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RESONATE”

ISSUE 07 // SUMMER 09



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Consumerism and prostitution
make strange bedfellows in
the red light districts
of Thailand

CARYN ROGERS

++ plus

Boyz II Men

Growing up in Africa

NAOMI BARKER

Make Mine a Mullet Cut

BEN CATFORD

FIFTEEN minutes

Global Interaction's Young Adults Consultant, Susan Campbell, 29, hails from Sydney but now lives in Fitzroy North, Melbourne, with her husband, Tim, and is part of the Living Room faith community.

Q So explain what you actually do...

A I'm part of a team of Young Adult Consultants around Australia who are passionate about 'shaping culturally creative followers of Jesus'. I do things like coordinate short-term *Global Xposure** trips, facilitate *Unearthed* mission networks, create resources, help pastors engage others as well as enjoy loads of coffees with young adults who are exploring mission. Throw in a few interstate and overseas trips and learning from a great team of directors, I've got the best job around.

Q How long have you been Global Interaction's Young Adults Consultant?

A Four years...and loving it!

Q What's the best place you've visited?

A The summit of a mountain in Nepal's Annapurna Range at 4am for sunrise – the blisters, aches and yak butter teas were definitely worth it!

Q What was life like pre-Global Interaction?

A I was a primary school teacher in Canberra and Sydney. I used to teach six year olds how to hold their pencil and drink lots of water... I'm now teaching twenty-six year olds to hold onto their passport and don't drink the water.

Q What is a favourite part of your job?

A Being part of debrief meetings when young adults have returned from a *Global Xposure* trip. Seeing and hearing their change in perspective and growth in mission awareness from their interviews only six months earlier is staggering.

Q Favourite inspiring quote at the moment?

A "Tourists pass through places, but places pass through pilgrims." Peter Carnley

Q If you could be someone else right now, who would it be and why?

A Myf Warhurst. She'd come up with a clever answer to this question.

Q What's the best advice you have been given?

A Never walk under a black cat.

Q Favourite song

A *The Ship Song* by Nick Cave and the Bad Seeds.

Q What do you see as the biggest obstacle to young adult spirituality?

A We've lost the art of contemplation, waiting, silence and stillness; our church services and lives are so full of 'noise'. We have so little space and time to listen to God and we're missing out.

Q What is the best movie you've seen this year?

A *As It Is In Heaven* – a Swedish film about community transformation. Hire it now on DVD!

Q What is your favourite part of *Resonate*?

A The part when our editor says, "Yep, it's ready to go to print!"

* www.globalxposure.net.au



POP QUIZ

Did you learn much during Beijing 2008? Here are some things Johanna Griggs and Bruce McAvaney forgot to mention...

- Q**
- 1 In China, how many boys are born for every hundred girls?
 - 2 In Beijing, what is the maximum legal limit of a dog's height?
 - 3 What are the four great inventions of Ancient China?
 - 4 What is the population of Muslims in China?
 - 5 In what year was China's 'One Child' policy implemented?
 - 6 How many Chinese people can't read and write?
 - 7 Who founded the People's Republic of China?
 - 8 What percentage of Chinese car buyers pay for their new car in cash?
 - 9 What is the nickname of the National Aquatic Centre in Beijing?
 - 10 In which year was the Tianamen Square massacre?

A 1 Approx 119 2 14 inches 3 Paper, compass, gunpowder and printing (according to Joseph Needham) 4 Approx 30 million 5 1979 6 Approx 116 million 7 Mao Tse Tung 8 89% 9 The Water Cube 10 1989

marinate your MIND



The Book

Following Fire: How the Holy Spirit leads us to fight injustice
Edited by Cheryl Catford


Snapshot Summary

Following Fire seeks to discover how the Charismatic and Social Justice streams of Christianity work together in serving the poor of the world.

Thirty authors including Richard Rohr, John Smith, Tony Campolo, Martin Robinson and Ash Barker contribute essays that are diverse both in style and subject matter, ranging from theological explorations to historical examples, and even to stories by practitioners in the developing world.

Recommended For

Anyone interested in God's work among the poor.



It's been two years since Craig, 31, and Talitha, 26, signed up for cross-cultural service in Mozambique. Since then, we've seen them raise support, pack up, leave Australia and settle into their new home. But with the cross-cultural honeymoon period well and truly over, Craig lets us in on what it's really like when the rubber hits the road.

craig's COLUMN



It's the thing we all get - can't avoid it, can't hide it, can't run from it. And though we'd like to think that waking up face to face with our new spouse will be like breathing in the perfume of the finest rose garden, we soon find that they, like us, wake up with bad breath! Perhaps in the first month or two you 'don't notice' it but, over time, no matter how much you try to ignore it, this normal, but gross, everyday occurrence reappears day after day.

The same is true for our experience in Africa. There's some stuff that just stinks, and no matter how much you want it to go away, it doesn't. OK, so I don't want to harp on about the negatives, but I do want to give you a glimpse of what I would call cross-cultural 'bad breath'.

There's the whole medical situation. What a pain (excuse the pun)! The best the local hospital can do is give out Panadol, which can't always help the situation. We've already blown the emergency flight budget with our number of medical evacuations to more adequate facilities. One time was because a good mate and I got knocked out with carbon monoxide poisoning after pulling a local man out of an underground water tank. Look, it was a comedy of errors in hindsight - perhaps lighting a fire in an underground tank to dry out the ground with no ventilation and our only escape access being a rickety old ladder was not our finest moment. But, trust me, you just work with what you've got here!

The second time was when Talitha grew a large apple-sized cyst, which caused a kidney infection. Only a day or two away from renal failure, emergency flights to a South African hospital came to our rescue again. It's scary seeing someone you love very sick when you know that help is far, far away.

Then there's the time factor. It's hard to understand unless you have lived out here. It just takes so much time to do anything! Sometimes you think it might take a few hours to do a job, it then takes days or weeks. For example, our house has major water issues. We dug three wells with no success so we decided to connect to town water. Easy, right? Call up the water company and bang, you're done. Not here! It took four weeks of trying something different e-v-e-r-y d-a-y to get a steady flow of water to the house. It's frustrating - we're here to share Jesus and help local people, but what it takes to simply do 'life' saps so much time.

And teams. We'd heard and read some horror stories before coming out here. It's sad to read that a major reason for people leaving cross-cultural work is due to inter-personal issues with team members. We have to invest a lot of time and emotional energy into the team, amidst the busyness of building relationships with local people - it's just another fact of life here.

What can you do for bad breath other than brush your teeth and gargle Listerine? It helps for that day, but it will no doubt be back the next. I'm sure our difficulties will continue to hang around like that too. Please pray that God in His grace will protect us from tooth decay!



Boyz II Men

Growing up in Africa

BY NAOMI BARKER



Ten years ago we were facing some pretty major questions. Will Dawson and Joey ever get together? Is 'you had me at hello' the ultimate pick-up line? Will Boyz II Men churn out another Top 10 hit? But when John and Angela Wilmot decided to pack up and move to Malawi to join the Global Interaction team, ten years ago, they found a few other questions that needed answering.

The first important question the Wilmots had to answer was how they could raise enough cash to get themselves and their two little boys on a plane to Malawi. Once this question was answered, their oldest son, two-year old Michael, had a very pressing question – would he be able to take his Tonka trucks to Africa? Shaun, the small, silent type, just a few months young, well, he just wanted to know when his next feed would be.

Now, with ten years under their belt, John and Angela reflect on the huge adjustment it was to move, and what it took to be part of a Global Interaction team that was only just getting established. There were no programmes, no projects - just people eager to get things happening.

The team's focus was to empower the Yao people group to develop their own distinctive ways of following Jesus. You would think that in Malawi, a country where the majority of people are Christian, this would surely be a simple task. Wouldn't it?

Perhaps not. **The Yao, once a powerful force in the region, were, and are, a minority group among the people of Malawi and living in extreme poverty.** Through trade relations with Arabs, the Yao adopted Islam, and now follow a mix of Islamic and traditional African religious beliefs and practices.

Jump in John, Angela and team.

And what an entrance. It was all poverty-eradicating, gospel-spreading, bible-bashing ventures akin to that of *The Poisonwood Bible*... Or not. These guys spent a whole lot of time learning the language, understanding the culture and sitting in the dust just getting to know people.

Through carefully nurtured relationships, LifeGroups began to emerge for people who wanted to hear about God and figure out how to follow Jesus in a truly Yao way. In 2000, there were four groups operating in the local area. It spread like butter on hot toast.

Less than ten years later, across a huge geographical area, there's more than 120 LifeGroups with more than 4000 adults regularly gathering. What's even more exciting is that these groups are now led and directed by local people.

"In everything we do, we step back as much as possible so the local leaders can really step forward," says John.

"It's the local faith community doing life, interacting with each other, living out empowerment, transformation and wholism," Angela comments.

Rollover Tupperware and Avon, this isn't a pyramid-selling enterprise. This is a contagious kind of growth that's all about the Yao transforming Yao lives, through Jesus.

"LifeGroups are a natural and real growth of people being impacted by their faith and being inspired to respond to their own needs and the needs of the community," Angela notes.

A couple of months ago, the Global Interaction team was involved with the first Leadership Training Program, a five-day intensive for the leaders of LifeGroups. You may think this is all pretty standard, just your typical pastors' gathering at a beachside retreat with devos and tips for delivering the emotion-packed sermon.

But for these leaders it's life-changing stuff. They take the stories and lessons they learn back to their home villages and pass them on to the other members of LifeGroups.

Scott Girvan, another Global Interaction team member in Malawi, has been overwhelmed by the growth of these team leaders.

"A number of leaders have openly testified to God's work in their lives and have been challenged on a number of different levels," Scott comments. "Clearly, their faith is developing as they actively wrestle with how to follow Jesus in their own distinctive way."

LifeGroups naturally evolved into a birthplace for innovative ways of empowering people to tackle the difficulties of life.

So what does this look like in Malawi? It's an agro forestry programme. A rural development programme. Communal gardens. A community library and functional education programmes.

These education programmes are not just concerned with conjugating verbs and learning to differentiate quadratic equations – zzzzz... Students study everyday life issues like gender equality, HIV/AIDS, health and nutrition, orphan care, children's rights, farming, finance and business management. It's very practical and very necessary.

"It's so exciting to see what the Yao can achieve in responding to the very real needs of their community," says Angela.

After ten years, it's time for the Wilmots to move on. "We never came believing that the Yao needed us here forever," says John. "Overall, we came to do ourselves out of a job." The family will be relocating to be a part of Global Interaction work in outback Australia while the team in Malawi keeps going strong.

Throughout their time in Malawi, John and Angela have been amazed at the growth they've witnessed. LifeGroups have grown and flourished, as have local leaders. Even their own family has grown - to include five more kids.

But there are still some pretty important questions being asked. Michael's pretty keen to know if there are lions in outback Australia and Shaun wants to know if the Aussie mozzies will give him malaria.

In ten years, communities flourish, leaders develop and children grow up. Boys to men.

Don't forget, discussion questions about the feature articles (*Boyz II Men* and *Sex in the City*), as well as past editions of *Resonate*, are available at globalinteraction.org.au
Go online for further details on how you could join the team in Malawi...



DOING LIFE TOGETHER



In 2007 Ben Good, 23, left his hometown Perth to begin a two year Gi6pro¹ placement with Global Interaction's team in Malawi. Five months into his cross-cultural experience, Ben discovered that doing life together could be harder than he'd thought.

When I came to Malawi I was paired up with a young guy called Anusa as my language helper. It's not hard to imagine that a language helper is useful to help find your way around a new place with a foreign language and customs. Trust me, useful doesn't begin to cover it.

Without language, it sounds obvious, but you can't understand anyone, and they can't understand you – you have no mode of operation, no real ability to do anything that actually sits relevantly in the culture.

Anusa and I met most days so I could learn the Yao language. We became good friends quickly. Anusa got my jokes, taught me how to play Bao² and even helped me get the hang of traditional dancing at various occasions, without laughing too much at my efforts.

So why do I refer to someone so crucial to me in the past tense?

Last October, I learnt the hard way, just how difficult 'doing life together' could be. Anusa died of tuberculosis, age 28.

About a month before I was to leave Malawi for a work trip to South Africa, he got malaria, which was followed by pneumonia. Just before I left he was feeling much better; we laughed about things and enjoyed ourselves.

On the day I left, I visited him again. He was really sick, fading in and out of consciousness.

I immediately called my colleague and asked her to take him to the hospital. The hospital outpatients section was closed because of Eid.³

After finding a long queue of very sick people waiting to get help, my colleague found Anusa a wheelchair and got him inside for treatment. An x-ray revealed he had tuberculosis. Because of the holiday, they were told he couldn't have a bed. But after insisting, he got one and some other 'luxuries' – a sheet for the bed, a plate, a cup and some soap.

I couldn't do anything more, so I headed to South Africa. At a border town, I gave my team leader a call to let him know we'd made it safely, and how excited I was to be eating KFC. My leader sounded really down. He told me that Anusa had passed away while I was travelling through Zimbabwe and, in line with Islamic tradition, had been buried that same day.

I had fully expected Anusa to recover, and it hit me like a ton of bricks when he didn't. He was the first person I'd been close to who had died – my friend who'd shared faith and life with me, opened up his family home, taught me about his culture, played Bao with me – he was gone, instantly.

It all happened a while ago now, but I still go around to Anusa's family's home most weeks. I'm kind of like the surrogate son. I don't regret meeting Anusa; I wouldn't trade what he taught me just to escape the sadness of losing him.

It gave new meaning to 'doing life together'. It's not always an easy and wonderful experience. Sometimes relying on someone, or being friends with someone will mean that when they're not there, it's going to hurt. It's just how life goes sometimes, I guess.

¹ Generation Isaiah 6 is a programme for professionals to serve with Global Interaction teams in Asia and Africa for 1-2 years. www.gi6pro.net.au

² Pronounced 'bough' a very popular East African wooden board game

³ Muslim celebration at the end of Ramadan

Mike Hercock started Imagine, a new faith community, based out of HopeStreet Church, Surry Hills, Sydney, to minister to professionals, homeless and gay people alike. Their one-of-a-kind restaurant, *Table for 20*, encourages locals to get to know their neighbours over a three-course meal and a glass of wine.

Why did you decide on Surry Hills as the location?

It's a misfit place, I'm a misfit guy - I've always found my way to the corners, to the disadvantaged, marginalised areas.

What kind of place is Surry Hills?

There are nearly two hundred restaurants or cafes, as well as a number of art galleries, designers and clubs creating a distinctive buzz 24/7. There's a lot of young people and a significant homosexual population. It's pretty common to come across homeless people and cross-dressers around where I live.

How are you able to support and encourage people in such a diverse context?

We're low on the conformity scale and live amongst the community. We create spaces that break down the barriers between church and community and provide a credible alternative to compartmentalised lives, kind of a one-stop-shop for all your human needs, or so we laugh to ourselves...

How did 'Table for 20' come about?

At a dinner party with a bunch of friends. We were discussing community dining like my mate's experiences back home in Northern Italy - home made pasta, slow cooking ragouts, mama's tiramisu - all of which is shared around a large table. I had a passion to bring together the diverse groups of people, especially the marginalised, in an authentic, hospitable way, so we established this unique restaurant in the Sydney scene.

What's the significance of eating together?

It's the common experience of breaking bread that brings people, of any culture, together. It's in the eating that we let our guard down and relax, sharing about life - the good and the bad.

What does 'mission' mean to you?

I see it as the intentional extension of God's Kingdom by those who are called or 'haunted' by the grace of Jesus. Mission is to respond to that grace constantly and to extend it to others. I don't know any effective cross-cultural mission that doesn't spend years building relationships and credibility in the community. The platform for these relationships has now been established; the next step is to see Jesus become real in people's lives.

For more information on Imagine, 'Table for 20' or Mike Hercock take a web-visit here:

www.tablefor20.blogspot.com · www.imagine.org.au · www.hopestreetmarkets.com · www.forge.org.au

Photography by: Lei Pang · rapish@gmail.com

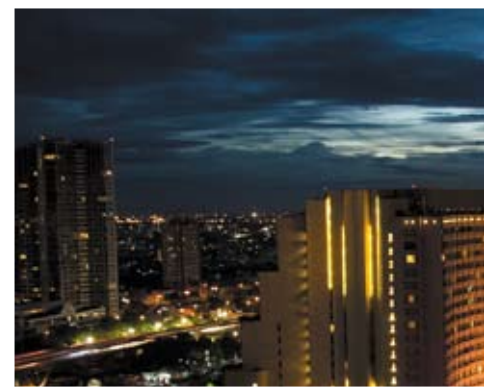
SPOTLIGHT ON SUBURBAN AUSTRALIA



SEX in the city

BY CARYN ROGERS

We've all heard that sex sells. We've also heard that sex is 'bad', people shouldn't 'do it' and, of course, prostitution is scandalous. But if you travel outside of the West, you might discover that prostitution isn't seen by all people as indecent. In fact, in parts of the world, it's considered a pretty normal part of life.



DID YOU KNOW?

Worship song *God of this City*, which is screaming up church charts this year, was actually written in a strip-joint-esque pub in Pattaya, Thailand. Irish band, Bluetree, after witnessing prostitution firsthand, realised how much God loved the city, but wanted greater things for it.

Before you start drafting your complaint letter, take a virtual trip to Thailand, courtesy of Global Interaction's team members Jan Martin and Lyndal Brunner.

With Jan having spent 22 years and Lyndal more than 16 years in 'the land of smiles', they have a comprehensive understanding of Thai culture.

Although Jan and her husband Larry live in a rural region, they have been challenged by the reality of sex in the cities of Thailand.

"When rural men go to the city for work for several months of the year in non-harvest, it's just expected that they'll see a prostitute," says Jan. "Often these men will get infected with HIV and bring it back, infecting their family without even realising it."

"When men are away from home, they're not expected to be faithful."

Yep. Your next short-term mission trip to rural Thailand could take you right into the heart of the real life Sex and the City – the far less glamorous version. It's certainly not as magical or Manolo Blahnik shod as its New York double, but the engine that drives the Sex and the City juggernaut,

more often than not, is the same engine that drives the sex industry in Thailand – consumerism. With the West placing a value squarely on what is owned, possessed and toted – poorer countries are following suit.

We shout; they echo.

Consume. *Consume*. More. *More*. Stuff. *Stuff*.

"The thing killing Thailand is not prostitution – that's just a symptom of cultural difference. It's consumerism," says Lyndal. "They want motorbikes, iPods, new clothes and more."

Lyndal lives in Chiang Rai, a city in northern Thailand. When she first moved there, the house directly opposite hers was a brothel. She started to meet the girls for breakfast when they knocked off work in the early hours of the morning. It became her normal custom; they became her friends.

The sex industry isn't always made up of crooked men, stolen women or helpless children – far from it. **High school and tertiary students make up 80% of sex workers, viewing prostitution as a part-time job to support themselves and provide for some of their extra-curricular, consumer 'needs'.**

For some, it's to help their family and keep a roof over their heads. For others, it's a matter of wanting to live more extravagantly.

Even in a Western setting, we can understand the logic of that.

For many of the girls, it's a 'drip drip' process to enter into the game. Many work at restaurants where they feel the pressure to get bigger tips, which are easily achieved if you're willing to serve more than just food.

"People visiting could just walk into a bar off the street and not even realise what was on offer. There's service, and then there's *service*, just like there's massage parlours and then there's *massage parlours*," Lyndal comments. "The more significant the attention of the girls, the more they are rewarded with tips."

While consumerism might be the cause, HIV/AIDS is often the side-effect and a glaring problem with the 'logic' of prostitution.

In the small region where Larry and Jan live and work, there has been a concerted effort made by the public health system to curb the instances of new HIV/AIDS cases.



“Recently, teachers from the local high school went to a three-week training seminar on sex education,” says Jan.

“The public attitude is better than before.”

Thailand is a very moral country, but is accustomed to its own culture of morality.

Prostitution isn't alive and well because the Thai government is turning a blind eye to it— they're not. It's alive and well because of its heritage, and its economic benefits.

It's also thriving to meet demand, both from locals and from rich farangs (foreigners) who visit on 'sex tours' – often disguised as end of year footy trips, business jaunts and bucks' weekends.

Before jumping on our own moral bandwagon, we need to remember that general Western society, for the most part, while not endorsing prostitution by title, views sex without commitment as a non-issue. To Thai people, there is little difference between prostitution and casual sex, other than a socially acceptable financial gain.

“Morally, the world is in decline. A major change in morals comes from being transformed by Jesus,” Jan says. “But even people growing up in a church in the West aren't sold on purity.” What young Thais have heard from their culture and what they've seen on TV, set the tone for what is valued as normal.

“Prostitution is normal here. We can't judge the situation by a Western standard,” says Lyndal. “What we need to do is be educated about what's really going on.”

So, how can we empower a community to develop their own distinctive ways of following Jesus when the culture itself has a different moral compass?

“We need to communicate that there is more value in them as people than prostitution allows, to understand what it means to be made in God's image,” Lyndal insists. “The first step, though, is to love them.”

Thailand bears the marks of a country steeped in its own Eastern culture, while battling under the weight of Western marketing.

We can't tut-tut a country that is unashamedly following our lead. Otherwise it's just as Jesus said, “You are like whitewashed tombs, which look beautiful on the outside, but on the inside are full of dead men's bones and everything unclean. In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness.” Matthew 23:28

Here, at home, safe in our own moral comfort zone, we can objectively tout that prostitution is wrong. What we need to do is humble ourselves from our high horse and encounter God in our own values around sexuality.

It might not mean saying goodbye to Carrie Bradshaw and the girls, or that you need to throw away all your clothes that expose your shoulders or knees.

But it just might mean loving God enough to take a long hard look at ourselves and our own culture, as we head off to save the world from the strategically marketed mess we've made for them.



Fashions on the Field

Make Mine a Mullet Cut

Ben Catford, the pretty face of Global Interaction's Friends of DVDs* has turned cross-cultural fashion correspondent for Resonate. Now calling Copenhagen home, Ben is discovering there's a dangerous fashion trend happening in Europe, above the shoulders.

Friends, I am deeply disturbed by a growing trend in modern missiology whereby we walk the walk and talk the talk, but in some areas we lack the basic integrity of cultural sensitivity. In many foreign lands we have learnt to sit with communities and listen to traditional storytelling, dress like a local and even devour the occasional unidentified animal in order to extend an open hand of friendship. However, I see a relatively untouched geographical region where missionaries are simply unwilling to even make the effort to lift their scissors and sacrifice their own western locks.

I speak of the exciting region of Eastern Europe and its proud icon of cultural identity – the mullet hairstyle. The mullet is the emblem of solidarity and anti-fashion. It says, 'I know who I am and I don't need a credible haircut for self-esteem.' This infamous hairstyle consists of two key elements – short on top and long at the back (hence the expression, 'business at the front, party at the back'). The mullet does not discriminate by gender, with both men and women sporting the latest in mullet variations with pride.¹

I recently undertook a field-trip investigation by travelling to Budapest, Hungary. I am happy to report that the MTNHR (Mullet to Normal Haircut Ratio) is exceptionally high. Admittedly, my research assignment culminated in a weekend at the Formula One Grand Prix where mullets come together from seemingly nowhere and unite as one force, just like the liquid version of Arnold Schwarzenegger's nemesis in Terminator 2.²

I meet a lot of young cross-cultural candidates who are willing to go anywhere and do anything to share the good news of Christ. Nothing excites me more than this.

Just how much are you willing to bridge the gap? I'd like to throw down the challenge.

I'm talking spikey at the front and curly shoulder length at the back, with blonde highlights if necessary. You will be amazed at the authority and respect that you are instantly granted with the short snip of the scissors.³

I am not asking you to dust off the happy pants or carry a boom-box on your shoulder, just embrace a little 1980s style for the sake of the bigger picture. The future of the Christian faith in Eastern Europe now rests firmly on your shoulders, along with a generous crop of hair, I hope.

* If you haven't caught up with Ben Catford on the Friends of DVD order your free copy today at www.globalinteraction.org.au

¹ Refer to recent weightlifting/shotput/discus events at the Beijing Olympics

² It must be noted that Arnold is a proud member of the Mullet Alumni – Class of '79. He has since been voted in as Californian Governor on the election promise 'We all want politicians to keep it short'

³ 'Authority and respect' not applicable within Australia, or any other non-Eastern European nation

Jin Juen CAMBODIAN GINGER FISH

SERVES 4

buy it

- 2 tsp olive oil (or cooking spray)
- ½ cup ginger, thinly sliced
- 4 salmon steaks
- 1 clove garlic, chopped
- 3 tbl sugar
- 1 tbl fish sauce
- 2 tbl salted soya beans
- 1 fresh chili, finely chopped
- Juice of 1 lemon
- ¼ cup hot water
- handful coriander chopped

do it

- Sauté ginger in oil and remove when soft.
- Using oil remaining in pan, add fish and fry until golden brown.
- Combine garlic, sugar, fish sauce, soya beans, chilli and half of the lemon juice in a bowl. Add approx. ¼ cup of hot water to dilute. Stir.
- Sprinkle ginger over fish and pour the sauce mixture into the pan. Let sauce boil until reduced to a syrupy consistency.
- Serve on a platter and sprinkle with coriander and remaining lemon juice.

eat it

- With rice and gratefulness.

The Cook and The Custom

The key to Cambodian cooking is capturing a balance of sweet, sour and salty flavours. Some guide books say that Cambodia's cuisine is nothing to write home about and a poorer cousin to Thai and Vietnamese cuisines. Not true! A thousand years ago, the Khmer (Cambodian) Kingdom ruled an empire that included most of South-East Asia. Many of the Thai and other regional dishes have their roots in Khmer cooking from that time.



Cooking
Culturally
with Theary Sayers

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