Content Producers
Nissa Aprillia
Chetra Chap
Halie Cousineau
Radityo Aryo Hutomo
Uymeng Tang

Pittaya Paladroi
Robert Stewart
Senghuo Loem
Kate Hun, Anthony Rottinger,
Irma Sanusi, Azril Harahap, and
Camille Smith
Moch Syifa
In 1958, my parents moved to Thailand with the three children—me being the youngest at 15 months old—as Southern Baptist missionaries. Except for furloughs every four years, I lived in central Thailand until I was 18, when I graduated from International School Bangkok in 1975. After living in Bangkok for two years (1958-60), we moved to Chachoenfsao, a small city about an hour’s drive east. When I was eight, we moved further east about 30 minutes by car, to the town of Bangkla. About 200 miles east of Bangkla is the border with Cambodia. Until I was a young teen, many of my playmates were Thai neighbors and young people who attended church with me. Eventually, U.S. military involvement in Vietnam and Cambodia colored much of my experience growing up. The highway that took us from Chachoenfsao to Bangkla was being rebuilt during the mid-1960s by the 809th U.S. Army Engineer Battalion, to handle the weight of trucks carrying bombs from the train depot across from my house in Chachoenfsao to Korat Air Force Base. And when I moved into Bangkok to attend high school, most of my classmates at ISB were military dependents.

My parents remained in Thailand until the early 1990s, well beyond 1975, when I had graduated and left for college in the U.S. During the post-1975 period, Thailand was coming to terms with the withdrawal of the large contingent of American military personnel, with tense relations with neighbors to the east (Cambodia), north (Laos) and west (Myanmar) moved into Bangkok to attend high school, most of my classmates at ISB were military dependents.

My parents remained in Thailand until the early 1990s, well beyond 1975, when I had graduated and left for college in the U.S. During the post-1975 period, Thailand was coming to terms with the withdrawal of the large contingent of American military personnel, with tense relations with neighbors to the east (Cambodia), north (Laos) and west (Myanmar). Within southern Thailand, tension with elements of the Muslim population created great complexity for the government.

Fast-forward to 1992, about a year before my parents retired. I returned to Thailand for a couple of weeks—my first trip “home” since the mid-1970s—realizing that my parents soon would be relocating back to Alabama. It was a very interesting time to visit, as Thailand had recently been through a time of political turmoil, which had been covered widely by CNN and other American media outlets. I met with several journalists—Thai as well as Americans, and gave a lecture to journalism students at Chiang Mai University, where an Ohio University alumna taught. My impression of the country was that, while it had changed a good bit since the 1960s and 70s, it remained very familiar to me. My parents still lived in the home where I had lived for several years, and many of the people they worked with as missionaries were still actively involved in the church and medical mission work that I remembered. That familiarity was all but lost by 2013, when my wife and I visited Thailand. The one exception was our visit to Chachoenfsao Baptist Church for a Sunday worship service. A new church building had been built on the footprint of our former residence, which had been torn down to make way for the new sanctuary. And I remembered many more of the church members than I would have thought possible, given that I had not regularly attended services there since the mid-1960s—nearly fifty years ago!

Now, in working with the Global Leadership Center, I have the privilege of accompanying about two dozen students to Cambodia every May, to work with local university students on leadership and consulting projects. Even though I speak Thai and not Khmer, I have noticed that Cambodia today reminds me a great deal of the 1960s and 70s in Thailand, in terms of economic development and social norms. In this way, Cambodia feels more like “going home” than did the 2013 trip to Thailand.
This is the third edition of Monsoon created by the students and the last edition that I will be a part of due to graduating. Monsoon has grown from only graduate students in the center of International Studies in the Asian Studies program, to graduate students and undergraduate students from many different backgrounds and interest. It has been a pleasure to work with all of the students who have put work into this production; each student has brought not only quality hard work but different aspects of their lives and culture.

As the magazine grows, the diversity of the members and content grows with it. Student revived this magazine only a year ago and although many of the content producers are graduating this year, the crew taking over are a group of strong individuals who are blossoming as students and contributors to the magazine.

Halie Cousineau
Editor-in-Chief
Halie Cousineau
I am a second year graduate student in the International Studies program and the Asian Studies track, however I focusing on Southeast Asia, specifically my work is in Sembalun, Indonesia. When I am not busy with classes and school work I am a tutor, a nanny, a farmer, the Editor-in-Chief of this magazine and the vice-president of the Southeast Asian students’ organization at Ohio University. I was lucky enough to receive the CLS award this spring. Therefore, once I graduate, I will travel to Indonesia to further my Bahasa Indonesia in Malang, Indonesia.

Irma Sanusi
I am a second year graduate student majoring in Asian Studies with a Gender, Women and Sexuality specialization. In the last 15 months I have spent in Athens, I have learned a great deal academically, met new wonderful and generous people that I’m glad to call as family. Being enrolled Asian Studies in the Centre for International Studies, I was able to pick and choose courses from different departments which satiated my academic interests. All in all, spending two years with OU Bobcats family in Athens has been one of the most gratifying experience in my life.

Kate Htun
My name is Nay Nay and I am from Burma. I am a second year grad student from Asian Studies program. I have been living in Athens for almost two years now and one thing that I really like about our campus is its environment. I really love how different trees with different shade of green surrounded our university. It is really beautiful especially in the beginning of summer when I get to sit on the grass with my friends to just chill. In Burma and other parts of Southeast Asia people normally wouldn’t sit on the grass because of snakes, ants and other crazy insects so being able to just lay and read on Athens’s grass is pretty special for me.

Anthony Rottinger
I am currently an undergraduate student in the Specialized Studies program majoring in Mathematics and Linguistics. During my time away from OU to search through those weighty questions like ‘what do you want to do with the rest of your life?’, I took time to travel with my backpack as my sole consistent companion through many months in Asia that spurred my interest to work abroad as foreign language teacher teaching English to non-native speakers. When not wrapping my mind around the culture shock of returning to the western world, I can usually be found writing, cooking up random inspirations in the kitchen, working out, trying to learn Spanish, and getting lost on the web researching future exotic destinations I hope to visit someday.
Radityo Aryo Hutomo
Two roads diverged in a wood, and the one I took brought me to Athens. The (almost) two years I spent at OU is an enriching and memorable one. It is true that I miss the tropical sun in Indonesia, but I will also definitely miss the Southeast Asia Collection at Alden, PERMIAS and SEASA, the awesome student cultural events, and Athens as a very welcoming town. The academic experiences that I gain is also ones I will cherish as I found my passion for researching farmer movements. It’s still funny to me how an Indonesian man comes to Athens to study about Southeast Asia. Now I can also brag about having spent 2 years in Skeletonwitch’s hometown.

Nissa Aprilia
Having spent the last 24 years of my life living in my hometown made me nervous (but also super excited) about studying abroad in the other side of the globe. Anticipated the worst, I was not prepared for the abundant hospitality Ohio University and its community provide. Athens got me hooked pretty bad. It is not just a small town with constructive and uplifting academia, but it is also full with amiably charming people. It is not just where I spent two years getting my Master degree but it is also -- I can’t believe I’m about to say this because it sounds so cliche but I regret nothing so here it goes — hOUme.

Moch Syifa
I am a first year graduate student in Communication Development Studies from Indonesia. My focus is on environmental issues, particularly in raising awareness and changing people’s behavior related to the natural resources protection. Prior to my study at Ohio University, I was a journalist in Jawa Pos Group, one of the largest newspaper companies in Indonesia. Being a journalist actually gives me opportunity to see the world from different perspective. In between studying, I really enjoy cooking as I believe that food is part of culture. That is why, besides being a journalist, one of my dreams was being a chef!

Uymeng Tang
Hello, my name is Uymeng Tang or I sometime go by Raymond. I am originally from Cambodia but born in the Chinese family. My grandparents are Chinese people migrating to Southeast Asia (Cambodia) long time ago. I can speak Chinese, Khmer and English. I am second year student majoring Asian Studies and I am going to graduate at the end of this April. I have conducted thesis research titled “The Recent Development of Cambodia’s Garment Industry: Global Firms, Government Policies and Exports to the US Markets”. I am particularly interested in Economics and International Trade. Besides from school work, I was also a president of Southeast Asian Students Association for 2015-2016 academic year.
Senghuo Loem
My second semester here in Athens, Ohio, has been wonderful. Acquaintances become friends and friends become close friends. The weather is nice; though I am a bit sad that winter this year was anomaly because I love snow; however, spring comes with astounding landscape covered with variety of vibrant, colorful flowers. Sunny weather and the remaining cool breeze of winter are perfect for outdoor activities and photo shooting. Academic matters are progressing in a positive way. I am done with my thesis proposal on “Migration and Labor Mobility in the Post-socialist Industrializing Cambodia”. I, also, was elected as the new president of the Southeast Asian Students Association and one of the graduate student representatives in the Ohio University Research Council for the term 2016-2017.

Bethany N. Bella
I am currently pursuing a Bachelor of Specialized Studies at Ohio University, with concentrations in geography and political science, and two minors in journalism and anthropology. I am also a current Voinovich School Environmental Studies Undergraduate Research Scholar and a member of the Ohio University Global Leadership Center. I will be traveling to Cambodia in May 2016 as part of my first-year project for the GLC, and I am very excited to make southeast Asia my first international experience — my passport is just itching to be stamped!

Azril Jamaluddin
My name is Azril Jamaluddin. I was born in Malaysia and currently studying in Ohio University in my senior year. I am majoring in finance and hoping to go back to Malaysia and become an entrepreneur. My interests are travelling, sports and philanthropy.

Camille Smith
My name is Camille Smith. I am an undergraduate senior studying African American studies and Sociology with a certificate in global leadership. In the summer of 2015, I spent four weeks in Southeast Asia exploring Thailand and doing business consulting with the Enrich Institute in Cambodia. I absolutely fell in love with SEA and I plan to return to Cambodia at some point in the future. I would also like to visit Vietnam, Indonesia, Malaysia, and so many other countries. Needless to say, I can’t wait to ride tuk tuks again.
Chetra Chap
Chetra Chap is a PhD student at Ohio University. He teaches new media and communication technologies. He sometimes thinks he is a robot run by Artificial Intelligence (AI), and his research interest is no doubt in advanced AI because, of course, he takes care of his survival.

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**Past Events: 2016**

**April**

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*** Please check our facebook for possible event changes ***
Upcoming Events

September 9: SEASA Welcome Event

October 20: SEASA: Scary Movie Night!

November 18: SEASA: Proteap

December 1: SEASA: Monsoon Release Party

*** Please check our facebook for possible event changes
Bahasa Indonesia

Enrolling in Bahasa Indonesia (Indonesian Language) at Ohio University Fall semester 2012 was perhaps the best decision I have ever made in my life. That sounds like a tall statement, I know; but, it was a life changing decision that has brought endless opportunities, happiness, love, and knowledge. I am a sixth-year senior graduating this Spring 2016 with a B.A in Global Studies—Asia, a World Religion Minor, Southeast Asian Studies Certificate, and Women’s, Gender, & Sexuality Studies Certificate. My academic concentration pertains to Islamic Feminism; specifically, the relationship and interdependency between Islam and society, and the critical role and everlasting impact of Indonesia’s first president, Sukarno. Kasenda also analyzes the key role of theoretical frameworks most influential during the independence era, such as Marxism, Leninism, Pancasila, Marhaenisme, and various others.

Many advantages are offered from being the only student within my Bahasa Indonesia class. As the only student, Nissa and I have time to focus directly on my concerns and problematic areas with room for improvement. For example, being the only student in class allows Nissa and I to review my pronunciation, reading over kosakata baru or new vocabulary, word by word. Not only am I learning more of Indonesian values and history—its various battles, conferences, laws, coup de taut—but I am also actively expanding my vocabulary; within Sukarno, alone, I encountered over 600 new words. Whilst feeling overwhelmed by the amount of synonyms existing within a language, my Bahasa Indonesia instructors often remind me it’s a necessity, it’s for variasi or variation. While I maintain an Advanced language level, this book is a reminder that I have much to learn. Although I have much to learn, I am reminded daily by Nissa and my previous Bahasa Indonesia instructors of the progress I have made since I began studying Bahasa Indonesia. As I said, studying Bahasa Indonesia has allotted me many wonderful opportunities. It was through my studies that I learned of the Critical Language Scholarship (CLS) Program through the US Department of State. I have been fortunate enough to be awarded this scholarship twice, participating in 2014 and 2015. The CLS Program is an an 8-week intensive language learning program at Universitas Negeri Malang (Malang State University), utilizing complete immersion and homestays in Malang, East Java, Indonesia. The CLS Program, requiring students to speak only Bahasa Indonesia, not only teaches the students the language of Indonesia, but also the various cultures, traditions, and religions of Indonesia. Class included language instruction, with an abundance of activities that forced students to utilize, practice, and strengthen the language abilities. Activities vary, from performing a traditional Javanese play, to Presidential elections, learning how to bargain, and even performing a traditional Javanese wedding with my class. Every weekend involved an excursion to learn and experience Indonesia; traveling, perhaps, to a tea plantation (perkebunan teh), an Islamic boarding school (pesantren), a waterfall (air terjun), a temple (candi), a volcano (Gunung Bromo), witnessing a horse trance dance (kuda lumping), and many other fascinating places throughout East Java. My experience living in Indonesia for two summers was a great learning experience, academically and personally. If I had not enrolled in Bahasa Indonesia Fall of 2012, I would not be the person I am today. I would not have had the opportunity to live in Indonesia, to create lifelong bonds and relationships with some of the most amazing people I have ever met.

I am incredibly thankful to have enrolled in Bahasa Indonesia and to have an instructor, such as Nissa. I am honored to have an instructor that is incredibly encouraging, insightful, helpful, caring, and intelligent. Language classes are interesting in that you learn much more than a language itself. Language acts as a base for culture to build off of, while, language evolves with each era’s societal norms. Therefore, an interdependency between culture and language exists; meaning, through learning a language, one must also learn the culture. Nissa makes learning Bahasa Indonesia and about Indonesian culture fun and informative. I advocate for everyone to learn a new language, specifically Bahasa Indonesia, and thusly a new culture, so they may expand their perceptions of the world. Expanded perceptions creates greater harmony. So, do everyone a favor and learn Bahasa Indonesia, ya! Semangat dan selamat!
Thai Language

Learning Thai here at OU has been such a great experience for me. Most of that, I would say, has to do with Ajaan Fon. Not only does she have the native speaker perspective, she is herself a second language learner (English and French are her other languages, if you were curious). She has a great understanding of different learning strategies and teaching methods for students at multiple levels.

In first year Thai, most students are starting from scratch, with very little recent language instruction experience. Many students are also not familiar with tonal languages. Ajaan does a lot of explicit teaching in this first year, and she really makes sure to exaggerate the tones so that an inexperienced ear can hear the differences among them. Language is arbitrary, and there is no logical connection between tone and meaning, so Ajaan makes sure to really stress the separate meanings of words that only differ in tone.

The beginning of reading and writing in Thai starts in the first year too, which is good, because it can be a difficult system to learn.

During the second year, Ajaan teaches more practical language skills: How to order food in a restaurant, telling time, buying plane tickets, and so on. A lot of students who take Thai intend to travel to Thailand, so these kinds of skills are really useful to know. But, these kinds of things can be taken from a standard phrase book; Ajaan uses the formulaic nature of these skills to open up a meaningful and salient discussion of the grammatical structure of the language. More complex grammar is the main focus of the second year, and practical language and grammar teaching are woven together in a way that is, to a new teacher, quite impressive.

I am very lucky to have gotten a third year of language instruction, as there was actually no Advanced Thai class offered by the university before this year. (Ajaan fought hard for Andrew and I to have the opportunity to keep on with our Thai studies, for which I’m extremely grateful. I’m not sure how many other professors would do that.) As a result, the structure for the advanced classes is new territory, but I feel that it’s working very well. Class is centered around discussion topics, with readings or videos before and during. We’re encouraged to formulate our own opinions and express them as best we can with our preexisting knowledge, with Ajaan jumping in to provide a little instruction on vocabulary. Most of our grammar is addressed in reflection writings. Throughout all levels of Thai, cultural learning is integrated into the language. On the very first day, students learn how to properly wai! Students learn about traditional dress for men and women, as well as traditional dance and songs. Each year, there are trips to the Lao Buddhist temple in Columbus, where students participate in the giving of alms and community meals. And, of course, Ajaan does lots of cooking for the students to enjoy—my favorite is khao lam.

The most interesting things, though, can really only be experienced here at OU: Ajaan Fon has connections to well-known filmmaker Sueb Nakphoo and actor-turned-teacher Janaprakal Chandruang, of the Moradokmai school in Thailand. Just this semester, interested students had the opportunity to view one of Sueb’s films (Four Stations) and speak with the director himself via Skype. More than once, I have seen the Moradok Mai theater troupe perform, and spoke with Khru Chang. Both experiences were wonderfully unique and gave students a chance to connect with real people doing real (incredible) things.

By: Kinsey Pritchard

Left: Andrew Dic, Kinsey Pritchard, and Pittaya Paladroi (known as Fon)
Learn a Language!
This issue’s Language:
Thai

In Thai’s language, the polite articles krap (male) and kha (female) are used at the end of every sentence especially when you are talking to a person who is older than you to show respect and to be polite. Krap is for male and Kha is for female. For example:

Hello: Sawadee Krap (Male speaker)
Sawadee Ka (Female speaker)

What is your name?: Khun chuu arai
My name is ______: Dee chuan chuu ______ kha (Female)/Phom chuu ______ krap (Male)

Thank you: Kob khun krap/kha
You’re welcome: Mai pen rai krap/kha
How are you?: Sa bai dee mai krap/kha
Answer: “Good”: Sa bai dee krap/kha
Answer: “Not Good/bad”: Mai sa bai krap/kha

Where is……( where is the bathroom?): yuu ti nai krap/kha…. (hong nam yuu ti nai krap/ka)
Yes: Chai krap/kha
No: Mai chai krap/kha
How much: Tao rai krap/kha
Help: chuay!
Can I have: Korb…
I am…..: Chan/Phom/Chan…

happy/ sad/ hungry/ full: mee kwaan suk/sia jai/ hiew kao/ im/
Is this spicy?: A-nii- ped mai khrap/kha?

Look for our next issue to learn Khmer!

Tun Abdul Razal Seminar: National Security & POTA

By: By: Jayum A. Jawan PhD

Malaysia is a progressive and moderate Muslim country. It is also a relatively peaceful country as well. Towards pursuing and sustaining these goals, Malaysia recently passed a legislation called POTA 2015, Prevention of Terrorism Act that describes how it will manage threats from extremism and terrorism that are plaguing many parts of the world from gripping the country.

POTA replaces the dreaded Internal Security Act (ISA), although both would detain without public trial individuals whom the state deems as threat to its national security. The fundamental difference between ISA and POTA is that the latter is more transparent in how detention will be carried out and the procedure are rather clearly spelt out.

The objectives of this seminar was to: discuss and explain how POTA plays its role in maintaining national security; explain what “jihad” is according to Sunni Islam which is the dominant and acknowledged branch of the religion in Malaysia; and discuss how these issues relate to national security and national harmony.

All photographs on this page taken by Halie Cousineau
Sangkran is a word translated from Sanskrit meaning “The Astrological Passage”. In literal meaning, Sangkran represents the change or the cycle of the earth and sun, which clearly refers to the New Year. Sangkran is a popular new year, which is celebrated different from the global New Year (January 1). Sangkran New Year is popularly celebrated in mainland Southeast Asia including Cambodia, Thailand, Laos, and Myanmar. The celebration of Sangkran is correlated with the Buddhism Religion. For typical Sangkran New Year, mainland Southeast Asian people celebrate three consecutive days and each day has different meaning and title. There are many common ways that mainland Southeast Asian people celebrate Sangkran.

First, water splashing is the most popular and fascinating thing that people practice during New Year. The main reason is that Sangkran New Year is celebrated during April, which is the hottest season in mainland Southeast Asia. Splashing water simply cool down the heat. Another meaning is that splashing water on each other represents the cleaning of the old year bad luck and hoping to get prosperity and blessing for the New Year. It is also a united activity that brings people together and has fun playing with water.

Second, offering during Sangkran brings merit and good luck for the New Year. Buddhist followers in mainland Southeast Asia take this opportunity to offer food to monks in Buddhist temples. They also set up blessing table in front of their home with special decorations such as flowers, fruits, cookies, coke, sweets, and other ornaments to welcome New Year god.

Third, Buddha blessing shower is significantly practiced because they hope to receive blessing wisdoms and wishes from Buddha. Especially, it is a golden time to shower live god mainly our parents in order to show gratitude to them and thank them for raising us up. At this time of the year, people in mainland Southeast Asia offer their elders with new clothes, food and other household materials. Last but not least, both youngers and elders enjoy dancing popular music for three days and playing hundreds of popular ice-breaking games and activities. The smile of people in mainland Southeast Asia during Sangkran New Year is absolutely gorgeous. It is the time of the year that people take a break from study and work to gather together in their hometown (some are far away from the city). It is a great reunion with warm greeting.
During the early weeks of the Spring semester, Indonesian Student Association (PERMIAS) hosted its biggest cultural event, Indonesian Night. As always, a number of art performances, mainly traditional dances, were presented. This event has been held since 2008 in which hundreds of domestic and international students came in to celebrate the diversity of Indonesian cultures (and foods, for sure) annually. This year, Papua, the farthest province on the Eastern part of the Indonesian archipelago, became the main theme. The story of Papua was presented beyond its natural and cultural heritages. It also touched several controversies within the province such as its protracted violence with the Indonesian army and conflicts between the Papuans and Freeport, the US-based mining company, which has been operating in Papua for decades.

Aside from the involvement of the Indonesian community in Athens, Indonesian Night wouldn’t be possible without the generous support from the broader community of Southeast Asians who have been very helpful in preparing the event.

Another regular event from PERMIAS was Badminton Tournament, which has been done in early April at Ping Center. There were four competitions in the tournament: men and women’s single, men’s double, and mixed double. Badminton is one of the most popular sports in Indonesia, perhaps comparable to football for Americans. Badminton remains the only sport, which has continuously contributed to gold medals in Olympic games for the country.

By: Noory Okthariza

All photographs on this page were taken by Olivia Raney
Badminton Tournament

“IT makes a lazy guy go to the gym and have fun”
~ Ayro Hutomo

Cambodian Refugee: An Untold Story

By: Camille Rose Smith

The audience was captivated as Kosal Khiev told his pain and life story through his poetry in the documentary Cambodian Son. On Tuesday, April 12, Ohio University students and faculty and Athens community members gathered at the Athena Cinema on Court Street for a free viewing of the documentary, followed by a Q&A session with the director, Masahiro Sugano. The event was sponsored by the E.W. Scripps School of Journalism, the Global Leadership Center, and Housing and Residence Life at Ohio University.

The film follows the story of Kosal, a Cambodian man who was born in a Thai refugee camp after the Khmer Rouge regime reigned over Cambodia from 1975 to 1979. Khiev and his family were placed in California and he was raised as an American, learning English and fully integrating into American society. However, at the age of 16, Kosal was convicted of attempted murder and sentenced to 16 years in prison, of which he eventually served 14. Quickly, Kosal’s life shifted into that of a prisoner, but he found his love of poetry as an outlet for his experiences and emotions along the way.

After 14 years, his life shifts yet again when he is released from prison and then immediately put into the deportation process. At the age of 16, Kosal had yet to naturalize as a United States citizen and therefore, he was able to be deported, even after serving his time. It took a year for the U.S. government to establish his paperwork and retrieve a Cambodian passport for him.

After a year, Kosal was deported to Cambodia, a country he had never stepped foot in. Kosal did not know the language, Khmer, or the culture. The documentary picks up with Kosal in Phnom Penh, the capital of Cambodia. He retells his story and explains his life in the country. The documentary also covers his experience as a Cambodian representative at a gathering of poets in London, where he experiences difficulty with detainment. Fortunately, he is allowed to enter England after 24 hours of detainment and he soon gathers with hundreds of other poets.

After the Khmer Rouge genocide where two million Cambodians were killed, nearly 100,000 Cambodians took refuge in the United States. However, since then, many have been deported with no possibility of return, according to U.S. law, because of the crimes they committed at young ages. Kosal is just one of thousands of Cambodian people who have been deported from the United States. The deportees leave behind American spouses, children, and other refugee relatives, of whom they may never see again. Cambodian Son tells Kosal’s story and the untold story of so many deportees. “I’m aware in these moments, I’m alone”, says Kosal in one of dozens of spoken word poems entitled, “Moments In Between The Nights.” In the process, Kosal and the team behind Cambodian Son brings up the question of refugee rights in America and what is morally right after a man serves his sentence. For more information, go to www.cambodianson.com.
I get many questions from people when they found out that I backpacked for 50 weeks in 2015 and spent a great deal of that time in SE Asia. In particular, people wonder why of all the places in the world to visit, why go there? I had some fanciful notions of the region and didn’t know what to expect but its temples, particular the Angkor Wat complex in Cambodia, eastern philosophies, and, for a foodie like me, the aromas bursting from their steaming pots including the constant enchantment of street food culture allured me like Odysseus’s Sirens. Southeast Asia had all that and so much more but it sure wasn’t some five-star holiday. It was a constant learning process on every winding footpath. Markets sold items and whole live animals and creatures I would have never expected to be eligible to find itself on the dinner table. It felt so alien to me at first but then I grew to realize that as foreign as it was for me it was perfectly normal to them. I consider myself a very open and understanding person but this trip opened all of my senses beyond just my mind to accept knew perspectives and experiences.

Exploring the many side streets and markets was always a pleasure. I never knew what I would come across around each corner and down every winding footpath. Markets sold items and whole live animals and creatures I would have never expected to be eligible to find itself on the dinner table. It felt so alien to me at first but then I grew to realize that as foreign as it was for me it was perfectly normal to them. I consider myself a very open and understanding person but this trip opened all of my senses beyond just my mind to accept knew perspectives and experiences.

I arrived into a new city without knowing a soul and spent a great deal of that time in SE Asia. In particular, people wonder why of all the places in the world to visit, why go there? I had some fanciful notions of the region and didn’t know what to expect but its temples, particular the Angkor Wat complex in Cambodia, eastern philosophies, and, for a foodie like me, the aromas bursting from their steaming pots including the constant enchantment of street food culture allured me like Odysseus’s Sirens. Southeast Asia had all that and so much more but it sure wasn’t some five-star holiday. It was a constant learning process on every winding footpath. Markets sold items and whole live animals and creatures I would have never expected to be eligible to find itself on the dinner table. It felt so alien to me at first but then I grew to realize that as foreign as it was for me it was perfectly normal to them. I consider myself a very open and understanding person but this trip opened all of my senses beyond just my mind to accept knew perspectives and experiences.

Backpacking Asia

By Anthony Rottinger

I get many questions from people when they found out that I backpacked for 50 weeks in 2015 and spent a great deal of that time in SE Asia. In particular, people wonder why of all the places in the world to visit, why go there? I had some fanciful notions of the region and didn’t know what to expect but its temples, particular the Angkor Wat complex in Cambodia, eastern philosophies, and, for a foodie like me, the aromas bursting from their steaming pots including the constant enchantment of street food culture allured me like Odysseus’s Sirens. Southeast Asia had all that and so much more but it sure wasn’t some five-star holiday. It was a constant learning process on every winding footpath. Markets sold items and whole live animals and creatures I would have never expected to be eligible to find itself on the dinner table. It felt so alien to me at first but then I grew to realize that as foreign as it was for me it was perfectly normal to them. I consider myself a very open and understanding person but this trip opened all of my senses beyond just my mind to accept knew perspectives and experiences.

I arrived into a new city without knowing a soul and spent a great deal of that time in SE Asia. In particular, people wonder why of all the places in the world to visit, why go there? I had some fanciful notions of the region and didn’t know what to expect but its temples, particular the Angkor Wat complex in Cambodia, eastern philosophies, and, for a foodie like me, the aromas bursting from their steaming pots including the constant enchantment of street food culture allured me like Odysseus’s Sirens. Southeast Asia had all that and so much more but it sure wasn’t some five-star holiday. It was a constant learning process on every winding footpath. Markets sold items and whole live animals and creatures I would have never expected to be eligible to find itself on the dinner table. It felt so alien to me at first but then I grew to realize that as foreign as it was for me it was perfectly normal to them. I consider myself a very open and understanding person but this trip opened all of my senses beyond just my mind to accept knew perspectives and experiences.

Coming back to America was a struggle and the effect still lingers to this day and to be frank I believe it will continue to do so because those sights, sounds, and smells can’t be easily forgotten.

Newfound silence was uncomfortable when I had grown accustomed to the loud honking and exhaust of those motorized rickshaws. You might think I would have valued the newfound silence and peace that welcomed me at home far away from the constant sensory overload. No longer could I dodge a cow on the road or eat bizarre foods like a fertilized duck egg. Even though I now look at the world in a different light and perceive my place within it in a refreshment, way, I now miss being blindsided by that new image, feeling, or foreign friend that comes along my path when least expected.

Upon reintegrating to America’s fascination with material goods, I felt ill like a street food experience gone bad. The constant pumping up of the American want for things made me miss those days with my backpack as my sole possession. How could I ever want more when I was surrounded by people with comparably so little? As crazy as it may sound, my own home was now a foreign place because I had grown accustomed to a different way of living and thinking about the world. My hometown looked very much the same and my friends talked about mostly the same things, which was all too easy to work my way back into, but I felt different and oddly out of place in my own home and even though I knew the trip changed me I couldn’t pinpoint in what way exactly.

I can’t give you some life changing revelation that altered my consciousness and gave me some deeper understanding of the world but I will say that I want to see more of it and experience its cultural nuances again and again. It is practically impossible to summarize such a fulfilling experience that nearly stretched the full length of the calendar across a couple of pages but it changed me from seeing how people of different ideologies, means, and cultures all want the same thing in life: the sense of belonging especially in the sense of family where Asia has a family-centric society.
Ramadan is a celebration where Muslims around the world fast from fajr (the morning prayer) until dawn (evening prayer). It is a required event in Islam since fasting is one of the Five Pillars of Islam. One of the main purposes of fasting during the month of Ramadan is that it is supposed to remind and teach Muslims about patience, spirituality, humility and submissiveness to Allah. But, Ramadan also means a time to get together with friends and family to break the fast together in the evening.

Different parts of the world experience Ramadan in different ways since most of the celebration are closely related to their culture. Growing up in Malaysia, which is a country dominated by Muslims and Islam as the national official religion, I always see Ramadan as a special month throughout the year. In Malaysia, office hours are cut shorter during Ramadan as Muslims have to skip lunch. As a result, the employees get to leave work an hour earlier. Even students get to leave early from school. Seeing as the country is made up of a Muslim majority, the streets of major cities will usually be clogged by heavier traffic than usual from as early as 4.30pm as they make their way home to break fast at sundown. I would say that’s the bad part of the Ramadan in Malaysia.

Ramadan is always the best time of the year when you can find the best Malay food at the Ramadan bazaars. Perhaps the most special and distinguishing part of Ramadan in Malaysia is the Ramadan bazaars that can be found at almost every corner all over the country. It is worth visiting a different bazaar every day as each bazaar offers a different experience and food. A signature Malaysian tradition in Ramadan is the making and distribution of ‘bubur lambuk,’ a creamy rice porridge made of meat pieces, coconut milk, spices and other flavorful condiments.

I have been living in Athens for a year now. I get to experience Ramadan last year. The celebration here in Athens is not as great compared to Malaysia considering the Muslim population in Athens. However, I get to experience Ramadan in a different culture. During dawn, the Muslims would gather in the Islamic Center of Athens and break fast together. Most Muslims in Athens come from Oman and Saudi Arabia. The Ramadan celebration is closely related to the Arab culture since there are more Arabs in the Muslim community. The food was cooked in the center and normally we would take turns to cook. Overall, I enjoy my first experience fasting outside of home with the students here in Ohio University. I hope to get the chance to fast in different places as it taught me about new cultures and I get to enjoy different dishes.
Commentary:
“Don’t Think I’ve Forgotten: Cambodia’s Lost Rock and Roll”

Sinn Sisamouth, Ros Sereysothea, Yol Aularong, and scores of nameless others were once the core of a vibrant music and arts scene in a young Cambodia—one of the many nations that would form in the wake of global politicking and nationalist movements after World War II. Embodied by Sinn Sisamouth, but others as well, Cambodia is once again a country on the rise—yet the majority of us when quizzed about Cambodia can only remember a genocide in a remote Asian country. However, even here in Ohio, where I’ve become acquainted with many more intelligent and insightful than myself, the future of Cambodia seems brighter than ever simply from the hard work and enthusiasm from those in the Cambodian community. With the highest growth rate in Southeast Asia, 21st century Cambodia is experiencing rapid economic growth. Indeed, the difference between Cambodia in 2011 and 2015 were staggering: construction of skyscrapers, growing numbers of cars and motorbikes, and an entire lake drained to make way for development—demonstrating both the positive and negative side of extraordinary growth. This extraordinary growth coupled with the vigor of a young nation on the move is no longer a playground for those keen on poverty porn or atoning their guilty conscience of first world sins.

Don’t Think I’ve Forgotten: Cambodia’s Lost Rock and Roll was released in 2015 by Virgil Films and took director John Pirozzi nearly 10 years to film. It is a survey of the Khmer art scene, leaving a knot in your throat at the tragedies of the Cambodian 20th century, while at others you become caught up in a war you’ll never understand—enraged at an America emboldened to commit atrocities by its victories in World War II. These young artists were old enough to live, but many, in fact an entire generation, were left decimated by war. However, the realities and intensity of the war across the border would eventually spoil the innocence, ruining the vibrancy and life of a city bustling with activity and hope.

These remarks were drawn from a letter penned shortly before the fall of Phnom Penh in 1974 as Phnom Penh fell to angry, young peasants. Closely following the rock and roll scene and the players involved, the camera pans over yet another nascent Asian metropolis, yet Phnom Penh in 2014 is uncanny in appearance. Political confrontations are often violent affairs, and the political leaders of the country have adopted the style of spineless American politicians. The current government of Hun Sen, the Prime Minister of Cambodia for almost 20 years, is corrupt and a power unto itself as Sebastian Strangio discusses in Hun Sen’s Cambodia—an excellent read if one is looking to delve into Cambodian politics.

Perhaps, and this seems to be the movie’s message, we must remember and respect the past—the majority of individuals never stopping to inquire into circumstances. One of the greatest follies of the 20th century was the strengthening of the system of nation-states. In many cases, this model simply did not and will not fit and furthered racist ideologies. Reacting to what seemed rational in the face of an exaggerated Communist threat, the United States became heavily involved in the region.

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French Indochina was the name of the territories that the French conquered during the latter half of the 19th century. Historical Southeast Asia, with its mandalas of power, and especially its ethnic divides, presaged the Indochina of the late 20th century. French involvement in the region during the 19th and 20th centuries culminated in the formation of French Indochina in 1887, in which the French Protectorate of Cambodia remained a relatively isolated and dominated by the French and other foreigners. However, World War II saw the end of colonization and the beginning of century of nations, which were quite simply pawns in a game played by the United States, the Soviet Union, and China.

Cambodia gained the coveted status of a newly-formed nation state in 1953, and the next 15 years seemed limitless in possibilities. Cambodia was a nation on the move and progress, however defined, was occurring. According to David Chandler, a Western historian of Cambodia, many...
foreigners often remarked that Cambodia was the “prettiest capital of Southeast Asia” and this capital was the site of an intermingling of cultures that would influence the music of Sinn Sisamouth and his contemporaries.

By 1973, the United States had begun one of its most intense bombing campaigns of the Vietnam War, dropping hundreds of tons of explosives on the Cambodian countryside. In turn, this incensed a peasantry already angry, and in many ways resentful, of their status in comparison to their urban counterparts. Finally, 1975 marked the end of the beginning of a vibrant and burgeoning musical culture that only recently has come to light as the memories aft by the Khmer Rouge resurfaced and gained new life. Sisamouth and his contemporaries allow Cambodians and those from outside Cambodia to understand Cambodia through something other than the genocide—inevitably the only thing that the majority of people understand about the country.

From 1979, the year of the Vietnamese invasion, until 1993, the year of UN-sponsored elections, the Khmer Rouge were indeed sponsored by China, the United States, and other Southeast Asian nations—much to the despair of ordinary Cambodians. In 1997, Hun Sen seized power in a coup that has led to a largely stable, yet almost criminal, political regime. But, his rule is increasingly being questioned both within Cambodia and within the larger regional and international communities.

The ascension of the Khmer Rouge was fueled by American, Chinese, and Soviet interventionism and politicking, not to mention vitriolic nationalism and racism coming from both the right and the left sides of the political spectrums. Sinn Sisamouth, Ros Sereysothea, and Yol Aularong all met tragic ends. They died with an estimated one to three and a half million other individuals who were all caught up in a game they could hardly comprehend. The Khmer Rouge, despising those who even appeared to be educated, emptied what was once the most beautiful capital in Southeast Asia into a city of ghosts.

All of this goes to say that to be a member of society and culture, one must be educated and understand his or her circumstances so that tyrants and buffoons like the murderous Pol Pot and the moronic Norodom Sihanouk, who was more concerned with directing movies and winning self-awarded statuettes made from the country’s supply of gold, cannot have the fate of millions in their hands. Though the film itself focused on the vibrancy and life of an artistic community indulging in the atmosphere of the 1960s, it speaks to a larger truth in that having idiots in power is never a good idea. The best defense against those that wish to use their power to harm others or for their own personal gain starts with a society flourishing in artistic and intellectual energy. Tomorrow’s Cambodia is once again unbounded, yet Cambodians and others alike would do well to remember the past as to act ethically now.

As some friends have relayed the political situation to me in Cambodia, the key political players in Cambodia offer little hope of progressive change—the opposition lacking any essence to their arguments. To end this commentary, politics the world over seem to be at a pivotal point in which the sole goal of those in power is to enrich themselves, while the opposition serves as a vehicle through which mass resentment and grievances are aired. Forever trapped in a Phnom Penh frozen in time, which was imaginatively captured by Pirozzi, they represent a Cambodia that could have been, but never was.

This documentary is highly recommended!
The Taste of Southeast Asia: 
A Monsoon Meal

By: Bethany N. Bella

I walked in first. Unashamed by my earliness, I climbed up the white, wooden porch stairs to the front house on Pratt Street, flustered and a little out of breath for being 8 minutes early. I swung open the front door, eager to find my friends from the Southeast Asian Students Association (SEASA) at Ohio University, snuggled on couches or perhaps snacking on delicious finger-foods.

There was no one inside. I looked at my watch and frowned. I was early but not decidedly early. Where was everyone else? My hostess smiled and laughed away my worried glance, saying something about "southeast Asian time." I sat on the couch and waited.

And I'm so glad I did. About a full 45 minutes later, right about the time the couch beneath my seat had turned into an indented cocoon, the rest of the guests arrived. And arrive they did! Their armloads of pad thai (rice noodles) and veggie-stuffed spring rolls emitted an aroma my hungry stomach couldn't deny. The cat on location swarmed around my ankles, desperate to feast with the rest of us.

For the remainder of the evening, American-born university students like myself lounged and ate dishes of traditional Indonesian and Thai cuisine with our international university counterparts on the Monsoon Magazine staff. It was one of the first times for many of us to meet each other face-to-face -- even if it took a little longer for everyone to finally arrive.

I plucked a still-fresh spring roll onto the tip of my tongue, glanced around the room, now swollen with happy, hungry bodies. Here were students from all over Southeast Asia -- from Cambodia, Malaysia, mainland China -- sharing stories and lamenting over thesis preparations, just like any other college-aged cluster of students in America. I smiled at the diversity, embraced the difference, and realized that we're all on a similar path of discovery -- we've all just happened to intersect with one another right here, right now.

This summer, I'll discover the other side of the Pacific Ocean -- Phnom Penh, Cambodia, to be exact. When I purchased my plane ticket last January, the reality only registered with my bank account; I still can't believe that I'll be halfway around the world for almost the entire month of May.

In the meantime, I've taken every opportunity to immerse myself in the culture, tradition, and history of Cambodia -- taking travel lessons from some of the Cambodian-born students in the room and becoming involved in SEASA this semester -- if only to satisfy a curiosity within me.

When I became a certificate member of the Global Leadership Center here at Ohio University last spring, I didn't anticipate I would be jetting off on a plane at six in the morning and reconnecting with the earth 8,837 miles later. When one of the now second-year students informed me of the program's trip to Cambodia in May 2015, I honestly couldn't recall where in the world Cambodia was. East Asia? Africa? South America? I was stumped.

Now, I can't stop thinking about that elusive, enticing "Pearl of Asia." Cambodia. The word doesn't feel quite as foreign anymore, doesn't feel quite as abstract. After reading and watching, studying and understanding, I feel like I know Cambodia, can already feel its hot, sticky summers calling out to me across the Pacific. It already feels like home.
The Southeast Asia program at Stimson offers internships throughout the year, with some flexibility regarding exact dates. The program addresses important and timely policy issues concerning Asia from a multidisciplinary perspective.

Currently the Southeast Asia program is active on four main issue areas: (1) the Greater Mekong Subregion (GMS) and the competing interests of development and the environment, especially the current lack of cooperation and coordination regarding the exploitation of the hydropower potential of the main stream and its tributaries; (2) trade, economic, and political issues involving the Association of Southeast Asian Nations (ASEAN); (3) US-ASEAN relations and policy issues; and (4) maritime security issues in the South China Sea, particularly territorial disputes and fishery management.

The Southeast Asia internship offers a unique opportunity to build upon and apply educational and other experience by carrying out research and participating in the development of practical approaches to important policy issues. The program director Dr. Richard P. Cronin seeks applicants who have a strong interest in political economy and Southeast Asian issues and the desire to learn more and develop policy analysis skills. Interns are a vital part of the South East Asia program. They work closely with the director as well as interact with their peers and staff in other programs, participate in a variety of Stimson events, and benefit from the experience of working in Stimson’s collegial environment.

http://www.stimson.org/content/southeast-asia-internship

Penn's International Internship Program (IIP)

The majority of internship placements have been with non-profit or non-governmental organizations, but the nature of the placements varies greatly. Some IIP placements require office work, while others require hands-on work at field sites, schools, or clinics. Each intern will receive an award to offset their internship-related expenses, including flight, visa expenses, housing and food, funded by the University of Pennsylvania. These global opportunities allow students to apply the academic knowledge they have obtained, while enriching their overall Penn experience with diverse cultural and international exposure and valuable work experience.

https://global.upenn.edu/iip

The United Nations Office for Disarmament Affairs (UNODA) is seeking suitably qualified interns for the Summer and Fall of 2016, with a starting date of 22 June 2016. The UNODA internship is for an initial period of two months and may be extended to a maximum of six months, depending on the needs of the Office and the willingness of applicant.

The internship is UNPAID and full-time. Interns work five days per week (35 hours) under the supervision of a professional staff member in UNODA to whom they are assigned. UNODA advises and assists the Secretary-General in the discharge of his responsibilities under the Charter of the United Nations and the implements mandates given by the General Assembly, the Security Council and other organs of the United Nations system, in the area of disarmament and related security.

Human Rights Internship Programme

The Human Rights Internship Programme aims to provide on-the-job training opportunities to students or graduates from a range of educational and professional backgrounds. Interns will have the opportunity to deepen their theoretical knowledge on human rights and acquire practical skills required for engaging with different advocacy, campaigns and research on the situation of human rights in Asia. Furthermore, they will have the opportunity to enhance their understanding of human rights challenges in Asia. Interns will also acquire practical experience of work in NGOs and civil society in Asia.

The Human Rights Internship Programme is part of FORUM-ASIA's wider efforts to develop a next generation of human rights defenders equipped with leadership and skills for strategic advocacy actions. This effort will also help to strengthen civil society organisations and human rights movement as a whole. This programme is currently designed for FORUM-ASIA Bangkok office.

Areas of Internship Programme

- Country Programme (East Asia/ South Asia)
- Human Rights Defenders (HRD) Programme
- Information, Communication and Publication (ICP) Programme

The duration of internship with FORUM-ASIA is six months: March-August/ September-February. The March intake will accept application from December-January only; the September intake will accept applications from June-July only.

https://www.forum-asia.org/?page_id=3997
study abroad

GLC - Cambodia
Global Leadership Center - 2 weeks

The Global Leadership Center (GLC) is a unique two-year undergraduate certificate program that prepares students to become lifelong learners in order to serve as internationally-minded, locally engaged, skilled, attuned, professional, and experienced leaders in all walks of life (commercial, governmental and nongovernmental, educational, etc.).

Global Leadership Center courses are non-traditional, where students work on team-based projects regarding real-world problems and issues. The project-based action learning approach challenges students to acquire the knowledge and skills they need to work in a rapidly changing world.

The Cambodia Project consisted of consulting for several NGOs in Phnom Penh. The team spends about two weeks in Cambodia working with their Cambodian counter-parts. At the end of the two weeks the group presented several recommendations pertaining to the project charge that included a mentorship program between new and experienced staff members, implementation of an evaluation system, utilization of role and responsibility charting, and methods for improving employee involvement and motivation.

Telephone: 740-597-2794
Email: glc@ohio.edu
https://www.ohio.edu/global/glc/about/index.cfm

Thailand
June 20 - August 2, 2016

With the support of a Fulbright-Hays grant from the U.S. Department of Education, pre-service and in-service teachers can now expose themselves to Thai culture in this intensive and rewarding six-week program through the Patton College of Education. According to studyabroad101.com, “Approximately 1,900 American students study abroad in Thailand each year making Thailand the most popular study abroad destination in Southeast Asia.”

Participants will travel through various part of Thailand, complete 30 hours of Thai language instruction and an instructional materials development workshop, conduct cross-cultural teaching, collaborate with local groups in service learning projects and engage in informal chat sessions 3 times a week and 90 hours of classroom teaching in Thai culture, education, historical values and society.

Additionally, participants will spend some time living in a Hill-tribe village and enjoy excursions/field trips including cultural and educational tours of schools, libraries, museums, religious places, outdoor markets, community events, public offices, and other sites that provide participants an authentic experience of the Thai people and their daily lives. Participants will develop grade-level appropriate thematic units over the course of their stay in Thailand.

Telephone: 740-818-1274: Dr. Emmanuel Jean Francois: Program Director
Email: jeffran@ohio.edu
https://www.ohio.edu/global/goglobal/programs/thailand.cfm

Malaysia - Promoting Wellness in Older Adults: Community Based Service
May 8 - May 23

Students will work in interdisciplinary teams with UKM medical and health science students on community-based service projects focused on supporting wellness among older adults.

They will also participate in discussions, workshops, and readings and at the University of Kabangsaan Malaysia on topics such as models of community-based access to care for older people; aging-related health and support services for older adults in Malaysia, and social and cultures barriers to access to care.

Academically related excursions include visits to Hospice Malaysia, the UKM Medical Centre (including rehabilitation, geriatric medicine, and palliative care divisions), and the service-learning sites. Depending on the number of students enrolled and the disciplines represented, projects may be carried out at Rumah Sient Kansang Cheras (a continuing care community for low-income older people without families), the Pensioners Club of Sha Alam, the NACSCOM Daycare Centre, and the Warga Emas (“Golden Age”) Club of Hulu Langat.

Telephone: 740-593-1356
https://www.ohio.edu/globalhealth/malaysia.cfm

Nanyang Technical University Exchange - Singapore
July 1- August 1, 2015, 2016 dates TBD

Spend a summer, semester or year at Nanyang Technological University Singapore is a tiny nation, approximately 697 square kilometers — that's just three times the area of Washington, D.C. Nevertheless, Singapore has a big impact on the global economy. Located between Indonesia and Malaysia, Singapore is in the heart of Southeast Asia and has benefited from its auspicious location. With strong international trading links and a highly developed free market economy; Singapore has become one of the world's most cosmopolitan and prosperous countries. What better place to study science, engineering, international relations, business, finance, and much much more?

There is no language requirement for this exchange. English is one of four official languages of Singapore and classes at NTU are taught in English.

Telephone: 740-593-1841
Email: cseas@ohio.edu
https://www.ohio.edu/global/goglobal/programs/IndiaGenderCulture.cfm
Abstracts

**Land Conflict in Kulon Progo, Indonesia: A Case of Half-hearted Reform**
Radityo Aryo Hutomo

The Indonesian state’s willingness to guarantee land rights for ordinary citizens has ebbed and flowed over the country’s modern history. Suharto’s centralistic New Order regime made many promises on this front, which all too often turned out to be populist rhetoric. Nearly two decades into the post-Suharto era, the contestants in the struggle over land have generally remained the same. On one side are peasant farmers looking to keep their land and their way of life. On the other side are large, well-connected corporations, looking to turn the peasant’s land into the next mine, plantation, or resort. One such struggle is currently taking place in the coastal district of Kulon Progo, which lies about twenty kilometers to the southwest of Yogyakarta on Java’s southern coast. There, coastal farmers are facing off against an iron mine project advocated by local politicians. Not only in the local level of Kulon Progo regency, the land conflict has caused confusion at the central level, where the National Commission for Human Rights and the Ministry of Energy and Natural Resources are in opposing spectrums of the conflict. The dynamics of conflict in Kulon Progo may suggest faulty democratization in a decentralized Indonesia. Using historical perspectives, legal documents, and recent coverage of the conflict, this paper analyzes the position of the farmers and of the local government as the struggle over the future of local farmland plays out. The conflict has much to tell us about the status of agrarian rights in Indonesia today and the broader question of colonial continuities in the Indonesian state.

**Collaborative Reflexive Photography: An alternative Communication Tool for Rural Development in Sembalun, Indonesia**
Hafie Cousineau

The use of visual recording methods as research tool has an extensive history that has evolved with the creation of new technologies and new approaches. Photography and videography have transitioned from being used as tools to prove scientific ideas by documenting and analyzing human bodies to being social science research tools that examine and record human culture and behavior (Edwards, 1996, p.1). My research introduces collaborative reflexive photography as a new visual research method and a development tool. This method had dual functions. The first function is that collaborative reflexive photography is a research tool for anthropologists or sociologists to study an individual or a group of people and their culture. The second function is that collaborative reflexive photography is a tool for an individual or a group of people to use as a form of alternative communication regarding their concerns or interests related to development—particularly in regards to creating policies that will empower the individual or group of people. Need and add validity to the use of an alternative form of communication like collaborative reflexive photography as a development and research tool is seen through my ethnographic research will on Sembalun, Indonesia. Communities like Sembalun, Indonesia can use collaborative reflexive to empower themselves; enable themselves to be heard and be active agency in the change and development occurring around them. Although collaborative reflexive photography can and should be used to address problems within a community, collaborative reflexive photography can also be used as a tool for positive reinforcement and inspiration.

**The Recent Development of the Cambodian Garment Industry: Global Firms, Special Economic Zones, and Exports to the US**
Uymeng Tang

The shift of the global garment industry from Japan to Newly-Industrialized Countries (NICs) and eventually to developing countries in Southeast Asia mainly Cambodia has made the garment trade more expanding and interesting. Over the past two decades, the Cambodian garment industry has developed significantly, leading to ranking number 10th among 15 top garment exporters in the world in 2014. The development of the Cambodian garment industry is initiated from the grant of the Multi-fiber Arrangements (MFA) and other preferential trade agreements imposed by developed countries such as the United States and the European Unions. In addition, low wages is another factor that foreign investors from NICs move factory offshore to settle in Cambodia in order to take the benefit of low-cost production. The Cambodian garment industry depends heavily on foreign direct investment since multinational corporations own 95 percent of the garment factory. Thus, the incentives generated by the Royal Government of Cambodia potentially attract more foreign investors to invest in the garment industry. Those incentives include Special Economic Zones, profit-tax exemption, and Technical and Vocational Education Training. The Cambodian garment industry started from simple process named “Cut-Make-Trim” or CMT, which requires minimal training for the workers and less sophisticated technology to operate. However, I have interviewed with ten garment factories’ representatives in Cambodia. There is an upgrade of some garment factories in Cambodia from CMT to Full-package format, which requires more advanced technology and complicated process. Although there is an increase in exports of the garment products from Cambodia to developed countries such as the US, EU, Japan, and Canada, the industry still encounter with challenges, which obstruct the progress of industry upgrade in the global value chain.

**Language Strategy and Diplomacy in Indonesia**
Nissa Aprilia

In the spirit of building one vision, one identity, and one community, Association of Southeast Asian Nations (ASEAN) established ASEAN Economic Community (AEC) in 2015. With the expected free movement of labor in a vastly connected region, the issue of language in ASEAN member states has become more prominent than ever. The institution (and the withdrawal) of Indonesia’s Ministry of Manpower Regulation No.12/2013 on language proficiency policy for foreign workers and the notion of the ‘language of ASEAN’ are some of the issues that arise from the dynamic movement of language, ideas, and identity. These phenomena call for more in-depth examination of Indonesia’s language strategy and diplomacy in an increasingly global community. In line with the Law No.24/2009 Article 44, the function of Bahasa Indonesia is elevated to be international language. Three steps in the internationalization of Bahasa Indonesia (developing Indonesian as a Foreign Language or Bahasa Indonesia bagi Penutur Asing (BIPA), expanding vocabularies, and strengthening literacy movement) along with its related stakeholders, the Ministry of Manpower Regulation No.12/2013, and the issue of ‘language of ASEAN’ are elaborately discussed in the study.
Contact SEASA!

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By Aryo Hutomo
Southeast Asian Trivia

1.) Can you name all 11 countries?
2.) Where is the ASEAN Secretariat located?
3.) Name a country in Southeast Asia that is ruled by a Sultan?
4.) Dong is the currency of which country in Southeast Asia?
5.) Which Southeast Asian nation was ruled by the United States for almost half a century?
6.) Portuguese is the official language of this country:
   a. Brunei
   b. Cambodia
   c. Thailand
   d. Timor Leste
7.) What is the only country in Southeast Asia that was never colonized?
8.) Which country is the only country in SE Asia that has Christianity as its primary religion?
9.) Where is the Land of a thousand Pagodas?
10.) Name a fruit from Southeast Asia that smells like hell and tastes like heaven?
11.) What Southeast Asian Country has the highest per capita income, not including Singapore?
12.) Which country in Southeast Asia has 3 official languages?

Look for the answers on our Facebook page! Just search SEASA bobcats.
Cover Photo Contest

First Place:
This image was taken by Anthony Rottinger at the Htilominlo Temple in Bagan, Myanmar.

“In the Land of a Thousand Temples and Pagodas, I found this gem, framed in all its ancient, mystic glory: the Htilominlo Temple in Bagan, Myanmar.”
~Anthony Rottinger

Second Place:
This image was taken by Devon Allen in Bali, Indonesia.

Third Place:
This photograph was taken by Camille at Angkor Wat, Cambodia.
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