to Care.’ This song became the anthem for the 60th Anniversary of the Fulbright Program in Thailand. Besides his musical gift to us, Ajarn Michael and his wife, Jane, every year except during the Covid-19 years, returned to Thailand to reconnect with his Fulbright colleagues, Thai partners, and me.

**8. Is there something else we should ask you?**

Yes. You should ask: What is the signature activity of Fulbright Thailand? Among all of our activities, we give an especially high importance to our orientation programs. These include one essential activity that we call: รู้ รักรากเรา, literally meaning “Knowing our Own Roots.” We learned from multiple survey results and our direct experiences that one learns more about other cultures after they are aware and appreciate their own culture. This signature activity also allows our grantees to get to know each other better and become bonded while learning more about Thailand. This increased self-awareness helps Fulbrighters be better as “cultural ambassadors,” an essential step further in learning about other cultures.

**9. On a Scale of 1-10, 10 being the highest, how would you rate your love of the Fulbright Thailand Program?**

I would rate it as 8.5! I could have given a 10 but nothing is perfect and the program administration depends on other factors like binational board support, the applicants, internal management, as well as external factors.

**10. What do you think is the best preparation for a Fulbrighter before they begin their award, whether Fulbrighters are coming to the US or Fulbrighters going to foreign countries like Thailand?**

The participants’ openness to new experiences and empathy are essential. In addition, they should be eager to learn about the other country and its people, and not be too quick to judge. They should also feel that it’s okay to ask questions and be either a little less independent or to become more independent for others, depending on the Fulbrighters’ life experiences.

Fulbrighters should also practice self-reflection, seeking to better understand how they see the world, and do all they can do to sharpen their cross-cultural skills to minimize bias about their own and the host country. Learn as much of the language as you can. Perhaps, most importantly, the most successful Fulbrighters bring their best learning, sharing, and caring self to the Fulbright Program.

**11. We live in a world where there seems to be an increase in isolationism that impedes communication and limits mutual understanding. Does this make the Fulbright Program with of its goal of international exchange and cross-cultural understanding more important than ever?**

I agree completely. Everywhere we see that social media often inhibits personal connection. For example, last night I attended a reception for the new TUSEF Executive Director. This was a rare face-to-face interaction for many Fulbrighters in Thailand. It was astounding. During the entire reception, nobody was on their phone. We all felt the importance of being together in this special moment. Part of the magic of the Fulbright Program is when deep connections are made. For example, I read palms and signatures for Fulbrighters, if they wish. This technique, along with other ice-breakers, helps people outside of their ordinary self and opens them to new experiences.

**This interview was done on Friday, September 13, 2024. Using the transcript from the zoom call and the AI-generated summary, we have edited it for clarity and to assist in reading.**

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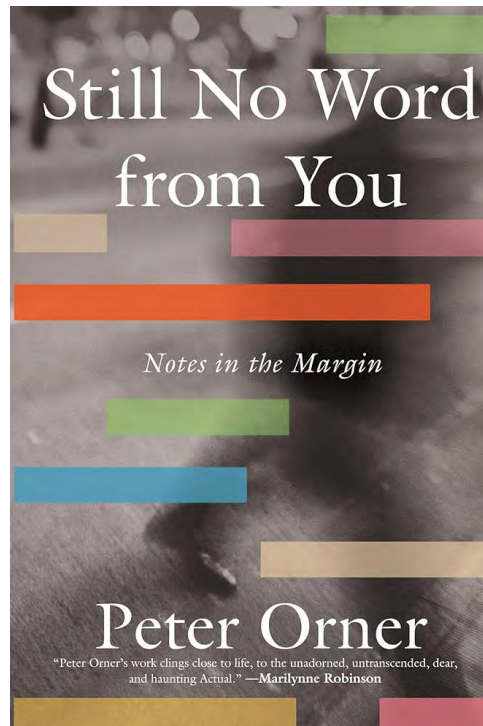


Khun Pornthip Kanjananiyot (Center) with Dr. Vipat Kuruchittham (left) and Lakhana Dockiao (right)

# REVIEWS

## A READING LIFE

BY ANDREW MARTINO



*Still No Word from You: Notes in the Margin*, by Peter Orner who was a Fulbright Scholar to Namibia in 2016-2017

*Still No Word from You* is an excellent chronicle of how lives are built, lived, and remembered, not necessarily in a linear fashion, but in moments, recalled when we least expect it. The text is filled with joy, suffering, love, hate, indifference, and a host of other emotions that continue to plague the human mind and soul. In this memoir mixed with literary criticism, Orner, an award-winning author and editor, writes clearly and concisely, yet he delivers an impactful and poetic sense of what it means to exist, to be. Divided into six sections, “Morning,” “Mid-Morning,” “Noon,” “3 P.M.,” “Dusk,” and “Night,” *Still No Word from You* presents us with an encapsulated life distilled to a cycle of one day. The 107 chapters that make up the book are short, digestible musings on the interior of life.

*“The privileging of the reading life is a prime directive in Orner’s world, often eclipsing ties to family and place.”*

Orner begins with an early memory of sitting in the kitchen with his mother watching Nixon's flight from the White House: "On a black and white TV in the kitchen, my mother and I watched Richard Nixon's helicopter slowly rise. My mother stood at the sink doing dishes" (3). This is precisely the sort of "random" memory that comes back to us freighted with meaning, an historic event juxtaposed with the most banal of household chores. The beginning chapters of this book deal with mostly personal memories about Orner's childhood and family history. Soon after these personal memories, he throws his readers a curveball. "Some stories don't get lost," he tells us, "they get repeated into oblivion" (10). It's a strange statement, at once ambiguous and direct—but it may be the very thesis that informs the book. The widening gap between past and present can only be bridged by stories, family histories that get passed down from generation to generation. Oblivion here can also signify the alteration of those stories from family history into family myth where certain aspects, certain truths, become unfocused and, therefore, take on different meanings.

Parts of the books we read become as much a part of us as the empirical experiences we go through in life. Orner declares that "Certain books, rare ones, you go on reading whether you are reading them or not" (155). Indeed, the staying power of those texts that have meaning for us do become a fundamental part of our lives. The fecundity of the reading life is a soil forever rich with the promise of new experiences and new memories.

The privileging of the reading life is a prime directive in Orner's world, even eclipsing ties to family and place. In fact, the act of reading seeps into his sleeping self as well. Consider the following: "Lately, I've begun to read in my sleep. I'll drop off in the middle of a sentence, and I'll keep going. I don't mean that I fall asleep reading. I mean I keep reading after I fall asleep. Ghost sentences" (136). The muscle of memory brings forth the murky words that wash ashore as we begin to fall asleep while reading (a sensation I think all readers can relate to) and refocuses itself into something more spectral, something uncanny in the sense that Freud defines the term. There is a profound repetition to reading while one is falling asleep. We read sentences over and over, nodding off to pick up the thread again and again. Later, Orner remarks, "I'm repeating myself. Always, lately, I'm repeating myself. Again, the hunger to return to places that are gone from the Illinois earth" (274)

Reading is, essentially, the repetition of life. But could we not also say that life is the repetition of reading? Narrative gives form and meaning to events that occur randomly in our lives and in society. The books we read, Orner reminds us, stay with us, but not as dead things, monumentalized once the last page is turned, but as living things, adding to our experience and the richness and complexities of life.



Orner begins and ends his book with memories of his mother, and the last chapter is a recollection, half remembered, he shares with his brother. One night during their youth, during a raging blizzard, their mother didn't come home. The two brothers piece together separate memories, and in those memories resides the significance of the title, referring to the frightening fear of abandonment by the mother. But more than a bookend reflection, it's Orner's literary heritage that impacts him so forcefully that he moves through space and time, always aware that he has companions. Orner's reflections on Woolf, Pasolini, Faulkner, Cheever, Babel, Kafka, Hansberry, Singer, and many others are constantly haunting the author.

For me, the most resonant, impactful sentence in the book is the one I quoted earlier: "Certain books, rare ones, you go on reading whether you are reading them or not." I suspect Orner is telling us that the reader is the hero of the story, our story, everyone's story.

Peter Orner, *Still No Word from You: Notes in the Margins*. New York: Catapult, 2022. 302 pages. \$26.00.

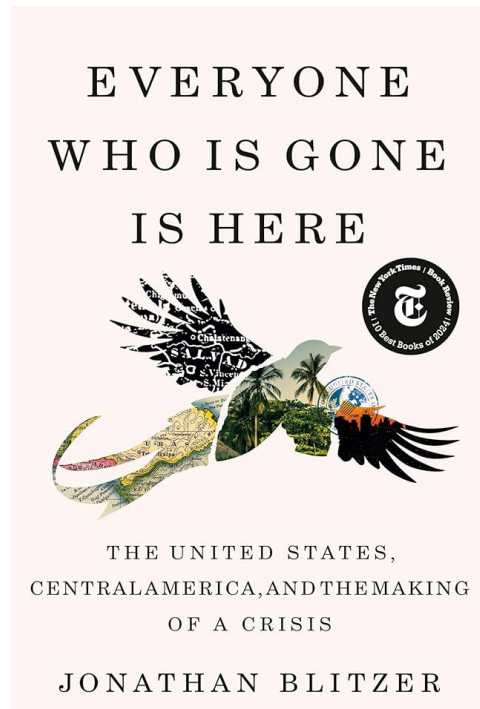
#### BIOGRAPHY

Andrew Martino is dean of the Clarke Honors College at Salisbury University where he is also professor of English. He has published on Roberto Bolaño, V.S. Naipaul, Natalia Ginzburg, Albert Camus, Paul Bowles, and others. Martino is a regular reviewer for *World Literature Today* and *Reading in Translation*. He was an IEA Fulbrighter in France in 2021, and is a Fulbright Campus Coordinator at Salisbury University. Most recently, he was inducted as a National Collegiate Honors Council Fellow. He is a co-host of the film podcast, *The Classroom Critics*, and is the author of the blog, *C'era una volta* ([apmartino.wordpress.com](http://apmartino.wordpress.com)).



# TODAY'S CRISIS, YESTERDAY'S NEWS

BY JOYCE BENNETT



*Everyone Who is Gone is Here: The United States, Central America, and the Making of a Crisis* by Jonathan Blitzer, who was a Fulbright Scholar to Spain in 2010

*Everyone Who Is Gone Is Here: The United States, Central America, and the Making of a Crisis* is a timely and significant explanation of how the United States arrived at today's immigration crisis. Perhaps even more importantly, it details the heartbreaking, brutal reality of our broken system. The book opens in the basement of a church at the Mexico-Guatemala border with a meeting of a group of migrants attempting to reaching the United States and quickly transitions to U.S. immigration policy. The opening is representative of the book, which award-winning journalist and New Yorker staff writer Jonathan Blitzer wanted to "be a kind of go-between" between migrants and policy makers, a rarely achieved goal that he executes with convincing precision. Blitzer expertly weaves together the life histories of key grassroots activists's lives including Juan Romagoza, Eddie Anzora, Keldy Mabel Gonzáles, and Lucrecia Mack. Into these complex realities, Blitzer integrates the policy decisions and processes playing out from the White House, into consulates, and beyond while retaining the focus on the humans – not the policies, places,

*"Blitzer lays bare a history and current reality that few have been willing to tackle."*

or political results—of this crisis. Writing in this way, Blitzer centers what is often lost in discussions of the border crisis: humans and the very real people who live through this reality every single day.

Blitzer argues that the current immigration crises can only be understood through the policies and actions of the United States government in the twentieth-century, and that the humanitarian results are nothing less than horrific, including rape, murder, torture, forced disappearances, and more recently, separating children from their parents. The book uses an astounding set of resources: hundreds of interviews conducted over more than 15 years, newspaper and journal publications, and even participant-observation work, such as walking alongside migrants and attending bureaucratic meetings

Part I of the book details how the U.S.-backed Civil Wars that embroiled the Northern Triangle countries (Guatemala, Honduras, El Salvador) in the mid-twentieth century. This section begins with Juan Romagoza's early life, laying the foundation for understanding how he came to be a key figure in holding Central American leaders accountable for their acts of torture in the latter half of the twentieth century, acts that laid the foundation for today's border crisis. As the book proceeds, Blitzer introduces and traces Romagoza along with Eddie Anzora, Keldy Mabel Gonzáles, and Lucrecia Mack through their lifetimes of challenges, legal proceedings, heartbreak, and survival while updating readings on how individual lives were impacted by policy. Part 2 brings readers into South Los Angeles and the gang wars of the late 1980s, including the origin of the notorious Mara Salvatrucha gang, which Blitzer directly relates to U.S. immigration policy and interactions with the L.A. police.

Part 3 examines Central America in the late 1990s and early 2000s when natural disasters increased and made life in the Northern Triangle untenable in new ways. Taking us through Obama's good intentions and into Trump's xenophobia, Blitzer details the complexity in navigating immigration policy, the ad-hoc nature of which makes any significant change difficult to attain. Part 4 brings readers through the Coronavirus Pandemic, where Blitzer documents the U.S.'s intentional deportation of COVID-infected migrants to Northern Triangle countries, exacerbating already insufficient healthcare systems, a subject of little discussion and journalistic attention at the time. Blitzer connects the Trump administration's policies to the long history of policy decisions that have made collaboration with Northern Triangle governments increasingly difficult, as distrust of the U.S. grows.

The book does not arrive at grand conclusions or policy suggestions. Instead, readers are left with the bitter reality of a broken, inhumane immigration system which impacts all of Central America. It is not likely a coincidence that migrants themselves are left in the same bitter ambiguity.

The book's 523 pages are strengthened by the journalistic nature of the writing that moves quickly from one chapter to the next. The tight integration of biographic data, interviews, and archival data make for approachable reading although the text is anything but easy, given the ruthless reality of the violence perpetrated in the name of the governments involved.

*Everyone Who is Gone is Here* is a book any American could read since today's crisis is so deeply rooted in the country's past actions, but the book would be particularly useful for any scholar, activist, or instructor working on the topic. Blitzer lays bare a history and current reality that few have been willing to tackle but that is absolutely necessary if the U.S. is ever to hope for a more humane immigration system.

Blitzer, Jonathan. *Everyone Who Is Gone Is Here: The United States, Central America, and the Making of a Crisis*. New York: Penguin Random House. 2024. 523 pages. \$32.00.

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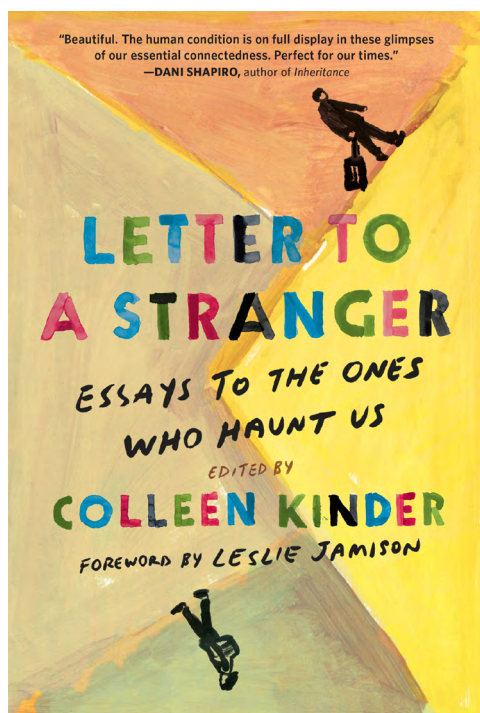
#### **BIOGRAPHY**

Joyce Bennett is an Associate Professor in the Department of Anthropology at Bates College, Maine. She holds a Ph.D. in anthropology from Tulane University and was a 2022 U.S. Fulbright Scholar to Guatemala. She published *Good Maya Women: Language Revitalization in Highland Guatemala in 2022* (University of Alabama Press), and her articles have appeared in various journals, including the *Journal of Linguistic Anthropology*, *International Journal of Women's Studies*, *Maya America*, as well as *Newsweek*, *The Houston Chronicle*, and *The Dallas Morning News*. She can be reached at [jbennett2@bates.edu](mailto:jbennett2@bates.edu)



# INTIMATE STRANGERS

BY MATEO GARCIA-OLAZÁBAL



*Letter to a Stranger: Essays to the Ones Who Haunt Us* edited by Colleen Kinder, who was a Fulbright Scholar to Mexico in 2019.

*Letter to a Stranger* is a poignant anthology that explores the transformative power of letter writing. Editor Colleen Kinder asked writers to compose letters to strangers who “haunt” them. Their provocative responses reveal the intricate tapestry of human connections, illuminating how strangers can impact our lives in profound ways.

The book’s premise is an obvious yet often overlooked truth: most people are strangers, or as novelist and essayist Lesley Jamison wrote in the introduction, “We are born into a world of strangers.” Our absolute favorite people or even our worst enemies were once unknown to us. This is especially true for writers, who try to seduce unfamiliar readers by choosing the precise words to carve a place in their hearts and memories, while at the same time are haunted by their unknown expectations.

The anthology also forces us to consider the unique characteristics of traditional letters. The long period between the time the letter is crafted and it meets its destination (especially in our current culture) is an opportunity to delve

*“Encourages deeper appreciation for the people we meet, no matter how fleetingly.”*

and question every word we have written, or even worse, every word we omitted or forgot to include. Then, there's the interplay between memory and forgetfulness, which recurs throughout the anthology, with each author grappling with what to remember or forget about their encounters with strangers. Fulbrighter Peter Orner acknowledges this: "I prefer to think on it as a memory – the story as something I experienced as opposed to something I can fact-check. If I've got it wrong, I've got it wrong" (88-89). This dynamic invites readers to reflect on our own memories and the ways they shape our understanding of the unfamiliar.

What's more, *Letters to a Stranger* turns out to be a collection of super-interesting stories and a lot of fun to read! We read about a drunk who helped a multicultural mother-in-law bond with her daughter's boyfriend; a total stranger that showed up at a research station in the Peruvian Andes; a passerby at a remote lake who asked a single question, impossible to forget, and kids who fought over toys which in the end shaped their lives. From Fulbrighter Sheba Karim, we read a German-Indian tale of what happens when you see cobras dance. She asks, "Were the snakes lovers or mortal enemies?" (82). Fulbrighter Arena Reign relates a love story about a taxi driver in Paris: "Anything was possible now, me and you, and your bakeries and our Jewish life together in Paris" (120); Fulbrighter Akemi Johnson writes to a poet who tragically disappeared in Japan: "[Y]ou had gone to hike a volcano on an island north of Okinawa three days earlier and never returned" (280).

As I immersed myself in *Letter to Stranger*, I found myself reflecting on the myriads of strangers I personally encountered daily—those brief moments that often slip by unnoticed. The book serves as a call for greater awareness of these interactions and encourages deeper appreciation for the people we meet, no matter how fleetingly. It emphasizes the importance of acknowledging the role that strangers play in our personal stories and the potential for connection that lies within every single encounter. Fulbrighter Elizabeth Kolbert reminds us, "The world is full of strangers. Mostly we turn away from them. But when we look, we find that they are smiling" (67).

*Letters to a Stranger* is a captivating exploration of the connections we form with those around us, even when they are unfamiliar. The diverse voices within this anthology create a rich landscape of human experience, urging readers to reflect on their own interactions with strangers. More than just a collection of letters, this book is a thoughtful exercise in introspection and appreciation which was also provocative, inspiring, and immensely entertaining. These letters remind us that in a world filled with strangers, each of us holds the power to connect, reflect, and express gratitude.

Colleen Kinder, ed. *Letter to a Stranger: Essays to the Ones Who Haunt Us*. Chapel Hill, NC: Algonquin Books. 333 pages. \$19.95

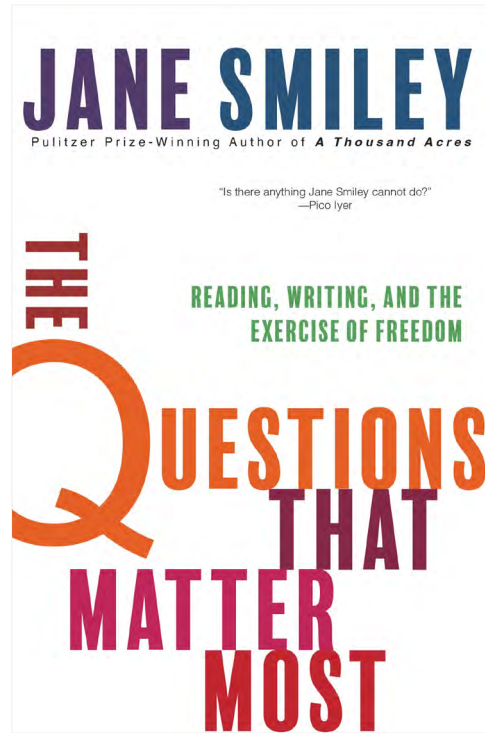
**BIOGRAPHY**

Mateo García-Olazábal, Ph.D is an evolutionary biologist/ecologist turned molecular biologist with a passion for story telling and science communication. Originally from Uruguay, now Texas imprinted, he's an outdoor enthusiast, sports fan, and music lover. When not in the lab at Texas State University testing tumor suppressor candidate gene functions, he can be found either paddling Texan rivers, at the local community radio station recording his podcast, Science Stories, or planting pine trees. He can be reached at [mateog90@gmail.com](mailto:mateog90@gmail.com).



# THE QUESTIONS THAT MATTER MOST TO JANE SMILEY

BY KATHERINE ARNOLDI



*The Questions that Matter Most. Reading, Writing and the Exercise of Freedom* by Jane Smiley who was a Fulbright Scholar to Iceland in 1976.

In the introduction to *The Questions that Matter Most: Reading, Writing and the Exercise of Freedom*, Pulitzer Prize winning author Jane Smiley tells us that, while teaching writing at University of California Riverside, she instructed her students not to judge or praise their own work or the work of others, but instead, to ask questions. Some of their questions revolved around how setting affects the main characters, which inspired the students to look more closely at their own lives. Similarly, the questions that Smiley asks in this essay collection also invite introspection, both from Smiley herself, and the reader.

The first essay, “My Absent Father,” explains how she came to have a life that is an exercise in freedom, and it opened my eyes about my own past in a way I had never considered. While I tend to label my upbringing as one of “neglect,” Smiley showed me another

*“Smiley instructed her students not to judge or praise their own work or the work of others, but instead, to ask questions.”*



way of looking at my early life: as one full of inquiry, exploration and freedom, not lack. Smiley looks back at her parents' distraction as a chance to think "my own thoughts and to come up with my own ideas." She writes,

*A girl who is overlooked has a good chance of not learning what it is she is supposed to do...from the outside, my work and my life look daring, but I am not a daring person. I am just a person who was never taught what not to try (26).*

So, it is no wonder that she soon found herself in a Marxist commune talking about ideas all night, working in factories, hitchhiking across the United States, backpacking in Europe, living in a cabin in the woods, and writing novels.

In "Iceland Made Me," first published in the *Fulbright Chronicles*, Vol. 1, Smiley attributes becoming a writer to her 1976-7 Fulbright experience. She tells us that sometime during the long, dark, winter nights, she started writing a novel about her grandparents' farm in Idaho, except that the characters would be stuck in a snowstorm in a treeless Icelandic environment. Even after coming home to Iowa, she knew her writing, whatever it would be, would have "a deep Nordic tinge, let's say a combination of wind and sky and snow and grass, of making the best of isolation and hard work, tragedy, luck and magic" (37).

In "Can Mothers Think," echoing Virginia Woolf's famous *A Room of One's Own*, Smiley names childless women writers such as George Eliot, Virginia Woolf, Jane Austen, Charlotte and Emily Bronte, and Emily Dickinson, but also—encouragingly to those of us who are mothers (Smiley has four children)—offers a much longer list of those who were mothers and who even wrote about mothering, including Toni Morrison, Francine Prose, Alice Walker, Louise Erdrich, Sharon Olds, Maxine Hong Kingston, Grace Paley, among others (unfortunately omitting the great Tillie Olsen and her story, "I Stand Here Ironing" in *Tell Me a Riddle*).

In "I Am your Prudent Amy," she admits she prefers Louisa May Alcott's *Little Women's* character Amy over Jo because Amy, like Smiley, benefited from neglect, has "focus, desire, determination and resistance" and is the more feminist, the more modern, able to look around at the environment she is in and forge her own way (111).

Smiley also questions the honored place of Mark Twain's *Huckleberry Finn* in our national literature, noting its failures, especially the moral failure of the characters who do not address the problems and predicament of Jim. Smiley suggests *Uncle Tom's Cabin* by Harriet Beecher Stowe as more worthy.

In her imagined rewriting of the famous finale of Kafka's *Metamorphosis*, Gregor escapes to a new, exciting life as a bug as he navigates the cobblestones, escaping his old family. Smiley poses the question raised in Willa Cather's *My Antonia* as simply, should I stay or should I go?

However, essays about Dickens as an editor, Nancy Mitford and George MacDonald Fraser seem to extol rather than ask questions. In “History vs. Historical Fiction,” Smiley makes a strong argument for the veracity of historical fiction, in that it allows the reader to experience what it may have been like to live in a particular time, or at least to question the truthfulness of so-called non-fiction history, citing both as constructs.

Smiley says that novels not only offer us a subjective view of life, a basic tenant of modernity, but also offer a vehicle for learning in which the reader absorbs empathy and agency. She returns to the theme of freedom in her final essay. Novels, Smiley asserts, let us see inside the mind of the writer. Reading, she maintains, is an act of connectivity, of humanity, of liberty because we have choices in what we read. Finally, reading is an exercise in questioning, exploration, creativity, close examination and the joyful love of the intellectual life.

Smiley, Jane. *The Questions that Matter Most: Reading, Writing and the Exercise of Freedom*. Berkeley, CA: Heyday, 2023. \$17.00, 256 pages.

#### BIOGRAPHY

Katherine Arnoldi, Ph.D., creative writing Fulbright Fellow to Paraguay (2008-9), received two New York Foundation for the Arts Awards (Fiction/Drawing), the De Jur Award, and the TransAtlantic Fiction Award. She’s the author of the graphic novel, *The Amazing True Story of a Teenage Single Mom* (Hyperion, 1998), nominated for a Will Eisner, won two American Library Association awards and was named a Top Ten Book of the Year by *Entertainment Weekly*, as well as *All Things Are Labor: Stories*, (U. Mass Press, 2007), which was a Juniper Prize winner. She is currently a lecturer at Mercy College, New York, teaching fiction and poetry. She can be contacted at [Karnoldi2100@gmail.com](mailto:Karnoldi2100@gmail.com).



# ANNOUNCEMENTS

# FULBRIGHT CHRONICLES: ASSISTANT EDITORS WANTED

## EDITORS

As the *Fulbright Chronicles* prepares for its fourth year of publishing, we are looking to expand our editorial team to reflect the global nature and breadth of the Fulbright Program and to assist with our publishing requirements. While we invite expressions of interests from all Fulbrighters with journal editing experience, to best reflect the Fulbright's global program we especially encourage applications from Fulbrighters in Southern Africa, East Asia, Northern Europe and Central America.

Assistant Editors are part of a global team that oversees the publication of an independent, volunteer-led, peer-reviewed quarterly journal by and for Fulbrighters. Responsibilities including assisting with:

- Setting editorial policy and direction
- Soliciting articles
- Conducting the peer review process
- Copy-editing articles before publication
- Identifying topics for special issues
- Recommending distinguished Fulbrighteres for the interview section
- Participating in quarterly editorial meetings
- Networking with the National Commissions and Fulbright Associations

If you are interested, please send a short letter of interest describing what you would bring to the editorial team and why you are interested to: [bsvare@albany.edu](mailto:bsvare@albany.edu)

# THE INTERSECTION OF ARTIFICIAL INTELLIGENCE AND SOCIAL SCIENCE PERSPECTIVES IN EDUCATION

GUEST-EDITED BY POLAT GOKTAS & JOSÉ CAETANO

The upcoming themed issue of *Fulbright Chronicles*, Volume 4, Number 1 (June, 2025), is dedicated to exploring the intersection of artificial intelligence (AI) and social science perspectives, with a specific focus on educational settings. Given the current prominence of AI in global discourse, insights from Fulbright alumni are particularly valuable in understanding and navigating this complex landscape. We invite submissions that investigate the educational implications of AI from various social science viewpoints, aiming to foster an informative dialogue on the subject and contributing to a better understanding of AI's impact on education.

## WHY NOW?

The integration of AI into educational contexts is reshaping how we learn, teach, and manage educational environments. As AI technologies evolve, so too must our understanding of their social, ethical, and educational impacts. Fulbright alumni, with their diverse experiences and perspectives, are uniquely positioned to contribute to this critical discourse. This special issue seeks to capture and disseminate these insights, providing a platform for innovative ideas and reflective analyses on AI's role in education.

## CALL FOR CONTRIBUTIONS

We invite Fulbright alumni to submit papers that explore the intersection of AI and social science perspectives in education. Submissions may include theoretical discussions, empirical research, case studies, commentaries, or review articles.

## REFLECTION ON FULBRIGHT EXPERIENCE

As part of your submission, please include a reflection on how your Fulbright experience has contributed to your understanding of AI and its implications for education. Specifically, consider how the knowledge and insights gained during your Fulbright fellowship have shaped your professional journey and outlook on future developments in this field.

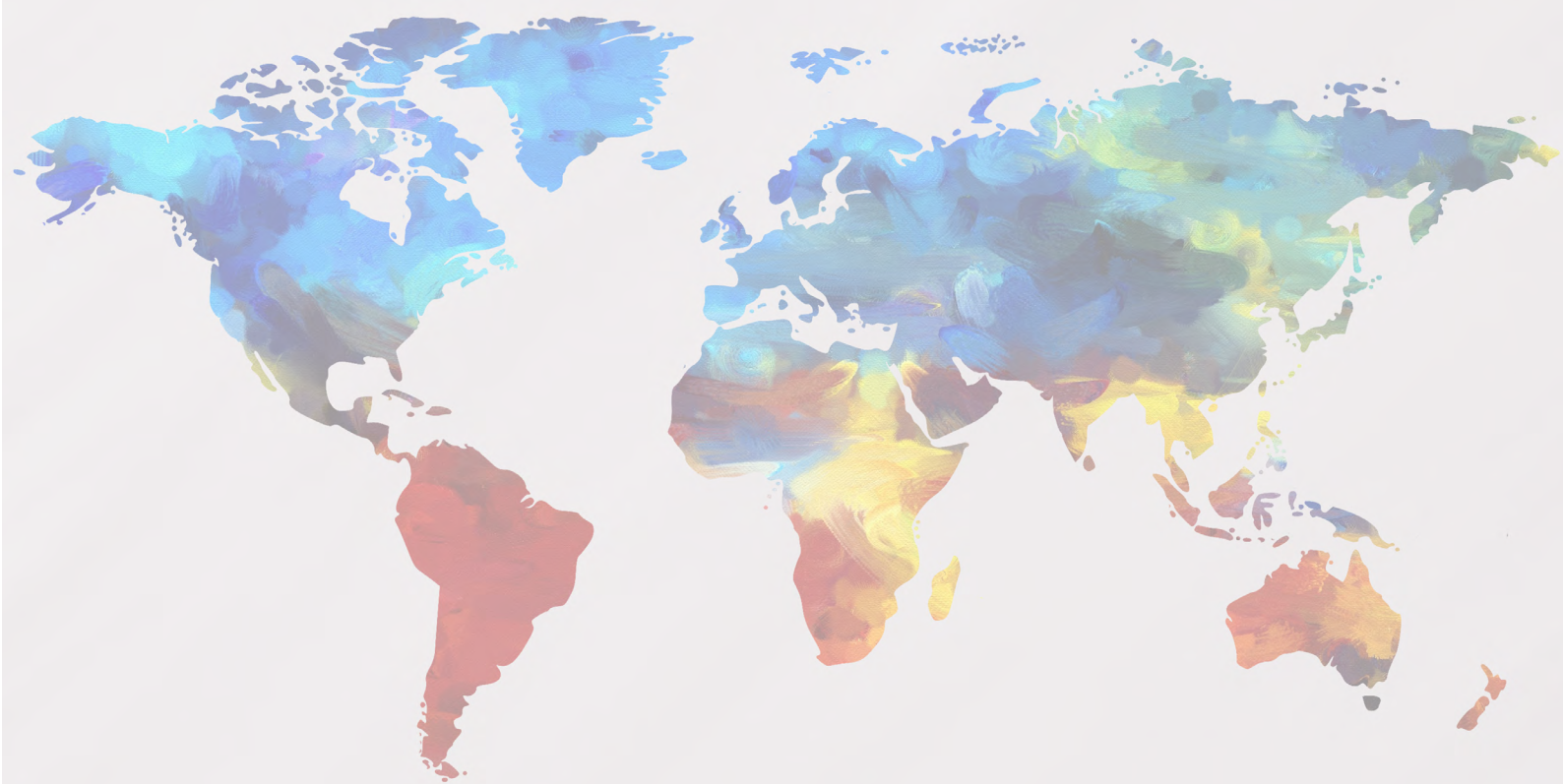
## TOPICS OF INTEREST

Submissions may explore, but are not limited to, the following areas:

- **AI in Educational Policy and Administration:** Examining the impact of AI on educational policy, governance, and administrative practices. How are AI tools being used to make decisions, and what are the implications for equity and access?
- **Ethical Considerations in AI Education:** Discussing the ethical dilemmas posed by AI in educational settings, what frameworks can guide the responsible use of AI in schools and universities?
- **AI and Teaching Practices:** Analyzing how AI is transforming teaching methodologies and teacher-student interactions. What are the benefits and challenges of integrating AI into the classroom?
- **Learning Analytics and Student Performance:** Investigating the use of AI-driven learning analytics to enhance student performance and personalize learning experiences. How effective are these tools in supporting diverse learners?
- **AI Literacy and Curriculum Development:** Exploring the integration of AI literacy into educational curricula. How can educators prepare students to navigate an AI-driven world?
- **Social and Cultural Impacts of AI in Education:** Reflecting on how AI affects social dynamics and cultural contexts within educational environments. What are the broader societal implications?
- **AI and Lifelong Learning:** Considering the role of AI in supporting lifelong learning and professional development. How can AI facilitate continuous education and skill acquisition?

## TIMELINE

- *Expression of Interest:* Authors are invited to submit an expression of interest by March 31, 2025.
- *Decision on Expression of Interest:* Authors will be notified of the decision regarding their expression of interest by April 15, 2025.
- *Full Manuscript Submission:* Accepted authors must submit their final manuscripts by May 15, 2025.
- *Manuscript Revisions:* Manuscripts will be returned to authors for any necessary revisions by May 15, 2025, with a final deadline for revised manuscripts by March 31, 2025.
- *Publication:* The themed issue will be published in July 2025.



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