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SEA OUTREACH AND COMMUNICATIONS
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LETTER FROM THE DIRECTOR
The Southeast Asia Program looks forward to a busy semester in Spring 2022, full of our regular events as well as new opportunities to engage with Southeast Asia. As I write this, Lhacan is still in the middle of the Omicron wave of the COVID-19 pandemic, and so the contours of the spring are still uncertain. But we have learned over the past two years of pandemic life that our community in Lhacan—and around the world—is flexible and adaptable to changing circumstances.

The Fall 2021 semester featured our usual roster of events and seminars. Among the many high- lights for me were presentations by our visitors from Myanmar, who provided us with close-up insights about the state of politics and political conflict within that country. But I was also delighted to learn about elephant cognition—yes, you read that correctly—from Joshua Plotnik, a comparative cognitive psychologist who has worked for years with the elephants of Thailand and on issues related to human-elephant interaction. Our other Gatty Lecture speakers covered the music of the Indonesian left in the late Soekarno era, Chinese women migrant workers in Malaysia, and other fascinating topics. If you missed the chance to hear one or more of these lectures, you can capture the highlights in a podcast format through the Gatty Lecture Rewind Podcast hosted by History PhD student Michael Miller and undergraduate program assistant Umaah Alam. You can find recordings of these podcasts by navigating to https://gattyrewind.libsyn.com and following the links from there.

Amidst the hustle of the semester, the SEAP team was hard at work gearing up for several important grant competitions with January 2022 deadlines. I am so very thankful for Thamora Fishel and Elissa Badique—have lined up an exciting list of Gatty Lecture speakers for the spring.

In March, we will host the 24th annual SEAP Grad Graduate Conference with the theme of “(De)Constructing Southeast Asia.” Chris Miller, from the Department of Music, will give us a wonderful kickstart to the event as our keynote speaker. The hybrid format that past SEAP grad conference chairs pioneered in 2020 allows us to maintain our connections with scholars and students from around the world who are unable to travel to Lhacan. And in a time in which many of us long for something approaching the “normal” academic life in our Southeast Asia community, this year’s conference theme provides us with a chance to reflect on how our own work and lives are entangled with Southeast Asia as a region. The SEAP Grad Conference寇 hot on the heels of Cornell Giving Day. If you missed the changes to sign up online, please don’t hesitate to reach out to me or to Thamora to learn more about how we are going as a program and how your support can help.

In this spirit of reflection about the region of Southeast Asia, and our role as scholars and teachers in making and unmaking Southeast Asia, I’d like to close this letter by mentioning one of the more important intellectual currents that has emerged in the Southeast Asia Program over the past several years. That is the question of Southeast Asia’s relationship with the rest of the world, and in particular with Asian American and diasporic Asian studies.

In This Land Is Our Land: An Immigrant’s Manifesto, Suketa Mehta, and Indian American author and journalist, relates the story of when a British man stopped his father on a London street to ask, “why are you in my country”? His father’s response was simple: “Because we are the creditors. You are the debtors.” He traveled this in coverage of Vietnamese American protests against the Trump administration’s decision to resume the deportation of Vietnamese refugees who had run afoul of the law. I encountered this as well when Cornell’s Undergraduate Student Assembly voted this October to condemn the work done by Cornell’s past president, Jacob Gould Schurman, during the American invasion and occupation of the Philippines.

Faculty and students in the Southeast Asian Studies Program, like others affiliated with other area studies communities on campus and at other institutions, are now deeply engaged in bringing to light the role of Cornell in shaping Southeast Asia’s relationship to the rest of the world. The global embeddedness of Southeast Asia is an old theme, but it is fitting to return to this theme and reflect how we at Cornell relate to the region whose past and present draws us together as scholars, students, and teachers.

—Tom Pepinsky, Professor of Government
INTRODUCTION

Universities have been and often continue to be structured by racism, sexism, classism, and heterosexism of the larger society. And yet they also serve as refuges, as places that foster other ways of thinking and being. And it’s in that space of alterity that goes against the brutality of white supremacy, patriarchy, and hetero and cis-normativity that I communicate with you today.

The orangutan Ting stands upright on the forest floor during her jungle skills training session and stares directly at the camera lens. Photo by author.
I address this in my 2018 book, Decolonizing Extinction: The Work of Care in Orangutan Rehabilitation. It argues that in a space literally carved by colonialism, particularly forestry and agricultural industrialization, decolonizing possibilities nevertheless erupt in the form of social relations across species, between humans and apes, and that these transspecies social relations are deeply gendered and racialized. What I see as their decolonzizing potential is the embodiment of vulnerability that happens at these sites, even as these sites function as privatized hospices for a dying species.

Today, with more hindsight, I want to revisit how inquiries about planetary matters, matters like a global pandemic, species extinction, climate breakdown, and particular matter from carbon combustion that is euphemistically known as haze can only be grasped when linked through specific locales, geographies, experiences and relations. Put very plainly, Southeast Asia isn’t just a backdrop or place where worldly events and tragedies are staged. Rather, what I want to make clear is that perspectives about Southeast Asia are crucial for understanding planetary problems of the most pressing nature, such as the looming threat of biodiversity loss.

I met Ting when she was almost four years old. An orangutan’s life history corresponds with humans, so she was in her early life experiences. She came to the wildlife center at that age between infancy and juvenility. Ting was particularly drawn to women and sought physical proximity whenever possible. Workers traced her attachment to human women to her early life experiences, whenever a woman was present, Ting would stare, and, if possible, she’d reach out to touch her, especially if she were outside her caged den. I took a photograph of Ting when she was taken out from her den and into the forest for what Forestry Department officials called “kindergarten.” The purpose, as a Forestry Department official explained to me was to “teach the animal to climb and they [the trainers] follow the movement of the animal. All day. In the evening, they take back the animal to the keepers, but then make a sharp turn towards the keepers, and put back in the den.” This at least was the aspiration. In reality, it looked like this:

From up in the trees, Ting would stare down to the keepers and myself or the junior officers observing training. She would play-fight with Lee, the male orangutan two years younger, and then suddenly tumble down to get to me and grab hold of me, to which either trainer, whether Apai Jalia or Apai Len, would stop coding their movements for their training report and get up with a stick in hand. If she didn’t leave my side immediately, he would whack her.

I took a photograph of Ting when she was taken out from her den and into the forest for what Forestry Department officials called “kindergarten.”... If she [Ting] didn’t leave my side immediately, he would whack her.
The collapse of the Soviet Union in 1991 marks the end of the Cold War, but Southeast Asian studies in the U.S. had training, multidisciplinary expertise, and the assembling of professionals who participated in lobbying efforts to explain the continued importance of knowledge about the world to staff members of Congress. Perhaps, the Cold War has been replaced with an anti-intellectual culture war.

Here at Cornell, the history of the Southeast Asian program begins with Lauriston Sharp, as recently recounted by South- east Asian Program director Abby Cohn in the celebration of the SEAP’s seventy years of existence. Sharp was an original Cold Warrior. Hired in 1936 to be Cornell’s very first anthro- pology professor, he founded SEAP in 1950, a few years after his appointment as a National Resource Center under Title VI. Tamara Loos with other area students center directors convinced Cornell’s president at that time to bridge funding for a university-wide offering of six Southeast Asian languages at four levels. More recently, the 2018 proposed budget supported the outright elimination of Title VI, but was saved by bi-partisan support and the advocacy of people like Thomara Fishel, associate director of SEAP, who participated in lobbying efforts to explain the continued importance of knowing things about the world to staff members of Congress. Perhaps, the Cold War has been replaced with an anti-intellectual culture war.

Social scientists studying Iban communities in the 1970s reported severe rice shortages. The Sarawak Museum fact-finding team charged with the task of assessing the potential impact of the then-pending Batang Ai Dam noted that very few households in 1977 reported a sufficient rice surplus to be able to barter or sell. R. A. Cramb, in his 1979 report to Sarawak’s Department of Agriculture, where he worked as an Australian volunteer abroad between 1977 and 1980, noted that only twenty percent of households in the Batang Ai area fulfilled their needs for rice. Most households met a mere third of their rice needs and either supplemented their diet with less favored foods of manioc, taro, and sago, or they bought rice by engaging in wage labor and selling cash crops like pepper. Cramb reported that the average yield of rice in the 1976–77 season was 50 gallons per acre. The lost yield appears especially devastating when compared to 1949–50, which was described by anthropologist Derek Freeman as an “unusually poor season” of 118 gallons per acre.

The crisis of food shortages and the inability to sufficiently meet a cash economy while upriver coincided with the political crisis of the Cold War. Apai Julai also explained to me that they were encouraged by the government of Sar- awak to relocate because of the communist insurgency that began in 1962, in the period of transition from British colonial rule to the rule of the federal state of Malaysia. With war being waged in the forests on the border between Sarawak and Indonesia, orangutans, too, felt the consequences of the Cold War: an infant orangutan served as a living mascot to the Royal Army’s Troop Cal Batu Lantang, which was only a few miles from the Sarawak Museum in the city center of Kuching. When the orangutan infant was surrendered to the museum, it was bald, constipated, and underfed.

Violence continued into the 1970s, despite the fall of the leftist Sukarno in Indonesia and the ascendency of Suhar- to’s CIA-backed military dictatorship that formally ended the confrontation between Indonesia and Malaysia. The 1970s witnessed a series of state-supported military opera- tions against communists in Sarawak. It was estimated that five hundred communists operated in the state, working on both sides of the border shared with Indonesia. Five thou- sand Malaysian troops were deployed for counterinsurgency efforts. Some operations, such as Operation Jala Raya (royal net), increased policing by placing curfews, conducting house searches, patrolling jungles, and bombing communist hide- outs.

Others, like Operation Ngayau (to hunt), attempted to undermine communist support by promoting rural develop- ment. Rural communities received treatment from medics while army engineers built roads and bridges for local use. And other actions, like Operation Pumpong (decapitate), forced the resettlement of specific longhouses. Ngayau and...
Pumpong are notably Iban words, speaking to the ways the colonial state harnessed Iban participation in the police and military.

In the years since Apai Julai’s resettlement with his family in Kampung Mohor, the two-day riverine connection from their new home to the capital city of Kuching would be replaced with a two-hour drive in the 1980s. A national park would be established on the other side of the river Mohor by 1989. A domain on the park closest to Kampung Mohor would become an orangutan rehabilitation center by 1997.

Sarawak has witnessed profound transformations, facilitated by the arrival of motorized boats, chainsaws enabling timber extraction, and overland paved roads leading to the quick selling of massive volumes of raw goods to marketplaces.

Apai Julai could declare to me, with exactitude about years and even dates, when he founded the village: April 25, 1977. In the same way, he could pinpoint the year in which they “entered” (masuk) Christianity through Anglican proselytizing by Iban missionaries: 1980.

Within Apai Julai’s lifetime, Sarawak has witnessed profound transformations, facilitated by the arrival of motorized boats, chainsaws enabling timber extraction, and overland paved roads leading to the quick selling of massive volumes of raw goods to marketplaces. Of course, Iban and other upriver interior people of Sarawak have long been connected to global markets, as evidenced by the trade of jungle produce upriver interior people of Sarawak have long been connected to global markets, as evidenced by the trade of jungle produce to global markets, as evidenced by the trade of jungle produce.

Throughout Sarawak’s history as an autocratically governed and white-ruled Raj from the 1840s until World War II, small-hold producers have brought pepper, rubber, and other cultivars to international markets. Paired with this history is the Iban gendered cultural practice of bejalai, the practice in which men migrate for prestige and the possible amassing of personal wealth. Such a cultural practice among men has a long history over multiple generations. Yet faster and larger-scaled forms of extraction and development marked the second half of the twentieth century, following Sarawak’s incorporation into the Malaysian nation-state, than had been previously experienced. This is especially apparent in development projects involving dam construction.

Between 1982 and 1985, for example, Batang Ai Dam displaced 3,000 Iban people, including some of the first residents of the longhouse just outside of Lundu Wildlife’s gates, of which Apai Julai is the headman, himself having been displaced from Batang Ai. Batang Ai Dam flooded 24 km² of primary forest inhabited by orangutans and other fauna, and affected a catchment of 1,200 km². Resettled people were promised 17,000 acres of land, but only 7,600 acres were feasible for resettlement. Along with the Sarawak Land Consolidation and Rehabilitation Authority’s push toward participation in the agricultural economy by bringing goods to market, land shortages coincided with agrarian labor shortages associated with bejalai, the gendered Iban practice of young men journeying away from their communities.

Batang Ai Dam not only displaced people, their ecologies, and their economies, but also its creation directly displaced the orangutan Ching at Lundu Wildlife. A luxury hotel built near the dam allegedly found the orphange and surrendered her in the 1990s, after an unknown period during which the orangutan earned her keep as a tourist attraction at the hotel. Many more animals and other life forms likely met their demise. Despite the destruction experienced by resettled people and displaced animals, Batang Ai served as a model for Bakun, an even larger-scale dam built three decades later.

As this history illustrates, Apai Julai, Ting, and Ching are brought together by the circumstances of the Cold War in Sarawak and development projects that drown forests and forest livelihoods to ultimately build a reservoir and a luxury hotel. Such profoundly linked lives would be fragmented in the disciplinary spaces of primatology, cultural anthropology, political ecology, and history. However, these different and disparate ways of knowing are brought together through Southeast Asian studies.

CONCLUSION

Orangutans as a species survived ice ages and rapid climate changes of the Pleistocene. Such ecological pressures induced the evolution of Bornean orangutans’ digestive systems to be able to gain nutrition from eating bark in times of scarcity. This adaptation is a testament to their resilience. When we think through multiscalar time, from microseconds to millennia, we can optimistically surmise that orangutans could survive the Anthropocene, too. How exactly they can survive is unclear. I imagine that it will be those who can breathe and survive the Anthropocene. Southeast Asia hazes—the kind that people took notice in 1997, 2006, 2015, and the kind that will likely keep recurring. The power of the haze reminds us that even when contact is not directly embodied and felt at the surface of skin, survival will likely keep recurring.

Investigations of planetary problems are hampered by disciplinary reductionism. It’s not just that we learn how to design research projects in a particular way from disciplines. Such disciplinary boundaries push scholars to reduce larger planetary problems into smaller fragments. When scholarship is limited to disciplinary boundaries, what is left are just shattered pieces. Southeast Asian studies, as the Southeast Asia Program Graduate Student Conference will show, has the ability to link these fragments together.

[1] That orangutan, named Joe and then apparently renamed Bill, was transferred to Artis Zoo in Amsterdam in September 1965.

by Darin Self, PhD candidate, government.

CONDUCTING RESEARCH TWO WORLDS APART

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Initially, I thought to research how authoritarian parties navigated the transition to democracy with a specific focus on maintaining or developing links to diverse language communities. I was able to conduct some initial interviews in (very broken) Indonesian with former members of the ruling party, Golkar. During these interviews, I learned more about the military’s role in managing internal party affairs but thought little of it because it made sense that a military could easily have its way with a political party.

My perspective changed when I visited Paraguay later in the summer of 2017. It may seem odd that I chose to compare Paraguay and Indonesia, as on the surface you cannot get two countries that are more different. Yet these two countries were similar in a few important ways. Both experienced authoritarian rule where a former general from the army held power for a little over 30 years. Both presidents ruled in coalition with the military and a political party during the height of the Cold War. And both democratized not long after the end of the Cold War.

On my initial visit to Asunción, I discovered that in Paraguay it was nearly the opposite of Indonesia in terms of the military’s role in the ruling party’s business. The Paraguayan military had no power concerning internal party affairs. Where the Indonesian military was the most powerful player in Indonesia, it was the party in Paraguay. Finding this drove me to the question: How can a political party dominate a military in some cases, but not others?

Settling on this question, I prepared my dissertation prospectus, defended, and moved my family to Jakarta in the Fall of 2018. We lived in Taman Rasuna in the heart of Jakarta. These apartments are a collection of 15 or so towers, each nearly 30 stories. It was quite a switch for my family to move from quiet Ithaca to Jakarta, but it was a fun experience. My kids still talk about the fact that there were four swimming pools for them to choose from where they spent several hours each day. They also enjoyed sailing Jakarta’s Blue Bird cabs as we traveled around the city. A huge plus of working in Indonesia was being able to travel to various islands — including Bali.

Conducting field work in Indonesiab can be both frustrating and wonderful. The most frustrating aspect of working in Indonesia is navigating the bureaucracy. Before arriving, researchers must gain approval from RISTEK, the bureaucracy that manages research visas. This meant I had to have a local sponsor and then submit a convoluted application. Luckily, Cornell has strong connections to several universities, and I was able to get a lot of help from various folks based in Jakarta. They helped me know what to say and, most importantly, what not to say in the application.

After submitting the application, I thought I was all set, but I had to continue to email RISTEK to get my application processed and submit the right fees. Even after the application was approved, I then had to contact an Indonesian embassy/consulate and post them into processing my visa. Initially, I thought this meant I was good to go, but when I arrived in Jakarta, I had to visit RISTEK, and they had me go through several more, quite expensive, steps before I had all the right documentation that would allow me to gain access to official resources.

While working in Indonesia, it’s important to be careful not to violate your visa. I was invited to give a talk at the University of Indonesia, and immediately afterwards I was picked up by police. Initially, I thought it had to do with the fact that my talk was on civilian-military affairs, but the police made it clear that they did not care about the military, but instead wanted me to make sure that I did not violate my visa by being paid to give the talk. Still, it was quite nerve-wracking to sit in a police office for several hours.

In comparison, the experience of conducting research in Paraguay could not be more different. Because of my experience with the Indonesian state, I called the Foreign Ministry in Paraguay to ask what I had to do to conduct research there. They were surprised that someone would do that and said there was no formal process. Instead of applying for a specific visa and submitting countless applications, all I had to do was show up at the airport, and I was able to enter the country for 90 days without any issue at all. Where, in Indonesia I had to leave the country and re-apply after my visa expired, in Paraguay all I had to do was skip over to Argentina and then come back into the country, and I was good to go for another 90 days. To make the journey more quiet, much smaller, and easier to navigate. The food couldn’t be more different, but I enjoyed every bit of it! Conducting research in two countries, on two different continents, in two very different cultures helps one appreciate the vibrancy of life across the world.

Conducting research in two separate regions forced me to evaluate the world differently. Rather than relying on Latin American-ness or a South Asian-centric explanation, I could better understand the world by finding similarities between two regions that have little in common in terms of their culture, language, or history. This type of research is also a benefit of studying at Cornell where there is a large emphasis placed on area studies with plenty of resources to provide this opportunity to students.
Then there was me... Since I was busy working on my dissertation, I didn’t think I would have a chance to put together any kind of formal presentation. I asked myself over and over, what could I possibly contribute to the conversation? Thankfully, the anxiety subsided when I received news that we would not be expected to formally present on any current research and that the round-table format was meant to delve more into the personal/interpersonal nature of our scholarship. So, I went.

Given that this was my first scholar’s retreat, I did not know what to expect, nor what was expected of me. Upon arrival, we all received packages by the organizers, Dr. Trinh Luu and Dr. Tuong Vu, who had carefully planned out our panels, meals, and outdoor excursions. My panel was “Academic Jobs, Publishing & Career Transitions,” an appropriate theme since the pandemic of 2020 forced many students in PhD programs to reconsider their future plans and seek out alternative opportunities for employment. At the same time, since I was still not on the academic market and had absolutely no plan for other career paths, I had a lot of trepidation about what I could possibly say to spark a productive conversation.

These worries vanished after the first panel, “Frontiers of Vietnamese & Vietnamese-American Studies.” Here we were, a group of Vietnamese scholars “working” on Vietnam, all flown in from elsewhere and gathered together in Seattle. Most of us were also born in Vietnam, some during the war, some after, and some born in the United States. Aside from the occasional jokes or idiomatic expressions in Vietnamese, the rest of the panel was held in English, and I pondered why. Was it just the nature of doing scholarship in the U.S.? Was it the varying degree of fluency each of us had in our own native language? Was it the lack of a shared critical vocabulary since we were all in different areas of study? Whatever it was, something profound occurred as the conversation went on. It was as if for the first time I realized how inextricably tied each of us were to the respective questions we raised and the type of distance we could afford between ourselves and our scholarship.

Truly, what is the frontier between Vietnamese and Vietnamese American studies? In terms of disciplinary...
the United States. Vietnamese American studies, which came into existence due to the diaspora caused by the war and sustained by more recent economic migrants, also finds its origins within this unfolding, global entanglement. This was especially true after the market reforms of the 1980s and 1990s, which left the United States once more one of Vietnam’s largest trading partners. In this sense, to look at and talk about Vietnamese American studies is to talk about American studies with an emphasis on migration and residues of Cold War politics. This is due to the fact that underneath these varying denominations of “XX-XX-American studies,” the core concern, which has thus remained true, is precisely the Euro/American encounter with otherness, both in legal policy and in physical presence. Regardless, the point remains that, here, frontiers, the demarcation between known and unknown, should not be taken as a given, but rather more fruitfully, as a method of engagement. And maybe that was the point.

Looking around at the panelists, I wondered if those same frontiers could be mapped out on each of our faces. I wondered why there has always been something perplexing about the way I’ve approached my own work. Until that point, I, like many others before me, took for granted the fact that I was able to do scholarship on a topic so close to home. I didn’t just study Vietnam, I was born in it. My first meal, my first encounter with what I used to think was “not fully American,” even though he has never seen it with his own eyes. Naturally, it seemed right that I would be the right person to study it. Yet, in speaking out, in being around other scholars with similar backgrounds, I was reminded of how incredibly daunting it is to speak about the history of which I am a part. To be a living Vietnamese person working on Vietnam is, invariably, to invite animosity, and conflict into your life and home. It is like picking at a scab.

Looking at and talking about Vietnamese American studies is to invite animosity, and conflict into your life and home. It is like picking at a scab. Of course, this is a generalization, and each scholar has their own approach, yet, for the most part, general distinctions still apply.

 borders, the distinction has historically been mapped out by national interests and the enduring legacy of area studies. In Vietnamese studies, the focus is Vietnam, which, due to the country’s history and Southeast Asia’s current political climate, requires formal training in various languages, be it French, Vietnamese, and/or Mandarin, and whatever else might be applicable. Alternatively, in Vietnamese American studies, a subfield of the Asian American studies umbrella, a strong command of Vietnamese is preferred, but it is not an absolute necessity, as English is generally the default language of choice, and the U.S. the main subject of concern. On a pragmatic level, the differences are well-marked. Of course, this is a generalization, and each scholar has their own approach, yet, for the most part, general distinctions still apply.

Taking another look, however, it is quite impossible to think of Vietnamese history from the twentieth century onwards without recognizing how the modern state of Vietnam was undoubtedly shaped by its violent past and present economic relationship with

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I will conclude with this thought: if we can think of Border as Method and La frontera as a way of being-in-between, then the distance between who we are and what we study also needs to be theorized and scrutinized. Indeed, for some of us, the question of distance and proximity is neither a crutch nor a luxury, not something to assume or to avoid, but the best starting point for thinking about why we do what we do.
I made the exhausting lists of memories
and thoughts
racing in my head
to complete the empty and
distant photos in this collection.
The text and the photos are not
meant to relate each other,
but to complete each other.

by Min Ma Naing, SEAP visiting artist

—e.e. cummings
Tea Leaves salad; Tea Leaves Salad with dried beef; hasty hugs;
second round of tamarind whiskey sour; cuckoo; splashes of rains;
touches; Yangon; guilt; fear; metal bars; Sule Pagoda; Mom;

mouse glue (yeah I use it, why not?); Pansoedan; rusty
locks; the rolled up jeans pants wet with muddy water;

buses; lilies; white lilies;
old film wheels; tears;
cockroach passing
on the top of my feet…

Signal;
red lipstick I only
wore once;

“Safe Travels,
Don’t Die;”
chipmunks; noisy
batch of
pigeons on my roof;
ambulance; the hawkers; Beebe Lake; Ithaca; empty bird house;

Polaroid first sheet which says “Love Me Tender;” snow; 45 minutes’
home; home;
forest home;
pots and pans; mom; Vici;

ice green tea; 15 hours flight;
Ngapi; Insein Prison;

airplane window;

Waterfall; sunflowers; lost AirPods;
Trumansburg; ice machine next to my hotel room;

bang; chili pepper; Acai sorbet;
Mro blanket;
sleep;
pollen; Aung Mingalar Shan Noodle Shop;

gorges; quarantines; gloves on me;
The glove on the road;
tomato soup from the food pantry...
Crime Alerts; tasteless chewing gum after a long hour chewing; deer’s eye flashing; mom's dry fingers; found red glasses; star flowers on Shwedagon Pagoda road; Craigslist; Tinder; coma; Kya Seint (Strong Burmese tea); chickpea powder…

Danny; grief; ice machine sounds remind me of some nights; Pathos; Father’s Office; Hindu family; my lost pair of sketcher boots; Ouzo; stray dogs; rain-tree; Museum; honey; vertigo; my summer green dress which you said you like; 37th street; woods; traffic; oxygen; pulling out my hair (both grey and black); laughters; peach; Franklin house; ambulance sounds from the phone while we speak…

Mango; get lost; walk; Brook Lane; I miss mango ice cream from Anawrahta road (I realized I never learned the shop name); repeating sounds of the fluorescent light; jasmine flowers; new faces; slippers; highways; snow storm; rainboots; tailless gecko, which Vici probably played with before…

Oh, hi, nice to meet you…
According to the World Press Photo’s latest State of News Photography report, roughly 85 percent of working photojournalists are men. Less than 11 percent of creative directors at advertising agencies are women. In 2015 only five women had one-person exhibitions at the major NYC museums (one at the Guggenheim Museum, one at the MET, two at the MoMA, and one at the Whitney). To increase our understanding of culture, visual literacy, and gender bias we must expand our knowledge and inclusion of diverse identities represented in the visual sphere.

As a professor of photography and visual arts as well as a multimedia artist and creative director, I understand the importance of being exposed to diverse visual voices not only for students of visual arts, but also for society at large. Learning about diverse female visual storytellers and amplifying their voices is a passion of mine.

In March 2021, I received the news with delight and excitement that I was chosen as a recipient of the 2021–2022 Community College Internationalization Fellowship (CCIF) from Cornell University’s Title VI-National Resource Centers (NRC), the South and Southeast Asia Programs. Receiving this fellowship, funded through NRC grants...

The images we see shape our view of the world. Visual storytellers offer their view of the world to help us learn, understand, and navigate it.

In 2019, one trillion images were uploaded online. That equates to 3.2 billion images per day, or 37,037 photos per second. Unfortunately, the visual storytelling fields are heavily imbalanced and dominated by western and male-centric imagery, which consequently offers a very limited and one-dimensional view of the world.

Various studies and research on the inclusion of female visual storytellers point to the same conclusions: women are drastically underrepresented across visual media.

Left: Photographs by Min Ma Naing displayed at Monroe Community College’s Leroy B. Goode Library as part of the exhibition Faces of Change: Portraits of Myanmar’s Democratic Awakening. As a result of the big interest for Min Ma Naing’s work, the exhibition was extended for an additional month until January 2022.
For me, conducting research has always been an exciting process, closely correlated with travel. In both research and travel, one not only encounters unexpected turns and opportunities, but also connections that expand and transform one’s ideas and beliefs. My fellowship work began with an in-person two-day trip to Ithaca to visit Cornell University and to meet the faculty and staff with whom I would work closely during my research. Kathi Colen Peck, post-secondary outreach coordinator at the Cornell Mario Einaudi Center for International Studies, was a precious resource while applying for this opportunity and an ideal host during my stay, making sure I felt at home at Cornell and setting up meetings with many specialists who would be valuable resources for my research.

First, I met with Kathi and Daniel Bass, manager for the South Asia Program (SAP), who shared important resources and connected me with photographers from Sri Lanka, India, and Nepal. Next, after many zoom meetings, we finally met in person with Min Ma Naing, a Southeast Asia Program (SEAP) visiting artist who fled Myanmar following the military crackdown that followed the February 2021 military coup. We discussed photography, culture, and sense of belonging. During our conversations with Kathi, an idea came up to have Min Ma Naing visit us at Monroe Community College (MCC) and exhibit her work, already on display at Cornell’s Herbert F. Johnson Museum of Art. This led to a viewing of Min Ma Naing’s exhibition and meeting with Ellen Averd, chief curator at the Herbert F. Johnson Museum of Art, and her team to discuss the possibility of bringing the exhibition to Rochester. Mr. Averd was enthusiastic and offered to help and to loan us the frames they used for the exhibition.

In that same campus visit, I attended Min Ma Naing’s Beyond Burning Eyelashes, My Eyes, a Visual Culture Colloquium, and met with Kaja McGowan, associate professor of the history of art & visual studies and a core SEAP faculty member, and Thamora Fishel, SEAP’s associate director. These meetings were valuable, engaging, and very informative. I also met with Bill Phelan, program manager of the Latin American & Caribbean Studies Program (LACS), and Pedro X. Molina, an internationally acclaimed political cartoonist who fled Nicaragua and currently is a LACS-sponsored Artist Protection Fund Fellow in residence, to explore guest lecture opportunities at MCC.

Upon my return to MCC, I met with my colleagues and members of MCC’s Institute for the Humanities as well as Michael Jacobs, dean of humanities & social sciences, to share the ideas and possibilities that developed during my stay at Cornell. These were enthusiastically welcomed, and we started working on coordinating visits to MCC for Pedro X. Molina and Min Ma Naing. In early November, Pedro Molina visited and led discussions and interest in the work by female visual storytellers from this part of the world. Because of such vast interest, the exhibition was extended for over a month, until January 31, 2022.

The knowledge I have gained and the connections made since I started working on my fellowship research has been invaluable to me—a deeply enriching journey that I am thrilled to share with my students and community. With excitement and vigor, I am looking forward to what the second part of my fellowship year will bring.
The librarians are the first to admit that the Kroch Library Asia Collections are not the easiest to navigate or even locate. Ask a Kroch Asia employee what the beginning of the semester sounds like, and they will answer “security alarms” from patrons accidentally opening emergency exits as they go through the wrong door when searching for the books, or the bathroom, or the Rare and Manuscripts Collection. Even with improved signage throughout the library, it is still important that patrons are able to bring questions to someone in the Reading Room who is knowledgeable about library spaces and collections.

The new reference desk is located next to the Reading Room’s main entrance, and when the library is open the desk will be staffed from 10 a.m. to 5 p.m., Monday through Friday. The Kroch Asia employees seated at the desk will be available to help patrons find whatever it is they need, whether that is directions or digital resources to support a research paper topic. Remember that librarians are experts on the many resources that Cornell collects and subscribes to. They should be the first stop when looking for scholarly sources.

No matter how many years you have studied at Cornell or worked in your field, it is easy to miss something useful in your searches when you do not have a bird’s eye view of Cornell’s collections. By bringing your research questions up to the reference desk, you will tap into the expertise of librarians who are deeply embedded in everything that the Cornell Library collections have to offer.

Searching the Cornell Library catalogue online or physically navigating the Library of Congress Classification system used to organize books on shelves can be difficult at times. A librarian can help to hone search terms or locate items catalogued in vernacular languages and scripts, identify digital archival collections best suited to your research, or walk you over to a book that perfectly complements the one you are already reading. The Kroch Asia librarians know how to find exactly what materials Cornell holds and can make sure that you do not waste any time looking in the wrong places. In addition, they are familiar with similar collections at other universities. If Cornell does not have what you are looking for on the shelves in Ithaca, Kroch Asia staff can put you in contact with other librarians across the United States, even across the world, who can send you the resources that you are missing.

Though the reference desk is intended as a first point of access for patron help, please know that you are always welcome to walk back into the librarian offices next to the Reading Room for a research consultation. Librarians often hear that patrons do not want to knock on their doors and interrupt their work, but helping patrons is precisely the work of a librarian. Even if you have used the library for years and know Cornell’s resources well, Kroch Asia librarians can help you most efficiently address your current research needs. Whether you are a first-year undergraduate student or a tenured faculty member, the staff at Kroch Asia Library are happy to help you comb through the wealth of resources that Cornell makes available at the library.

The reference desk and Kroch Asia librarian offices are not the only ways to seek research help. Find contact information for all Kroch Asia employees on the Staff Profiles page of the Kroch Library Asia Collections website. Email them any time, and the librarians will do their best to get back to you promptly during business hours.

Need immediate assistance? Try the chat service on the Cornell University Library homepage by clicking on the blue “Chat with Us” tab on the upper right hand of the page, or by visiting the Chat page underneath the “Ask A Librarian” tab on the Library website’s main navigation bar. The return of the Kroch Asia reference desk builds upon these virtual points of information, giving patrons one more way to seek guidance and expert advice as they make use of the Kroch Asia Library Collections.

For any questions about the Southeast Asia Digital Library (SEADL) and its collections, please reach out to Emily Zinger at emz42@cornell.edu

By Emily Zinger, Southeast Asia digital librarian
At Cornell University, I was given a chance to teach the Philippine language and culture to a group of passionate students whose desire and intellectual competence inspired me to improve my own scholarship. My supervisor, Tita Thess, senior lecturer of Tagalog at Cornell, generously shared her knowledge and training on language instruction, and in the process solidified my desire to not only learn more about our language, but also about our people through a different lens. She gave me the agency to utilize my education in Philippine Anthropology in the facilitation of our Tagalog classes. Her support and encouragement helped me navigate my program with a positive mindset. Under her wing, I felt I had both the ability and opportunity to understand myself more deeply, both as an educator and as a Filipino.

During my program, I also took part in cultural showcases including: the Cornell International Fair where we distributed materials that promote the Philippines to encourage students to learn Tagalog; and the Cornell Filipino Association’s Kamayan where I performed Filipino songs. I also helped establish correspondence between the Cornell University Southeast Asia Program and the University of the Philippines Diliman Department of Anthropology and Film Institute for potential collaboration through study abroad programs, internships, etc.

Attending Cornell as a Fulbright scholar helped shape my academic trajectory by advancing my training in anthropology. This significantly helped build my courage to pursue my dream of becoming an anthropologist. At Cornell, I was given an opportunity to attend graduate courses in both anthropology and Asian studies that provided a more expansive understanding of the Philippines in a global context. The course on Critical Filipino/Filipino American Studies with Professor Christine Balance provided critical understanding of how Filipino identity becomes embodied and negotiated by those in the homeland and in diasporic communities, which consequently helped break the shackles of my superficial understanding of Filipino identity.

Under the supervision of Professor Frederic Gleach, I worked on Philippine ethnographic materials from the Cornell Anthropology Collections, which include weapons, fishing implements, textiles and costumes, etc. This was in part an extension of my previous project at the National Museum of Anthropology in the Philippines where I was one of the writers and researchers of the permanent exhibition Entwined Spheres that showcased mats, baskets, and related material culture of the different ethnolinguistic groups in the country.

These courses exposed the limits of western anthropological theories in providing a contextualized understanding of culture and identity in Southeast Asia and brought to the fore my strengths as a Filipino scholar. The discussions with
my professors, without a shred of doubt shed light on what
I could do to help my country be properly represented and
understood. They challenged not only my intellectual facul-
ties, but also tested the limits of my passion—for academia,
for the Filipinos, and for our culture.

Being away from home and family during the beginning
of a pandemic was debilitating, to say the least. However,
Cornell’s network of support including the Department of
Asian Studies and my students helped me pull through and
focus on what was within my control. The university’s grad-
ual and seamless transition to online instruction helped both
my students and I restore a sense of normalcy by keeping us
engaged and connected, albeit via online platforms.

My Fulbright program ended after an eventful ten months,
but I have kept the meaningful relationships I built with both
my professors and my students at Cornell. The guidance and
support I continue to receive from my Cornell professors,
who have now become mentors, contributed to the scholar
I am today.

I am now a PhD student in Anthropology at the Uni-
versity of California, Riverside where I plan to specialize in
indigeneity, globalization, and Southeast Asia. From time to
time, I still reminisce about spending my birthday studying
at the Uris library, walking from Rockefeller Hall to McGraw,
and looking up at the McGraw tower with wide eyes and a
hopeful heart. Cornell will stay with me wherever I go, and
I’m thankful and proud to have been a Fulbrighter at an insti-
tution that furthered my growth, harnessed my potential, and
dared me to dream higher.

Sunshine did an excellent job teaching Tagalog 2201/2202 during the 2019-2020
school year. Aside from seamlessly adapting in March 2020 to an online format, Sunshine
demonstrated great competence in her teaching, communication skills, and attention
to student progress. Learning Tagalog is a daunting endeavor, not least because of its
complex morphology and exotic (to English speakers) syntax. Sunshine was able to
clearly convey concepts critical to the acquisition of the language in a manner that was
both enjoyable and thorough.

Charlie Accurso (董超)
Cornell University ’20, College of Arts and Sciences, Linguistics

Sunshine’s participation in Fulbright events allowed her to fulfill the role of cultural ambassador and introduce the Philippine language and culture to a global audience.
Dolina Wyness Millar

a New Hampshire native

a George Kahin graduate student

a former business manager and assistant editor of SEAP Publications

and

a beloved ESL teacher

From Friends...

from Thak Chaloemtiarana,
former Cornell professor and director of SEAP, Ithaca

Dolina and I arrived at Cornell in 1968. Both of us were in the Government Department and members of the South-east Asia Program. Dolina focused her research on Thailand while I studied Indonesia. As a former Peace Corps Volunteer to Thailand, she joined others who had just returned from Thailand to do graduate work at Cornell. Joyce Nakahara and Craig Reynolds were her peers. There were also other Peace Corps volunteers who had served in Malaysia and the Philippines. As these students were more mature and had first knowledge of Southeast Asia they brought new perspectives to discussions in our graduate seminars.

During the late 1960s to the 1970s there were many graduate students whose research focused on Thailand. Dolina was one of the non-Thai graduate students working on Thailand that included Connie Wilson, Herb Purnell, Ansil Ramsay, Craig Reynolds, Noel Battye, John Burton, Tony Diller, Lorraine Gesick, Richard O’Connor, and Joyce Nakahara. The Thai student contingent during that period in SEAP included Warin Wongchanthod, Bunsa-nong Priyodyana, Pramote Nakhon-thab, M.R. Akir Rahbdardana, Chunsit Kasetui, Shalardchai Ramitakson, Prasong Jeanaadthaphorn, Yupha Klang-surwai, Anant Kanjanaphan, and Banthon Ondam.

Dolina added to the vibrancy and knowledge of Thai Studies. She was never outspoken, but in her quiet way was always observant and sharp when she spoke up. When we were graduate students, I would call Dolina by her nickname which was “Pinky.” But after we became colleagues working at Cornell, I never used that name. Dolina and I grew to be long-time classmates and friends. I always looked forward to seeing and talking to her at our Brown Bag lectures. We remained good friends up until the end when we exchanged emails days before she passed away.
Dolina’s encouragement and support were invaluable. Her only request “payback” was for me to return to Thailand to work for my community and also to care for and support my family. Though these years, I was able to support all my siblings’ schooling while working with community and labor organizations.

Dolina also continued to help by personally supporting one of my younger sisters, Amporn, for one year during her BA and MA studies. Amporn has been a professor teaching art at Prince Songklakh University in the South of Thailand since she graduated. Without Dolina, the Kompipote family would not have been able to have had a good education, good jobs, and a good life as we have now. She was the turning point for us. Dolina and the Kompipote became one family, and we are her Thai family. She stayed with us three months at a time every other year. We also took turns visiting with her back and forth throughout the years, and the last trip was when I came to take care of Dolina when she was passing away.

Throughout her life, Dolina’s kindness and generosity abounded. Her love of reading led her to support the building of two libraries in Lao PDR. She also left equal donations in her will to Educati The Children: Doctors without Borders, Berea College, Carleton College, and Fiske Free Library. Dolina’s good deeds with an educational focus will be with all of us forever.

Her love of reading led her to support the building of two libraries in Lao PDR.

Spending New Year with the Kompipote, her Thai family, it was Dolina’s last trip to Thailand (Nov. 2019 - Feb. 2020).

Memorial ceremony for Ubon’s mother with the Don Da Village Head, Jantha, and his family (Photo Credit: Caverlee).
period, I was hired by the Ithaca City School District to coordinate its initial English as a Second Language Program. In turn, Dolina was the first person I hired as an ESL tutor and to assist in planning the scope and direction of the program. For years, she also personally sponsored numerous students, many of whom lived in her home. More recently, after retiring from Cornell, Dolina focused her days on broad volunteer activities. Twice a week, she worked with The Kitchen Cupboard, the Salvation Army’s food pantry, assisting Ithaca families in need of supplemental nutritional resources. She was also a weekly volunteer with Gadabout, a transportation service, where she helped riders with their medical appointments, grocery shopping, etc. As a member of Lifeline, an organization offering a multitude of services to Ithaca’s older population, Dolina was involved in many activities with seniors and particularly enjoyed participating in its Theatre Group productions.

Her activities with the Ithaca Public Library were strong and long-lasting. For years, she volunteered with its book sale and, in addition, purchased hundreds of books that were then sent to her Thai family from her Peace Corps days. She also initiated a weekly social gathering at the library providing ESL students an opportunity to converse with native English speakers.

In her spare time, Dolina enjoyed engaging in fierce, but friendly, Scrabble competition and solving The New York Times crossword puzzles. Her quiet demeanor, consistent support and good humor will be missed by many.

from Jiraporn Witayasakpan, retired lecturer, Chiang Mai University, Thailand

When I first met Dolina in 1985, she dressed plainly, spoke softly, and led a simple life. When I got to know her better, I realized that she was friendly, funny, and caring. Her concern for human welfare, values, and dignity must have rooted in her family and part of it might be enhanced by her experiences as a Peace Corps volunteer in the Northeast of Thailand. She told me that she was impressed by a warm generosity from a Thai family who regarded her as a member of the family for better or for worse. At one time, she was surprised to witness how one egg was cooked to feed seven members, herself included.

I believe that the experience there led her to support two members of the family to study and receive graduate degrees from colleges in the U.S. Leading a simple life with careful spending, she expanded her kindness to help many Thai and Southeast Asian students at Cornell. Without her kind assistance, many of them including myself might not have graduated. She loved her life with generosity. She will be in my fond memory as a good friend and role model—a true humanist.

from Caverlee Cary, program director, Institute of East Asian Studies, University of California, Berkeley

How do friendships start? A chance encounter? I don’t remember how I first met Dolina or when I first began hearing about her “family” in Thailand. But I will remember vividly and always the day we met up in Bangkok for one of those amazing episodes in life: traveling around the country, visiting sites I had long read of and imagined, and having experiences I never dreamed of. Together with the lovely young woman who would become a teacher of art in Thailand, and occasionally joined by another Cornellian from Thailand, Dolina opened up a world for me.

Ever modest and unassuming, Dolina was a true friend. She shared friends and family and home as the most natural thing in the world. She introduced me to her wonderful Thai family, and I treasured my time with them. And back in Ithaca, there was a warm welcome, a glass of her ever-present iced tea, and a bowl of sticky rice to enjoy together.

Nor was I the only friend lucky enough to enjoy her generosity of heart. She hosted a succession of Thai students in her Dey street home; she helped with the annual library sales down the block; and in later years helped with meals on wheels for local seniors. Dolina taught English to our country’s newcomers, and I imagine she went above and beyond the narrow scope of instruction to lend a hand to her students. For me, her great gift was a decades-long friendship and the inspiring example she set of a life that enriched those about her.

from Chotima Chaturawong, associate professor, faculty of Architecture, Silpakorn University, Thailand

I met Dolina in 1997 during my first year at Cornell through Professor Kaja McGowan, my dissertation advisor. A year later I rented a room in Dolina’s house in the downtown area: My fear of being far from campus and feeling isolated when I first moved to quickly disappeared. Dolina was very kind, intelligent, and knowledgeable. She knew broadly many subjects, and I often brought home various issues I learned in classes to discuss with her, and in the meantime, my English improved. Being Dolina’s housemate was one of the best decisions I had made.

Dolina was a walking encyclopedia, a book and a scrabble lover, and a life-long learner. She read widely, both academic and non-academic. Her favorite hobbies were reading every single page of the Sunday New York Times and doing its crossword puzzles. Dolina never stopped learning new things. She often took classes as well as attended seminars, conferences, theater and musical performances, and still found time to do volunteer work. I remember her working once a week at Ithaca Food Pantry, at Gadabout transportation service for older and disabled people every Wednesday, and volunteering to teach English to ESL students.

Dolina was my English editor, model, and supporter. She gave great encouragement from when I was a student at Cornell until she passed away. She showed me an example of living a simple life and being satisfied with whatever one has. Dolina never had a car nor a washing machine; she loved to go around by bicycle. She was wind beneath the wings of many people including me. I have always been so thankful to and grateful for her. We will certainly meet again, I believe, somewhere in amsers (transmigration) and have lifelong friendship as we did in this life existence.

from Nuancharn Singkran, associate professor, faculty of Environment and Resource Studies, Mahidol University, Thailand

Honesty. I couldn’t remember when and how I had known Khan Dolina around Cornell campus when I was a PhD student during 2001-2007. However, that was not important since our friendship continued; and, afterwards, I felt like she was one of my senior relatives who supported me in every circumstance. Khan Dolina was a great giver. She did a lot of things for people
around her and for society. She was a kind and brave woman who always thought about others first even in her last time.

Her last words to me via the Line VDO call were: Thank you for what you did for Thailand. Actually, I didn’t do big things that were worthy to be mentioned in comparison to what Khun Dolina did for me and many people in Thailand and many places in the world. I think of her with my strong belief that wherever Khun Dolina is now, she still continues her societal works as always as The Endless Giver.

from Kamala Tiyavanich, independent scholar
I first met Dolina when I arrived in Ithaca to study for my PhD in Southeast Asian History at Cornell 30 years ago. I got to know her as a colleague in the Southeast Asia Program, and we were also close neighbors in downtown Ithaca for 20 years. Dolina was a good neighbor, and we used to look after one another’s homes.

Our friendship was Thai-style, no mapping out plans or making appointments in advance. Several times a year Dolina would arrange dinner parties at her house to celebrate birthdays and the Thai New Year (Songkran) time. Dolina and I shared interests in collecting books and DVDs. We could not resist Ithaca’s legendary Friends of the Library Book Sale every May and October, our two favorite months. We would return home with more books than we ever needed, something any book-lover can understand. Dolina could never get enough mystery books. She also collected art books to send to her friends who teach art history in Thailand. On my birthday and at Christmas, Dolina always surprised me with amazing gems discovered on the overflowing shelves of the book sale.

We both enjoyed watching old films of the Hollywood golden age (1930s-1950s). Dolina kept a collection of DVDs she received on her birthday and Christmas from me. She was a fan of Rodgers & Hammerstein musicals and really liked Agatha Christie mysteries. Early last September, I got to speak to Dolina long-distance via Line from Bangkok. She had trouble to speak to Dolina because she was not feeling well. She watched the DVDs I gave her. The repeated same old movies made her laugh and gave her comfort. I then tried to send her a Sherlock Holmes DVD set, but this time Holmes didn’t get there in time.

Dolina always said: There is a lifetime warranty on my teaching. You can always come back for more knowledge or understanding.

from Elizabeth Patton, receptionist, administration building TST, Ithaca
Dolina Millar was known to her Southeast Asian friends as Pinky. She was very much her own woman, willing to take on what the world had to offer and meet it head on. She gave back far more than she ever acknowledged. She loved teaching English as a Second Language. Of course, Southeast Asian students were her favorite because she could converse with them in both languages, making them feel much more comfortable. They could switch between languages for better understanding if a word was confusing.

She worked tirelessly with her students. Trying different teaching methods to match that student. She even had tutoring at her house for those that really struggled. She said I learned so much about the student as well as their culture. There were some nights I don’t know who learned more the student or the teacher. It was a two-way street. Dolina was a fan of Pinky. She also always said: There is a life-time warranty on my teaching. You can always come back for more knowledge or understanding. If only everything in life was guaranteed like Pinky and her love of teaching and giving knowledge to those that needed it the most.

Dolina’s green 214 Dey Street house had been a gathering “hub” and was a resource to go to when one needed something related to Thailand. My Thai Language Program depended on borrowing Thai northeastern style cooking equipment from Dolina every semester, and she left them along with her collection of books on Thailand and Southeast Asia to the Thai program and SEAP graduate students. Dolina was a genuine giver. Her naturally spontaneous and quiet ways of creativity throughout her life correspond to the characterization and value represented in the following poem.

Dolina’s sincere good deeds will always be in my mind.
The Graduate Student Conference will be held in a hybrid format at the George McT. Kahin Center for Advanced Research on Southeast Asia, located on Cornell University’s campus in Ithaca, New York and online over Zoom. COVID restrictions will be applied as per university policy and are subject to change.

How do we construct, deconstruct, and maintain Southeast Asia? Who is doing this labor and why? The sinews by which we entangle Southeast Asia take many forms: from the epic to the quotidian and every shade in between and beyond; as connective strands; as resonating sounds; as adjoining bridges; as shared images; as documenting videos; as so much more. This year’s Cornell Southeast Asia Program Graduate Student Conference theme, (De)Constructing Southeast Asia, thinks about the dynamic ways we come to, work with, and move from the region as a constructed space. With these considerations, (De)Constructing Southeast Asia is an inquiry which brings these strands together, tugs at them, or perhaps pulls them apart. We encourage submissions which seek to think through how Southeast Asia is formed and Southeast Asia forms geographies and ecologies.

KAHIN CENTER UPDATE:
New Building Manager

Emily (Emi) Donald is a fourth-year PhD candidate in the Department of History studying queer Thai thought from the mid-20th century to the present, with a particular focus on how “tomboy” (thom in Thai) was configured in popular and activist writings. Their research explores how “tomboy” categories proliferate in discourses on queer sexuality and gender in Thailand and transnational Asia.

Join us April 11-15 in celebrating the study of Southeast Asian languages at Cornell!

For more info visit: https://einaudi.cornell.edu/programs/southeast-asia-program

24th Cornell SEAP Graduate Student Conference
(De)Constructing Southeast Asia
March 11-13, 2022

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Southeast Asia Program Ronald and Janette Gatty Lecture Series

Spring 2022 | Thursdays, 12:15pm
Kahn Center, 640 Stewart Ave, Ithaca, NY

January

27 Magnus Fiskesjö, Cornell University // Anthropology
Stories from an Ancient Land: The Wa of the Burma-China Borderlands

February

Harriman Samuel Saraph, Monash University // Business Innovation
3 Pig Environmental Behavior: Consumption of Indonesian Consumers

March

Kimberly Kay Hoang, University of Chicago // Sociology
Spiderweb Capitalism: How Global Elites Exploit Frontier Markets

April

Dredge Kang, UC San Diego // Anthropology
Disciplined Beauty: Thai Transformations into White Asians

May

Kale B. Fajardo, University of Minnesota // Asian American Studies and American Studies
Title to be determined

Note: This lecture will be held at 8pm ET.

Karen Gatty Lecture Series

Ronald and Janette Southeast Asia Program
Kahin Center, 640 Stewart Ave, Ithaca, NY
Spring 2022 | Thursdays, 12:15pm

February

17 May Sabe Phyu, Gender Equality Network in Burma
What’s Happening in Myanmar?: Women, Peace and Security

March

Kimberly Kay Hoang, University of Chicago // Sociology
Spiderweb Capitalism: How Global Elites Exploit Frontier Markets

April

Dredge Kang, UC San Diego // Anthropology
Disciplined Beauty: Thai Transformations into White Asians

May

Kale B. Fajardo, University of Minnesota // Asian American Studies and American Studies
Title to be determined

It is the policy of Cornell University to actively support equality of educational and employment opportunity. No person shall be denied admission to, or denied participation in, any Cornell educational or employment program or activity on the basis of any legally prohibited discrimination involving but not limited to, such factors as race, color, creed, religion, national or ethnic origin, sex, sexual orientation, age, gender identity or expression, disability or veteran status. The university is committed to the maintenance of affirmative action programs that will ensure the continuation of equality of opportunity. Sexual harassment is an act of discrimination and, as such, will not be tolerated. Inquiries concerning the application of Title IX of the Education Amendments of 1972 should be directed to the Office of Vice President for Student Affairs, 252 McGraw Hall, Ithaca, NY 14853-2601 (telephone: 607/255-3976; TDD: 607/255-7606).

Requests for information about services for Cornell faculty and staff members, applicants for employment, and visitors with disabilities who have special needs, as well as related questions or requests for special assistance, can be directed to the Office of Student Disability Services, Center for Learning and Teaching, Cornell University, 126 Day Hall, Ithaca, NY 14853-2801 (telephone: 607/255-3976; TDD: 607/255-7066). Students with disabilities should contact Student Disability Services, Center for Learning and Teaching, Cornell University, 160 Day Hall, Ithaca, NY 14853-2801 (telephone: 607/255-3976; TDD: 607/255-7066). Students with disabilities should contact Student Disability Services, Center for Learning and Teaching, Cornell University, 160 Day Hall, Ithaca, NY 14853-2801 (telephone: 607/255-3976; TDD: 607/255-7066). Students with disabilities should contact Student Disability Services, Center for Learning and Teaching, Cornell University, 160 Day Hall, Ithaca, NY 14853-2801 (telephone: 607/255-3976; TDD: 607/255-7066).

Published by the Southeast Asia Program
Cornell University, 180 Uris Hall, Ithaca, NY 14853-7601

Editor: Brennan Fitzgerald
Design: Westhill Graphics

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JOHNSON MUSEUM ACQUISITION HIGHLIGHT

Indonesia, Sumatra
*Batik tulis with Islamic script*, ca. 1910
Cotton, 36 x 87 inches, acquired through the George and Mary Rockwell Fund, and through the Cronkhite Art Purchase Endowment

This textile and others will be on display at the Johnson Museum throughout the Spring 2022 semester in conjunction with SEAP Professor Kaja McGowan’s seminar offering called *Producing Cloth Cultures*, co-taught with fellow Art History Professor Annetta Alexandridis.