



The Butterfly Longitudinal Research Project

The Chab Dai study on (Re-) integration. Researching the lifecycle of sexual exploitation & trafficking in Cambodia

End of Year Progress Report 2010
By: Glenn & Siobhan Miles



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Researching the lifecycle of survivors of
sexual exploitation & trafficking

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Chab Dai Coalition

Christians Working Together to End Sexual Abuse and Trafficking

1st February 2011

Colleagues,

How can we ever begin to understand the complexities of the experiences survivors of trafficking and abuse endure?

How can we learn from them to better empower them and protect them; to ensure our programs are more effective and to share these lessons with others?

By envisioning, designing and implementing a research program that looks at these complexities and compels us to have a better response to them.

This research has been a long time coming! The plans for it began back in 2007 as we sat in a cafe in Phnom Penh with several shelters to present this innovative research idea.

One of our challenges not just in Cambodia, but globally, is to understand more clearly some of the main vulnerability factors before, during and after reintegration for survivors of trafficking and abuse. This knowledge can only be attained if we commit ourselves to understanding these complexities through a longitudinal process of follow up and research, and by listening to the voices of the survivors as they embark on the journey of healing.

To increase our knowledge in this respect will not only develop the reintegration process, but will also assist us in improving the design of programs to protect the vulnerable in communities in relation to the prevention of abuse and exploitation.

This is, of course, ambitious, but anything less would not give justice to the survivors and to the work of raising the standards so that we can better give hope and a future to those we seek to serve.

Helen Sworn

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(Researching the lifecycle of survivors of sexual exploitation and trafficking)



Chab Dai Coalition

Christians Working Together to End Sexual Abuse and Trafficking

1st February 2011

Colleagues,

I believe the 10-year research is an important project, because it helps us as NGOs and donors to understand about the situation and experience of the child trafficking survivor longitudinally into their future, as they (re-) integrate back into their communities.

This research will help us to understand the situation of victims when NGOs (re-) integrate Child trafficking survivors back to the community after they have stayed in the shelter program.

We need to find out about the long-term situation of victims of human trafficking survivor when they have returned to the community. We want to find out whether the skills they have learned from NGOs were useful to them. We want to know this information from the children themselves.

The knowledge gained from this research will help NGOs and the government to develop strategy to help children in the future.

RosYeng

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Chab Dai Coalition

Christians Working Together to End Sexual Abuse and Trafficking

1st February 2011

Colleagues,

It is a privilege to be involved in “The Chab Dai study on (Re-) integration, Researching the lifecycle of survivors of sexual exploitation and trafficking in Cambodia” project.

Our basic premise is that children are their own experts so it is best to learn from them about how they find their experiences in care and on the long and often difficult journey back into society. We have called it the “Butterfly project” because it is a project that will hopefully enable us to explore the lives of survivors from when they are in care to when they are fully (re-) integrated. Before they leave we will ask them about their hopes and dreams. After they are integrated we will ask what they found helpful (and unhelpful). At the same time we hope to be able to assess the risk factors in the process of (re-) integration.

Our goal and hope is to produce both useful and empowering information to relevant stakeholders and to the participants themselves. We hope this information will positively affect new projects and future generations as we find what is helpful and not helpful in this process, as well as contribute to the larger picture on (re-) integration research.

As we embark on this project we know we face many challenges both foreseen and unforeseen, and that we ourselves will likely learn as much through the process as from the information gathered.

In addition we hope to be part of helping to establish a social science ethics committee in Cambodia with Government, UN and NGO sectors to strengthen the ethical standards for all social science research in this country.

We look forward to sharing the information we find and describing our journey over the years to come.

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Summary

What is the Background and Rationale for this project?

Chab Dai which literally means, “joining hands” in Khmer was founded in Cambodia in 2005 with the aim to bring an end to trafficking and sexual exploitation through coalition building, community prevention, advocacy and research.

The origin of this longitudinal study on (re-) integration comes out of the Chab Dai coalition. Over the past 10 plus years both within the Chab Dai coalition and in the greater Cambodian context there have been a number of aftercare facilities that have developed as a response to the issue of sexual exploitation and trafficking. Amongst the aftercare facilities there has been a growing desire to find out what becomes of these children in the long term after leaving the shelters. In addition, although some aftercare facilities have carefully followed up participants, others have had fewer resources to do so. One of Chab Dai’s objectives is to carry out specific research studies in order strengthen recommendations at both program, and advocacy levels. This research in part comes out of this mandate.

Internationally there has been research on (re-) integration of survivors of sexual exploitation and trafficking, yet to date there is a paucity of published research specific to the (re-) integration of survivors of sexual exploitation and trafficking in Cambodia. Perhaps the most significant research on this topic specific in the Cambodian context is the research by Reimer et al. entitled ‘The Road Home’. This research was an in-depth examination of the (re-) integration process of women and girl survivors of sexual exploitation and trafficking in the Hagar program. As this research was a snap shot of the process, it identified the need for future longitudinal studies on (re-) integration as necessary to gain a longer-term understanding of what the (re-) integration process involves, what the girls experience and how their lives evolve over time. Chab Dai’s Longitudinal Butterfly Research Project on (re-) integration seeks to do just this.

Reimer et al. focused primarily on one organization’s work (Hagar) with survivors of sexual exploitation, with a limited number of case studies from other organizations (AFESIP, CWCC, World Hope and World Vision). Chab Dai’s Longitudinal Butterfly Research Project on (re-) integration research hopes to include at least 10 after care shelters working with children survivors of sexual exploitation and trafficking.

Whilst the Reimer et al. research focused on women/girls survivors, this research plans to include male survivors of sexual exploitation and trafficking but as the number of boys is currently small the numbers will of necessity be fewer.

The Reimer et al. research was primarily an in-depth qualitative approach using such methods as desk study, focus group discussion and in-depth interview. The Butterfly Research project will be a descriptive longitudinal design and it will use mixed methods from the outset. This research will prospectively follow child and adult survivors of sexual exploitation and trafficking over a number of years, starting from the time they are in aftercare programs.

The purpose is to 'hear' from survivors about their lives, understandings, and experiences so that their voices will contribute towards a greater understanding of the complexities of (re-) integration. It is hoped information about what effects and impacts these programs have had in the lives of these children and adults as they experience the (re-) integration process will be better understood from their perspective. It is hoped this information will be useful to program implementers, advocates, donors, policy makers and a more informed public about the issues surrounding sexual exploitation, trafficking and (re-) integration.

What has been the Methodology of Phase 1?

This past year we have been utilizing both quantitative and qualitative methods. We began by conducting a preliminary survey questionnaire of Chab Dai shelters that volunteered in order to gather information about their approaches and views toward (re-) integration. Later in the year we conducted a number of Focus Group Discussions (FGD) with a total of 28 girls from three different shelters in order to better understand issues important to these girls in regards to (re-) integration, as well as to use this information to help develop a series of survey questionnaires for the prospective longitudinal phase of the research.

Phase 1: Preliminary Questionnaire Design

The preliminary survey of shelters asked about each programs' basic demographics such as how long they have been running their respective programs, their entrance criteria, and the numbers of clients they had during 2009. It also asked about their organizations/programs definitions and objectives around (re-) integration, including features they thought made girls resilient and their criteria for deciding when a girl is ready to (re-) integrate. One program does not have a shelter but is using a community approach so the questions in the survey about (re-) integration were not applicable.

Phase 1: Preliminary Questionnaire Findings

Referrals:All ten shelters receive clients through referral from other NGOs and from human rights groups. In addition to this, the one program using a community approach rather than a shelter approach receives self and family referrals, whereas shelters tend not to receive self and family referrals.

Length of stay:The length of stay clients are in the programs from one month to 36 months. In only one program the length of stay was up to two months, one program was up to six months, five programs were up to 24 months and two programs were up to 36 months.

Views on whether it is possible to return a child to a family who'd trafficked the child: The programs varied in their views with six being positive toward the possibility of returning a child, and four programs being negative to the possibility, and one program wrote in that each case it 'depends'.

Keeping in Contact:All ten shelters keep in contact with clients after leaving their programs by telephone followed by social work support. The length of time programs keep in contact with clients after leaving varies ranging from up to a year, to up to three years. In considering this prospective longitudinal research, keeping in contact with clients as they leave their various programs will be a priority and a major challenge.

Age:All eleven of the programs have clients between 13-15 years old. Ten out of the eleven programs have girls between the ages of 12-14 years and ten out of eleven programs have clients 16-18 years old.

Income generation potential: Six out of eleven programs assess the client's income generation skills and all the programs assess the number of income generating adults living at the home to which their client is likely to be (re-) integrated. In the case of the community program, the client already lives with her family or in the local community. After the client has left, five programs continue to assess and monitor the number of income generating adults in the home to which the client has (re-) integrated.

Assistance:Seven out of eleven programs provide some form of assistance either monetarily or in the form of useful items necessary to establish a business when the client leaves their program.

Debt: Nine programs conduct an assessment of whether and how much the family is in debt while the client is still in their program, and five programs view this debt assessment at the highest level of importance scaled at five.

Psychological Assessment and Care:Ten out of eleven programs conduct psychosocial assessment and offer care while the client is in their program, where as five out of eleven programs view this assessment and care as the highest level of importance. Three out of eleven view it only as moderately important scaled at level three. After the client leaves their programs, ten organizations continue to monitor their psychological state although the length of time and quality is not clear from the responses.

Education: After the clients leave, ten programs continued to assess the educational progress, though the data does not indicate the type and quality of education. Five programs view assessment and monitoring of the client's educational level and progress as highly important at level 5, whereas the other programs view this monitoring as less important than the highest level. Five programs rated this assessment at level 4, and 1 organisation indicated a level 3 importance level. Education appears to be important overall to the various programs.

Assessment/Monitoring Client's feelings about potential 'acceptance/non-acceptance' by community: Regarding the clients concerns and feeling about whether or not they will be accepted or not accepted by the communities they are likely to be (re-) integrated to, in practice the ten shelters do appraise and monitor their clients' concerns. Yet, the programs have varying views as to the importance of

finding out from their clients about their feelings. Four programs scored level 5 for finding out about the clients feeling of acceptance, four programs scored this at level 4, two programs scored this at level 3 and one program scored it at level 2. In practice the ten shelters continue to monitor their clients' feelings after leaving their programs. It would be interesting to find out what the programs do with this information, particularly if it reveals difficult information. As to how important continued monitoring of the clients feelings after leaving, nine programs scored assessing their client's feelings as highly important at level 5.

Phase 1: Focus Group Discussion Methodology

In addition to gathering preliminary data on after care shelters, five focus groups were held with 28 girls from three shelters primarily to inform the development of a series of quantitative questionnaire tools for the longitudinal phase as well as to gather initial themes of concern by the girls themselves. In an attempt to include groups outside of the Chab Dai coalition, we approached the COSECAM coalition with the invitation to join the research. One of their members expressed interest in the research and has completed the preliminary survey.

Phase 1: Focus Group Discussion (FGD) findings

The key themes that emerged from FGDs included:

- Tensions between desire for love from family and the fear of potential domestic abuse

There was lively discussion and most all agreed that family relationships were key in their lives. Many spoke of missing their mothers and their siblings and that above all they desired and needed their 'unconditional love'. Particularly amongst the younger ages, the girls spoke of having witnessed their fathers and stepfathers committing violence against their mothers. They also spoke of their personal experience of physical and emotional violence committed against them primarily by their fathers, stepfathers and bothers.

The older age group (16 and above age) spoke more about their fears that their younger sisters might experience the same abuse as they had. The older age groups also spoke more about their worries for the future and their pessimism that they would marry well. The older group had a lively discussion about problems they may face in marrying men who would potentially betray them through violence, abuse, gambling, not supporting the family, and unfaithfulness to their marriage commitment.

Related to the desire for unconditional love, was the desire for a 'counselor' type person in their lives when they (re-) integrate.

The girls spoke about how having such a person in their lives whilst in the shelter has been a great source of emotional healing and security and the thought that this person will not be with them when they (re-) integrate was

a worry for them. Many hoped either their own mothers, or sisters could be this sort of person in their lives.

- Tensions of family obligations

The younger age groups particularly expressed the tension of family obligation in the context of family financial insecurity and poverty. The younger girls stressed their worries that they would be a financial burden to their families, 'another mouth to feed' so to speak. The older girls expressed the same sense of obligation to support parents and siblings, as well as their future husbands and children. In all the groups there was agreement that this sort of responsibility and obligation fell primarily upon the female members of the family as opposed to the male members.

This concurs with Reimer et al. (2006) findings in research with ethnic Vietnamese trafficking survivors "Personal sense of obligation to help family, inculcated since birth. And the families' pressure to provide money". Related to obligation is the pressure that can come to bear when the family is in 'debt' and the girls sense of obligation, and the question of 'debt bondage' which is linked to a sense of obligation to one's family and the family's honor (Brown, 2007).

- The desire for honor and fear of stigma

A desire to gain 'honor' in the eyes of society as opposed to the fear of stigma by the wider community and society because of their past experience of being sexually exploited predominated in all the groups, but most strongly amongst the Vietnamese.

'Honor' was equated with being educated with enough skills and expertise to be able to support oneself and one's family and that this would greatly decrease potential stigma because of their past experiences of sexual exploitation. Reimer et al (2006) found honor was linked to reputation of one's family and that this was partially dependent on the perceived 'success' in terms of providing survival essentials for its members'

- The importance of Education/ skills training

- Education/ skills training leads to respectable and adequately reimbursed employment

The girls made the link that a lack of education or skills would equate with a lack of being able to secure 'good' employment. 'Good' employment was described as employment that was not exploitive. Other girls' reasoned that the lack of adequate employment put them and the next generation at risk of continuing in poverty cycle.

Education/ skills training leads to personal empowerment

Education and being highly skilled were talked about extensively as personally empowering. Being educated would increase one's capacity to think and advocate for one's self and others. Education and skills cannot be taken away once acquired. A number of girls spoke about the fact that though they may potentially experience material poverty in their futures, this did not mean they had to be impoverished in thought and ideas. There was much laughter and agreement in one group as it was stated robbers can only steal material things; they cannot steal 'education' once acquired.

Representative Quote

The following quote was chosen as a representative quote as it incorporated much of what was said about what the girls felt they would face upon (re-) integration: money/employment, intimate relationships and family with the potential for domestic violence, and the challenges of the wider community.

- "The biggest obstacles when I leave the shelter are to get money and find a job. In the future I am not sure if I will have a good husband or a bad husband. If I do not have enough skills I cannot challenge other people. These are the problems I face in my future." - Vietnamese focus group

Key themes we found which concur with Reimer et al. (2007) included the desire for education/ skills and the link this has potential of obtaining employment that will enable one to look after oneself and one's family. Another theme, which is consistent with both Reimer et al. (re-) integration research and Chab Dai's research with Vietnamese girls (Reimer et al. 2006), was the desire for 'honor'. Whilst in Reimer et al. there was debate as to whether 'honor' could be regained after sexual exploitation, in our focus group discussions regaining 'honor' was possible through education/skills leading to employment' which would provide economic sustainability.

Another key theme that concurred with Reimer et al. (2007), and which was particularly disturbing, was that of the high level of domestic violence witnessed and experienced by the girls. We found the younger girls in particular were distressed because on the one hand they missed their families and wanted to return home, yet on the other hand they feared violence happening again either towards themselves or their siblings. We found the older girls feared violent and neglectful relationships with potential future husbands.

Where do we go from here? Moving Forward

We are grateful for the confidence shown by donors who are committed to this project. The list of donors for 2011 is listed in Appendix 7.

In the next few months we will develop the Memorandums of Understanding with organizations, and finalize the longitudinal the research design. Having done all this we will establish the sample group in discussion with partaking NGOs and commence on the second (longitudinal) phase.

After considerable discussion about a research design that would hopefully ensure sustainable and long-term prospective participation we anticipate using a method where participants would be involved in the research by attending meetings every three months. This is modeled after COSECAM's 'Girls Speak Out, in which a group of girls both in shelters and who have been (re-) integrated meet voluntarily but regularly in a supportive peer group. The meetings will consist of both quantitative and qualitative instruments and activities based upon a particular theme for that meeting.

We plan to provide confidential feed-back directly to shelters with information from the participants that are specific to them and then provide more generic findings of interest to all shelters and others in an annual report. This information we hope will be of use to the programs that partner with us.

សេចក្តីសង្ខេបគម្រោង

ប្រវត្តិ និងគោលបំណងនៃគម្រោងការងារស្រាវជ្រាវរយៈពេលវែង

អង្គការសម្ព័ន្ធចាប់ដៃត្រូវបានបង្កើតឡើងក្នុងប្រទេសកម្ពុជាក្នុងឆ្នាំ ២០០៥ ដោយមានគោលដៅលុបបំបាត់ការជួញដូរ និងអំពើកេងប្រវ័ញ្ចផ្លូវភេទ តាមរយៈការបង្កើតជាសម្ព័ន្ធការងារការបង្ការក្នុងសហគមន៍ការតស៊ូមតិ និងការសិក្សាស្រាវជ្រាវ ។ ប្រភពដើមនៃកិច្ចការស្រាវជ្រាវរយៈពេលវែងទៅលើសមាហរណកម្ម កើតចេញមកពីសម្ព័ន្ធចាប់ដៃ ។ អស់រយៈពេលប៉ុន្មានឆ្នាំកន្លងមកហើយនៅក្នុងសម្ព័ន្ធចាប់ដៃ ដែលមណ្ឌលជាច្រើនបានផ្តល់ការថែទាំ និងបានធ្វើការជាមួយកុមារ ដែលធ្លាប់រងគ្រោះដោយអំពើកេងប្រវ័ញ្ចផ្លូវភេទ ។ យើងតែងតែមានឆន្ទៈមួយក្នុងការសិក្សាអំពីអនាគត ដ៏វែងឆ្ងាយរបស់កុមារដែលបានធ្វើសមាហរណកម្មចេញពីមណ្ឌល ។ បន្ថែមពីលើនេះទៀតទោះបីជាមានអង្គការដៃគូដទៃមួយចំនួនបានធ្វើការតាមដានដល់កុមារ ដែលធ្វើសមាហរណកម្មហើយក៏ដោយ ប៉ុន្តែក៏នៅតែមានអង្គការដៃគូផ្សេងទៀតដែលមិនមានធនធានគ្រប់គ្រាន់ ដើម្បីធ្វើកិច្ចការនោះទេ ។ គោលបំណងមួយរបស់អង្គការសម្ព័ន្ធ ចាប់ដៃគឺធ្វើការសិក្សាស្រាវជ្រាវជាក់លាក់មួយដើម្បីពង្រឹងដល់អនុសាសន៍សំរាប់កម្មវិធីថែទាំនិងសំរាប់ធ្វើការតស៊ូមតិ ។ កិច្ចការស្រាវជ្រាវនេះបានចាប់កំណើតឡើងដោយមួយផ្នែកចេញពីគោលបំណងនេះ ។ កន្លងមកមិនមានឯកសារស្រាវជ្រាវគ្រប់គ្រាន់ទៅលើការធ្វើសមាហរណកម្ម ករណីកេងប្រវ័ញ្ច និងជួញដូរផ្លូវភេទក្នុងប្រទេសកម្ពុជាទេប៉ុន្តែកិច្ចការស្រាវជ្រាវដែលមានឈ្មោះថា "ផ្លូវត្រលប់ទៅផ្ទះដ៏វែងឆ្ងាយ" ដែលបានធ្វើឡើងដោយReimer និងក្រុមការងាររបស់គាត់ គឺជាការសិក្សាស្រាវជ្រាវមួយដ៏មានសារៈប្រយោជន៍ណាស់ ។ កិច្ចការ ស្រាវជ្រាវនេះធ្វើការពិនិត្យយ៉ាងយកចិត្តទុកដាក់ទៅលើការធ្វើសមាហរណកម្មឡើងវិញ ដែលជាដំណើររបស់ស្ត្រីនិងកុមារដែលធ្លាប់រងគ្រោះដោយអំពើជួញដូរ និងកេងប្រវ័ញ្ចផ្លូវភេទក្នុងមណ្ឌលហាការ ។ កិច្ចការស្រាវជ្រាវនេះគ្រាន់តែជាការបង្ហាញខ្លីអំពីដំណើរសមាហរណកម្មតែប៉ុណ្ណោះវាបង្ហាញថា វាជាការចាំបាច់ដែលយើងត្រូវធ្វើការសិក្សាវែងឆ្ងាយមួយទៀតនៅពេលអនាគតទៅលើការធ្វើសមាហរណកម្មឡើងវិញ ដើម្បីមានការយល់ដឹងកាន់តែច្រើនអំពីអ្វីដែលចូលរួមពាក់ព័ន្ធក្នុងដំណើរការនេះអំពីបទពិសោធន៍របស់កុមារី និងដំណើរការវិវត្តន៍នៃជីវិតរបស់ពួកគេ ។ តំរោងស្រាវជ្រាវ "មេអំពៅ" ទៅលើការធ្វើសមាហរណកម្មឡើងវិញដែលមានរយៈពេលវែងនេះគឺជាគោល បំណងរបស់អង្គការសម្ព័ន្ធចាប់ដៃនេះហើយ ។

កិច្ចការស្រាវជ្រាវរបស់ Reimer និងក្រុមការងាររបស់គាត់ ផ្ដោតចំបងតែទៅលើការងាររបស់អង្គការមួយតែប៉ុណ្ណោះ (អង្គការហាក) ដែលមានកុមារិករងគ្រោះដោយអំពើកេងប្រវ័ញ្ចផ្លូវភេទ តែមិនសូវរួមបញ្ចូលករណីសិក្សាពីអង្គការដទៃទៀតដូចជាអង្គការអាហ្វិស៊ីប, អង្គការ CWCC, អង្គការសេចក្ដីសង្ឃឹមពិភពលោក និង អង្គការទស្សនៈពិភពលោកទេ។ កិច្ចការស្រាវជ្រាវនេះសង្ឃឹមថានឹងរួមបញ្ចូលយ៉ាងហោចណាស់អង្គការចំនួន ១២ ហើយបន្ថែមពីលើនេះទៀតយើងមានគំរោងអញ្ជើញនិងរួមបញ្ចូលសហគមន៍ និងកម្មវិធីបណ្ដុះបណ្ដាលវិជ្ជាជីវៈ ដែលធ្វើការជាមួយកុមារដែលធ្លាប់រងគ្រោះដោយអំពើជួញដូរ និងកេងប្រវ័ញ្ចផ្លូវភេទ។ កិច្ចការស្រាវជ្រាវរបស់ Reimer និងក្រុមការងាររបស់គាត់ផ្ដោតទៅ លើស្ត្រីនិងកុមារិកដែលរងគ្រោះចំណែកឯកិច្ច ការស្រាវជ្រាវរយៈពេលវែងនេះ មានគំរោងនឹងរួមបញ្ចូលការសិក្សាទៅលើបញ្ហាដែលទើបតែកើតមានផងដែរទាក់ទងនឹងក្មេងប្រុសដែលធ្លាប់រងគ្រោះដោយអំពើជួញដូរ និងកេងប្រវ័ញ្ចផ្លូវភេទ។ កិច្ចការស្រាវជ្រាវរបស់ Reimer និងក្រុមការងាររបស់គាត់ ប្រើវិធីសាស្ត្រស្រាវជ្រាវបែបគុណភាពដែលស៊ីជម្រៅដោយប្រើវិធីសាស្ត្រដូចជាការសិក្សាវិភាគការសម្ភាសន៍ជាក្រុមនិងការសម្ភាសន៍ស៊ីជម្រៅ។ ការសិក្សាស្រាវជ្រាវ "មេអំពៅ" មានលក្ខណៈបែបរុករក ហើយនឹងប្រើវិធីសាស្ត្ររួមបញ្ចូលគ្នាផ្សេងៗនៅពេលចាប់ផ្ដើមដំបូង។ កិច្ចការស្រាវជ្រាវនេះនឹងធ្វើការតាមដានទៅលើកុមារ ដែលធ្លាប់រងគ្រោះដោយអំពើកេងប្រវ័ញ្ច និងជួញដូរផ្លូវភេទរយៈពេលជាច្រើនឆ្នាំដោយគិតចាប់ពីពេលដែលពួកគេនៅក្នុងមណ្ឌលថែទាំ។ គោលបំណងនៃកិច្ចការស្រាវជ្រាវនេះគឺស្ដាប់ពីជីវិតរបស់ពួកគេអំពីការយល់ដឹង និងបទពិសោធន៍របស់ពួកគេដើម្បីឱ្យសំលេងរបស់ពួកគេរួមចំណែកជួយឱ្យយើងយល់ពីភាពស្មុគស្មាញនៃការធ្វើសមាហរណកម្មឡើងវិញ។ យើងសង្ឃឹមថាព័ត៌មានអំពីផលប៉ះពាល់និងឥទ្ធិពលដែលមណ្ឌលសហគមន៍ កម្មវិធីបណ្ដុះបណ្ដាលនិងការធ្វើសមាហរណកម្មមានទៅលើជីវិតរបស់កុមារទាំងនេះនឹងជួយឱ្យយើងយល់កាន់តែច្បាស់ថែមទៀតនៅពេលដែលយើងស្តាប់ពីគំនិត និងទស្សនៈរបស់កុមារ។ យើងសង្ឃឹមថាព័ត៌មាននេះនឹងផ្តល់ប្រយោជន៍ដល់អ្នកគ្រប់គ្រងមណ្ឌលថែទាំអ្នកតស៊ូមតិម្ចាស់ជំនួយអ្នកបង្កើតគោលនយោបាយ និងសាធារណៈជនដែលមានការអប់រំ ឱ្យយល់ដឹងថែម ទៀតអំពីបញ្ហាទាក់ទងនឹងអំពើកេងប្រវ័ញ្ចផ្លូវភេទ អំពើជួញដូរផ្លូវភេទនិងការធ្វើសមាហរណកម្មឡើងវិញ។

តើយើងបានប្រើប្រាស់វិធីសាស្ត្រអ្វីខ្លះសំរាប់ដំណាក់កាលទី ១?

មួយឆ្នាំកន្លងមកនេះយើងបានប្រើវិធីសាស្ត្របែបគុណភាពនិងបរិមាណ។ យើងបានចាប់ផ្ដើមដោយបង្កើតកំរងសំណួរស្រាវជ្រាវលើមណ្ឌលថែទាំនៃសម្ព័ន្ធជាប់ដៃ ដែលបានស្ម័គ្រចិត្តប្រមូលព័ត៌មានសំរាប់វិធីសាស្ត្រ និង ទស្សនៈរបស់ពួកគេទាក់ទងនឹងការធ្វើសមាហរណកម្ម។ នៅពេលចុងឆ្នាំមុនយើងមាន

ក្រុមពិភាក្សាមួយចំនួនដែលមានកុមារីទាំងអស់ចំនួន ២៨នាក់ ដែលមកពីមណ្ឌលថែទាំចំនួនបីផ្សេងៗគ្នា ដើម្បីស្វែងយល់ឱ្យកាន់តែច្បាស់ អំពីបញ្ហាទាំងប៉ុន្មានដែលកុមារីទាំងនោះគិតថាសំខាន់សំរាប់ពួកគេទាក់ទងនឹងការធ្វើសមាហរណកម្ម ក៏ដូចជាប្រើព័ត៌មានទាំងនេះ ដើម្បីបង្កើតនូវកំរងសំនួរសំរាប់ដំណាក់កាលស្រាវជ្រាវបន្ទាប់ ។

ដំណាក់កាលទី ១ : កំរងសំនួរបឋម

កំរងសំនួរបឋមសំរាប់មណ្ឌលថែទាំ បានសួរអំពីព័ត៌មានបឋមអំពីមណ្ឌលនីមួយៗ ដូចជាតើដំណើរការកម្មវិធី ថែទាំរបស់ពួកគេមានរយៈពេលប៉ុន្មានហើយ លក្ខខណ្ឌទទួលបានកុមារហើយតើកុមារីដែលពួកគេមានក្នុងមណ្ឌលក្នុងឆ្នាំ ២០០៩ មានចំនួនប៉ុន្មាន? កំរងសំនួរនេះសួរអំពីនិយមន័យ និងគោលបំណងនៃអង្គការ/កម្មវិធីថែទាំរបស់ ពួកគេទាក់ទងនឹងការធ្វើសមាហរណកម្ម រួមទាំងលក្ខណៈផ្សេងៗដែលពួកគេគិតថា នឹងជួយឱ្យការឈឺចាប់របស់ កុមារីទាំងនោះបានធូរស្បើយអាចត្រលប់មកសភាពដើមវិញ និងរួមទាំងលក្ខខណ្ឌសំរាប់ធ្វើសមាហរណកម្មកុមារផងដែរ ។

កម្មវិធីថែទាំមួយមិនមានជំរកទេតែពួកគេកំពុងតែប្រើប្រាស់វិធីសាស្ត្រផ្សេងដូច្នោះសំនួរទាក់ទងនឹងការធ្វើសមាហរណកម្ម មិនមានការពាក់ព័ន្ធទេ ។

ដំណាក់កាលទី ១ : របកគំហើញកំរងសំនួរបឋម

ការបញ្ជូនបន្ត : មណ្ឌលទាំង ១០ ទទួលបានកុមារពីបណ្តាអង្គការនានានិងពីក្រុមសិទ្ធិមនុស្ស។ បន្ថែមពីលើនេះទៀតកម្មវិធីដែលប្រើវិធីសាស្ត្របែបសហគមន៍ តែមិនប្រើមណ្ឌលថែទាំទទួលបាននូវការបញ្ជូនបន្តដោយខ្លួនឯងនិងពីគ្រួសារចំណែកឯមណ្ឌលថែទាំវិញមានទំនោរមិនទទួលបានការបញ្ជូនបន្តដោយខ្លួនឯងនិងពីគ្រួសារទេ ។

រយៈពេលនៃការស្នាក់នៅ : រយៈពេលស្នាក់នៅរបស់កុមារក្នុងមណ្ឌលមានរយៈពេលពី ១ខែ ដល់ ៣៦ខែ។ ការស្នាក់នៅក្នុងមណ្ឌលថែទាំតែមួយ មានរយៈពេលរហូតដល់ពីរខែ។ កម្មវិធីថែទាំ ១ មានរយៈពេល ៦ខែ កម្មវិធីថែទាំចំនួន ៥ មានរយៈពេល ២៤ខែ ហើយកម្មវិធីថែទាំចំនួន ២ មានរយៈពេល ៣៦ខែ ។

ទស្សនៈអំពីការបញ្ជូនកុមារត្រលប់ទៅគ្រួសារដែលជួញដូរពួកគេ :

កម្មវិធីថែទាំទាំងអស់មានទស្សនៈផ្សេងៗគ្នា ហើយនៅក្នុងនោះមានទស្សនៈ ៦ ដែលវិជ្ជមាន ចំពោះការបញ្ជូនកុមារដែលត្រូវគ្រួសារជួញដូរត្រលប់ទៅគ្រួសាររបស់ពួកគេវិញហើយកម្មវិធីថែទាំចំនួន ៤ ទៀតមានគំនិត អវិជ្ជមានចំពោះទស្សនៈនោះ ។ កម្មវិធីថែទាំមួយបានសរសេរថា វាអាស្រ័យលើករណី ឆ្លើយមួយៗ ។

ការរក្សាទំនាក់ទំនងព័ត៌មាន:មណ្ឌលថែទាំទាំង ១០ នៅតែរក្សាទំនាក់ទំនងជាមួយអតិថិជនរបស់ពួកគេ តាម ទូរស័ព្ទដែលធ្វើឡើងដោយបុគ្គលិកសង្គមកិច្ច បន្ទាប់ពីពួកគេចេញពីមណ្ឌលមក ។ រយៈពេល ដែលមណ្ឌលថែទាំធ្វើការតាមដានជាមួយអតិថិជនរបស់ពួកគេ មានភាពខុសៗគ្នា ខ្លះមានរយៈពេលរហូត ដល់ ១ឆ្នាំ ហើយខ្លះទៀត មានរយៈពេលរហូតដល់ ៣ឆ្នាំ ។ នៅពេលពិចារណាអំពីកិច្ចការស្រាវជ្រាវ រយៈពេលវែងនេះ វាគឺជាអាទិភាព ហើយក៏ជាការលំបាកផងដែរក្នុងការរក្សាទំនាក់ទំនងជាមួយអតិថិជន របស់ពួកគេនៅពេលពួកគេចេញពីមណ្ឌល ។

អាយុ :កម្មវិធីថែទាំទាំង ១១ មានកុមារពីអាយុ ១៣-១៥ឆ្នាំ ។មណ្ឌលថែទាំចំនួន ១០ ក្នុងចំណោម ១១ មានកុមារពីអាយុ ១២-១៤ឆ្នាំ ហើយមណ្ឌលចំនួន ១០ ក្នុងចំណោម ១១ មានអតិថិជនពីអាយុ ១៦-១៨ឆ្នាំ ។

សក្តានុពលក្នុងការរកប្រាក់ចំណូល:មណ្ឌលថែទាំ ៦ ក្នុងចំណោម ១១ ធ្វើការវាយតម្លៃជំនាញ រកប្រាក់ចំណូលរបស់ពួកគេហើយមណ្ឌលថែទាំទាំងអស់ធ្វើការវាយតម្លៃ លើចំនួនមនុស្សពេញវ័យដែល រកប្រាក់ចំណូលនៅក្នុងគ្រួសារដែលពួកគេនឹងត្រលប់ទៅរស់នៅជាមួយ ។ ចំពោះករណីកម្មវិធីថែទាំក្នុង សហគមន៍ មានន័យថា អតិថិជនកំពុងរស់នៅជាមួយគ្រួសាររបស់នាង ឬ រស់នៅក្នុងសហគមន៍ របស់ពួកគេហើយ ។បន្ទាប់ពីអតិថិជនបាន ចេញពីមណ្ឌលថែទាំហើយមណ្ឌលថែទាំចំនួន ៥ នៅបន្តធ្វើ ការវាយតម្លៃនិងតាមដានទៅលើចំនួនមនុស្សពេញ វ័យក្នុងគ្រួសារ ដែលជាអ្នករកប្រាក់ចំណូលដែល អតិថិជនបានធ្វើសមាហរណកម្មទៅ ។

ជំនួយ:មណ្ឌលថែទាំ ៧ ក្នុងចំណោម ១១ ផ្តល់នូវជំនួយជាទំរង់ខ្លះដូចជាលុយ ឬ សម្ភារៈមានប្រយោជន៍ ចាំបាច់ ដើម្បីបង្កើតអាជីវកម្មមួយនៅពេលអតិថិជនចេញពីមណ្ឌល ។

បំណុល:មណ្ឌលថែទាំ ៥ ធ្វើការវាយតម្លៃថាតើគ្រួសាររបស់កុមារជំពាក់បំណុលដោយរបៀបណាហើយ តើជំពាក់ប៉ុន្មាននៅពេលកុមារនៅក្នុងមណ្ឌល ។ មណ្ឌលថែទាំ ៥ ចាត់ទុកថាការវាយតម្លៃលើបំណុលនៅ កំរិតសំខាន់ បំផុតមានលំដាប់លេខ ៥ ។

ការវាយតម្លៃនិងការថែទាំផ្នែកផ្លូវចិត្ត: មណ្ឌលថែទាំចំនួន ១០ ក្នុងចំណោម ១១ ធ្វើការវាយតម្លៃ ផ្នែកផ្លូវចិត្ត និងផ្តល់ការថែទាំនៅពេលដែលអតិថិជនស្ថិតនៅក្នុងមណ្ឌលថែទាំរបស់ពួកគេ។ ចំណែក មណ្ឌលចំនួន ៥ ក្នុងចំណោម ១១ ចាត់ទុកការវាយតម្លៃនិងការថែទាំផ្លូវចិត្តថាជាកិរិយាមួយសំខាន់បំផុត។ មណ្ឌលចំនួន ៣ ក្នុងចំណោម ១១ ចាត់ទុកថាវានៅកិរិយា ៣ ដូច្នេះវាមិនសូវសំខាន់ប៉ុន្មានទេ។ បន្ទាប់ពីកុមារចេញពីមណ្ឌលរបស់ពួកគេមណ្ឌលចំនួន ១០ បន្តពិនិត្យមើលកត្តាផ្លូវចិត្តរបស់ពួកគេ ទោះបីជាការឆ្លើយតបទៅលើរយៈពេលវេលា និងគុណភាពមិនច្បាស់ក៏ដោយ។

ការអប់រំ: បន្ទាប់ពីអតិថិជនចាកចេញពីមណ្ឌលមណ្ឌលចំនួន ១០ បន្តធ្វើការវាយតម្លៃលើការរីកចំរើន ផ្នែកអប់រំ ហើយទិន្នន័យមិនបានបង្ហាញពីប្រភេទនិងគុណភាពនៃការអប់រំទេ។ មណ្ឌលចំនួន ៥ ចាត់ទុក ថាការវាយតម្លៃនិងការពិនិត្យតាមដានទៅលើកិរិយានិងការរីកចំរើនលើការអប់រំ ថាមានសារៈសំខាន់ បំផុតនៅកិរិយាលេខ ៥ ចំណែកមណ្ឌលថែទាំផ្សេងទៀតចាត់ទុកថាការពិនិត្យតាមដានបែបនេះមិនសូវ សំខាន់ណាស់ណាទេ។ មណ្ឌលថែទាំចំនួន ៤ បានចាត់ទុកថាការវាយតម្លៃនេះស្ថិតនៅកិរិយាលេខ ៤ ហើយ មានអង្គការមួយបានដាក់កិរិយាលេខ ៣។ សរុបជាទូទៅមក ការអប់រំមានសារៈសំខាន់ចំពោះមណ្ឌល ថែទាំជាច្រើន។

ការវាយតម្លៃ/ការត្រួតពិនិត្យអារម្មណ៍របស់អតិថិជនអំពីការ

"ការទទួលរាប់អាន/ការមិនទទួលរាប់អាន" ពី សហគមន៍ : ទាក់ទងនឹងអារម្មណ៍

និងការខ្វល់ខ្វាយរបស់អតិថិជនអំពីថា តើសហគមន៍ដែលពួកគេនឹងធ្វើសមាហរណកម្មទៅនឹងទទួលរាប់ អាន ឬ មិនទទួលរាប់អានពួកគេ។ តាមការអនុវត្តជាក់ស្តែងមណ្ឌលចំនួន ១០ ធ្វើការពិនិត្យ និងវាយតម្លៃពីការខ្វល់ខ្វាយរបស់អតិថិជន ប៉ុន្តែមណ្ឌលថែទាំទាំងអស់មានទស្សនៈផ្សេងៗគ្នាអំពី សារៈសំខាន់នៃការស្វែងយល់ពីអារម្មណ៍របស់អតិថិជន។ មណ្ឌលចំនួន ៤ បានដាក់ពិន្ទុចំនួន ៥ ទៅលើទាក់ទងនឹងការស្វែងយល់អំពីអារម្មណ៍នៃការទទួលរាប់អានរបស់អតិថិជន។ មណ្ឌលចំនួន ៤ បានដាក់ពិន្ទុ ៤ មណ្ឌលចំនួន ២ បានដាក់ពិន្ទុ ៣ ហើយមណ្ឌលចំនួន ១ បានដាក់ពិន្ទុចំនួន ២។ ក្នុងការអនុវត្តផ្ទាល់ មណ្ឌលចំនួន ១០ បន្តពិនិត្យតាមដានអារម្មណ៍របស់អតិថិជនរបស់ពួកគេបន្ទាប់ពី ពួកគេចេញពីមណ្ឌល។ វាអាចជាការគួរឱ្យ ចាប់អារម្មណ៍ដែរក្នុងការស្វែងយល់ថាតើមណ្ឌលថែទាំទាំង នោះនឹងប្រើព័ត៌មានយ៉ាងណាជាពិសេសប្រសិនបើវាបង្ហាញអំពីព័ត៌មានពិបាកៗ ដូចជា សារៈសំខាន់នៃ ការបន្តត្រួតពិនិត្យអារម្មណ៍របស់អតិថិជនបន្ទាប់ពីចេញ ពីមណ្ឌលមណ្ឌលចំនួន ៩ បានដាក់ពិន្ទុ ៥ ទៅលើ ការវាយតម្លៃផ្លូវអារម្មណ៍របស់អតិថិជន។

ដំណាក់កាលទី ១ : វិធីសាស្ត្រក្រុមពិភាក្សា

បន្ថែមពីលើការប្រមូលព័ត៌មានបឋមពីមណ្ឌលថែទាំយើងមានក្រុមពិភាក្សាចំនួន ៥ ដែលមាន កុមារីចំនួន ២៨ នាក់ មកពីមណ្ឌលចំនួន ៣។ នៅក្នុងក្រុមពិភាក្សានេះពួកគេផ្តល់ព័ត៌មានអំពី ការបង្កើតឧបករណ៍កំរងសំនួរបែប បរិមាណសំរាប់ដំណាក់កាលស្រាវជ្រាវរយៈពេលវែង ក៏ដូចជា ប្រមូលនូវបញ្ហាកង្វល់ខ្លះខ្លះពីកុមារីដែរ។ យើងមានបំណងរួមបញ្ចូលក្រុមអង្គការមណ្ឌលថែទាំផ្សេង ទៀតដែលមិនមែនជាសម្ព័ន្ធរបស់ចាប់ដៃ យើងបានទៅជួបសម្ព័ន្ធកូស៊ីកាម (COSECAM) និងអញ្ជើញ ពួកគេចូលរួមក្នុងកិច្ចការស្រាវជ្រាវនេះ។ មានសមាជិកម្នាក់របស់ កូស៊ីកាមបានបង្ហាញពីចំណាប់ អារម្មណ៍លើកិច្ចការស្រាវជ្រាវនេះហើយបានបំពេញកំរងសំនួរបឋមរបស់យើង។

ដំណាក់កាលទី ១ : លទ្ធផលនៃក្រុមពិភាក្សា

ផ្ទៃរឿងដែលលេចចេញពីការពិភាក្សាជាក្រុមរួមមាន :

- អារម្មណ៍ទាមទារសេចក្តីស្រឡាញ់ពីគ្រួសារ
និងអារម្មណ៍ភ័យខ្លាចទទួលការរំលោភបំពានក្នុងគ្រួសារ

មានការពិភាក្សាយ៉ាងសកម្ម ហើយកុមារភាគច្រើនយល់ព្រមថា ទំនាក់ទំនងគ្រួសារមានសារៈសំខាន់ ណាស់ក្នុងជីវិតរបស់ពួកគេ។ កុមារជាច្រើនដែលចូលរួមបាននិយាយពីការដែលពួកគេនឹកម្តាយនិងបងប្អូន របស់ពួកគេជាពិសេសលើសពីនេះទៀតពួកគេទាមទារនិងត្រូវការ “សេចក្តីស្រឡាញ់ឥតលក្ខខណ្ឌ”។ ជាពិសេសក្នុងចំណោមកុមារវ័យក្មេង ពួកគេនិយាយពីការមើលឃើញឪពុក និងឪពុកចុងរបស់ពួកគេមាន អំពើហិង្សាលើម្តាយរបស់ពួកគេ។ ពួកគេនិយាយពីបទពិសោធន៍ផ្ទាល់ខ្លួនរបស់ពួកគេ អំពីឪពុកបង្កើត ឪពុកចុងនិងបងប្អូនដែលមានអំពើហិង្សាមកលើពួកគេទាំងផ្លូវកាយនិងផ្លូវអារម្មណ៍។ ក្រុមកុមារដែល មានអាយុច្រើន (អាយុ ១៦ឆ្នាំ និងលើសពី ១៦ឆ្នាំ) និយាយច្រើនពីអារម្មណ៍ភ័យខ្លាច ថាបងប្អូន ស្រីរបស់ពួកគេអាចនឹងទទួលរងនូវអំពើហិង្សាដូចជាពួកគេដែរ។ ក្រុមកុមារដែលមានអាយុច្រើននិយាយ ច្រើនពីការព្រួយបារម្ភរបស់ពួកគេទៅថ្ងៃអនាគតហើយនិយាយពីគំនិតអវិជ្ជមានរបស់ ពួកគេដែលខ្លាចថា ពួកគេអាចនឹងមិនមានប្តីស្ត្រ។ ក្រុមកុមារដែលមានអាយុច្រើនបានពិភាក្សាយ៉ាងសកម្ម អំពីបញ្ហាដែល ពួកគេអាចនឹងជួបនៅពេលរៀបការជាមួយមនុស្សប្រុសដែលអាចនឹងប្រើហិង្សាមកលើពួកគេលេងស្បែក ស៊ីសងហើយមិនជួយផ្គត់ផ្គង់ដល់គ្រួសារមិនស្មោះត្រង់ចំពោះទំនាក់ទំនងអាពាហ៍ ពិពាហ៍។

ទាក់ទងនឹងគោលបំណងចង់បានសេចក្តីស្រឡាញ់ដែលឥតលក្ខខណ្ឌគឺពួកគេចង់បាន "មនុស្សដែលផ្តោះប្តូរយោបល់" នៅពេលពួកគេធ្វើសមាហរណកម្មត្រលប់ទៅសហគមន៍វិញ។ កុមារទាំងនោះបាននិយាយថាការមានមនុស្សដែលចេះផ្តោះប្តូរយោបល់នៅក្នុងមណ្ឌល បានធ្វើជាប្រភពនៃការព្យាបាលផ្លូវការម្តង និងជួយឱ្យពួកគេមានភាពនឹងនរផ្លូវការម្តង។ វាធ្វើឱ្យពួកគេព្រួយបារម្ភបន្តិចនៅពេលដែលគ្មានមនុស្សប្រភេទនេះនៅជាមួយពួកគេនៅពេលពួកគេធ្វើសមាហរណកម្ម។ កុមារជាច្រើនសម្លៀកថាម្តាយ ឬ បងប្អូនស្រីរបស់ពួកគេអាចនឹងធ្វើជាមនុស្សប្រភេទនេះនៅក្នុងជីវិតរបស់ពួកគេ។

ភាពតានតឹងដោយសារកាតព្វកិច្ចគ្រួសារ

កុមារដែលមានអាយុតិចបានបង្ហាញពីអារម្មណ៍តានតឹងដោយសារកាតព្វកិច្ចគ្រួសារទាក់ទងនឹងភាពមិននឹងនរផ្នែកថវិការនិងភាពក្រីក្រ។ កុមារដែលមានអាយុតិចបានសង្កត់ធ្ងន់ពីការព្រួយបារម្ភរបស់ពួកគេដែលថាពួកគេអាចនឹងជាបន្ទុកផ្នែកថវិការដល់ក្រុមគ្រួសាររបស់ពួកគេ បានន័យថា "មានមាត់មួយទៀតត្រូវបញ្ចុក"។ កុមារដែលមានអាយុច្រើនជាង ក៏បានបង្ហាញកាតព្វកិច្ចដែលត្រូវផ្គត់ផ្គង់ដល់ឪពុកម្តាយនិងបងប្អូនផងដែរ ក៏ដូចជា អនាគតប្តីនិងកូនរបស់ពួកគេ។ នៅក្នុងក្រុមពិភាក្សាទាំងអស់ មានការព្រមព្រៀងគ្នាថាការទទួលខុសត្រូវ និងកាតព្វកិច្ចនេះធ្លាក់មកលើសមាជិកស្រីក្នុងគ្រួសារជាចំបងមិនមែនជាបងប្អូនប្រុសក្នុងគ្រួសារទេ។ គំនិតពិភាក្សានេះស្របគ្នាជាមួយនឹងកិច្ចការស្រាវជ្រាវរបស់ Reimer និងក្រុមរបស់គាត់ (ឆ្នាំ ២០០៦) ដែលធ្វើឡើងជាមួយជនរងគ្រោះដោយអំពើជួញដូរផ្លូវភេទដែលជាជនជាតិវៀតណាមដែលមានផ្ទុក គំនិតថាវាគឺ "ទំនួលខុសត្រូវផ្ទាល់ខ្លួនដើម្បីជួយដល់គ្រួសារដែលនេះគឺជាសណ្តានរបស់ពួកគេតាំងពីកំណើតម្ល៉េះហើយវាគឺសម្បូរពីគ្រួសារដែលពួកគេត្រូវរកលុយដើម្បីផ្គត់ផ្គង់គ្រួសារ"។ កាតព្វកិច្ចក៏ជាសម្បូរមួយដែរនៅពេលដែលគ្រួសារ "ជំពាក់បំណុល" ហើយវាគឺអារម្មណ៍នៃទំនួលខុសត្រូវរបស់កូនស្រីដែលត្រូវដោះ "ចំណងនៃបំណុល" ដែលគ្រួសាររបស់ខ្លួនជំពាក់ និងស្តារកិត្តិយសរបស់គ្រួសារ (Brown 2007) ។

• **ការចង់បានកិត្តិយស និងការភ័យខ្លាចភាពអាម៉ាស់**

នៅក្នុងក្រុមពិភាក្សាទាំងអស់ មានការជជែកគ្នាអំពីគោលបំណងចង់បាន "កិត្តិយស" ចំពោះក្រសែភ្នែករបស់សង្គមហើយបានពិភាក្សាអំពីការភ័យខ្លាចទទួលនូវភាពរើសអើងពីសហគមន៍ និងសង្គមទាំងមូលដោយសារតែបទពិសោធរបស់ពួកគេ ដែលធ្លាប់ត្រូវគេកេងប្រវ័ញ្ចផ្លូវភេទពីមុនមក ដែលមានការរើសអើងខ្លាំងបំផុតចំពោះជនជាតិវៀតណាម។ ជនជាតិវៀតណាមបានផ្តល់ហេតុផលទៅលើ "កិត្តិយស"

ថាយើងអាចទទួលបានកិត្តិយសបានតាមរយៈការអប់រំ ការមានជំនាញខ្ពស់ ដែលនឹងផ្តល់ឱ្យយើងមានសមត្ថភាពផ្គត់ផ្គង់ខ្លួនឯង និងគ្រួសារបានគ្រប់គ្រាន់នៅពេលអនាគត។ និយាយឱ្យខ្លីមកពាក្យថា “កិត្តិយស” ស្មើគ្នានឹងការទទួលបានការអប់រំដោយមានជំនាញសមត្ថភាពគ្រប់គ្រាន់ ដើម្បីផ្គត់ផ្គង់ខ្លួនឯង និងក្រុមគ្រួសារដូច្នោះវានឹងជួយកាត់បន្ថយនូវភាពរើសអើងដោយសារបទពិសោធន៍នៃការរំលោភបំពានផ្លូវភេទ។ Reimer និងក្រុមរបស់គាត់ (ឆ្នាំ ២០០៦) បានស្វែងយល់ថាកិត្តិយសមានទំនាក់ទំនងជាមួយនឹងកេរ្តិ៍ឈ្មោះនៃគ្រួសារ ហើយកិត្តិយសនេះផ្អែកអាស្រ័យខ្លះទៅលើ និយមន័យនៃពាក្យ “ជោគជ័យ” ដែលមានន័យថា ជាការផ្តល់នូវសម្ភារៈចាំបាច់សំរាប់រស់នៅដល់សមាជិកគ្រួសារ។

សារៈសំខាន់នៃការអប់រំ/ការបណ្តុះបណ្តាលជំនាញ...

...នាំឆ្ពោះទៅកាន់ការងារដែលមានការគោរពនិងប្រាក់ខែគ្រប់គ្រាន់...

កុមារទាំងនេះបានភ្ជាប់ទំនាក់ទំនងនៃការខ្វះការអប់រំ ឬ ជំនាញទៅនឹងការពិបាករកការងារ “ល្អ”។ ការងារ “ល្អ” ត្រូវបានពិពណ៌នាថា ជាការងារដែលមិនមានការកេងប្រវ័ញ្ច។ កុមារដទៃទៀតបានផ្តល់ហេតុផលថា ការខ្វះការងារគ្រប់គ្រាន់ធ្វើឱ្យពួកគេនិងមនុស្សជំនាន់ក្រោយប្រឈមនឹងការបន្តក្នុងវដ្តនៃភាពក្រីក្រ។

នាំឆ្ពោះទៅកាន់ការងារផ្ទាល់ខ្លួន

ការអប់រំនិងការមានជំនាញខ្ពស់ត្រូវបានចាត់ទុកថាជាការផ្តល់សិទ្ធិអំណាចដល់ខ្លួនឯង។ ការអប់រំនឹងបង្កើនសមត្ថភាពរបស់បុគ្គលម្នាក់ឱ្យចេះគិតពិចារណា និងធ្វើការតស៊ូមតិសំរាប់ខ្លួនឯងនិងអ្នកដទៃ។ ការអប់រំ និងជំនាញមិនអាចមាននរណាមកលួចចេញពីយើងបានទេនៅពេលដែលយើងបានរៀនរូចហើយ។ កុមារមួយចំនួនបាននិយាយថា ទោះបីជាពួកគេអាចនឹងជួបប្រទះនូវភាពក្រីក្រផ្នែកឯសម្ភារៈនៅថ្ងៃ អនាគតក៏ដោយ តែនេះមិនមែនមានន័យថា ពួកគេក្រីក្រនោះទេ។ នៅក្នុងក្រុមពិភាក្សាមួយពួកគេមានសំណើច និងមានការព្រមព្រៀងគ្នានៅពេលដែលមនុស្សនៅក្នុងក្រុមនិយាយថាចោរលួចបានតែសម្ភារៈប៉ុណ្ណោះទេ ប៉ុន្តែវាមិនអាចលួចចំណេះដឹងរបស់យើងបានទេ។

ប្រយោគចងចាំរបស់ក្រុមពិភាក្សា

ប្រយោគខាងក្រោមត្រូវបានជ្រើសរើសសំរាប់ធ្វើជាតំណាងរបស់ក្រុម ព្រោះវារួមបញ្ចូលច្រើននូវសម្តី

ដែលកុមារនិយាយអំពីការធ្វើសមាហរណកម្ម ដូចជា : លុយ/ការងារ, ទំនាក់ទំនងជាមួយមនុស្ស ជិតស្និទ្ធ/គ្រួសារដែលអាចនឹងបង្កនូវអំពើហិង្សាក្នុងគ្រួសារនិងការប្រឈមមួយចំនួនរបស់សហគមន៍ ។

- “ឧបសគ្គធំជាងគេបំផុតដែលខ្ញុំនឹងជួបនៅពេលខ្ញុំចេញពីមណ្ឌលគិរីការរកលុយនិងរកការងារធ្វើ ។ នៅពេលអនាគត ខ្ញុំមិនដឹងច្បាស់ទេថាតើខ្ញុំនឹងមានប្តីឬ ឬ ប្តីអាក្រក់ ។ ប្រសិនបើខ្ញុំមិនមានជំនាញគ្រប់គ្រាន់ ទេ ខ្ញុំមិនអាចជួយជំរុញទឹកចិត្តអ្នកដទៃបានទេ ។ ទាំងនេះគឺជាបញ្ហាដែលខ្ញុំនឹងជួបនៅពេលអនាគត” ក្រុមពិភាក្សាជនជាតិវៀតណាម

យើងបានរកឃើញនូវខ្លឹមសារគន្លឹះដែលស្របគ្នានឹងកិច្ចការស្រាវជ្រាវរបស់ Reimer និងក្រុមរបស់គាត់ (ឆ្នាំ ២០០៧) ដែលបាននិយាយអំពីគោលបំណងចង់បានការអប់រំ/ជំនាញ ហើយនឹងការដែលការអប់រំ/ជំនាញអាចជួយឱ្យរកការងារធ្វើដែល នឹងផ្តល់សមត្ថភាពឱ្យយើងអាចជួយខ្លួនឯងនិងក្រុមគ្រួសាររបស់យើង។ ខ្លឹមសារគន្លឹះមួយទៀតដែលស្របគ្នានឹងកិច្ចការស្រាវជ្រាវរបស់ Reimer និងក្រុមរបស់គាត់ ហើយក៏ស្របគ្នានឹងកិច្ចការស្រាវជ្រាវ របស់អង្គការសម្ព័ន្ធជាប្រចាំ ដែលធ្វើឡើងជាមួយក្មេងស្រីជនជាតិវៀតណាមផងដែរ (Reimer et al. 2006) គឺជាគោលបំណងចង់បាន “កិត្តិយស” ។ នៅក្នុងកិច្ចការស្រាវជ្រាវរបស់ Reimer និងក្រុមរបស់គាត់ មាននូវការដេញដោរគ្នាមួយថាតើ “កិត្តិយស” គឺជាអ្វីមួយដែលអាចទទួលបានវិញដែរឬទេបន្ទាប់ពីពួកគេត្រូវបានគេកេងប្រវ័ញ្ចផ្លូវភេទហើយ ។ នៅក្នុងក្រុមពិភាក្សារបស់យើងកុមារបានពិភាក្សាថាការទទួល “កិត្តិយស” មកវិញអាចធ្វើទៅ បានតាមរយៈការអប់រំ/ជំនាញ ដែលអាចនឹងជួយឱ្យយើងរកការងារធ្វើបាន និងអាចផ្តល់ស្ថេរភាពសេដ្ឋកិច្ចដល់គ្រួសារបាន ។ ខ្លឹមសារគន្លឹះមួយទៀតដែលស្របគ្នាផងដែរទៅនឹងកិច្ចការស្រាវជ្រាវរបស់ Reimer និងក្រុមការងាររបស់គាត់ ហើយដែលមានការអំពល់ជាខ្លាំងនោះគឺកុមារទាំងនោះបានមើលឃើញ ហើយក៏បានទទួលបទពិសោធន៍នូវអំពើហិង្សាក្នុងគ្រួសារនៅកំរិតខ្ពស់ដែរ ។ យើងមើលឃើញថាជាពិសេសកុមារដែលមានអាយុតិចមានការព្រួយចិត្តដោយសារម្យ៉ាងពួកគេនឹកគ្រួសាររបស់ពួកគេហើយចង់ត្រលប់ទៅគ្រួសារវិញម្យ៉ាងទៀតពួកគេខ្លាចមានអំពើហិង្សាកើតឡើងចំពោះពួកគេ និងបងប្អូនរបស់ពួកគេម្តងទៀត ។ យើងក៏បានស្វែងយល់ផងដែរថាកុមារដែលមានអាយុច្រើនជាងពួកគេភ័យខ្លាចចំពោះទំនាក់ទំនងដែលមានហិង្សានិងមានភាពព្រងើយកន្តើយជាមួយនិងអនាគតស្នាមរបស់ពួកគេ ។

តើយើងនឹងធ្វើដំណើរទៅណា? ការធ្វើដំណើរទៅមុខ...

ក្នុងរយៈពេល ៣ ខែខាងមុខទៀត យើងមានគំរោងនឹងបញ្ចប់ការប្រមូលទិន្នន័យបឋម ។ នៅពេលការប្រមូល ទិន្នន័យបឋមចប់ (យើងគិតថានឹងចប់នៅឆមាសដំបូង) យើងនឹងធ្វើក្រុមពិភាក្សាជាមួយ

“ក្មេងប្រុស” ដែលត្រូវនឹងលក្ខខណ្ឌទទួលបានរបស់យើងយើងនឹងធ្វើការសាកល្បងឧបករណ៍ស្រាវជ្រាវ បង្កើតអនុសាសន៍នៃការយោគ យល់គ្នាជាមួយអង្គការនានាហើយនឹងបញ្ចប់វគ្គរៀបចំគំរោង ។ ក្រោយពីយើងបានធ្វើកិច្ចការទាំងនេះហើយយើងនឹងបង្កើតក្រុមតំណាងមួយ ហើយចាប់ផ្តើមវគ្គស្រាវ ជ្រាវរយៈពេលវែងរបស់យើង ។ វគ្គស្រាវជ្រាវរយៈពេលវែងរបស់យើងនឹងរួមមានការប្រជុំរៀងរាល់ ២ ឬ ៣ ខែម្តងដែលយើងសុំឱ្យក្រុមតំណាងចូលរួមក្នុងក្រុមពិភាក្សាមួយដូចជាពិនិត្យមើលទៅលើខ្លឹមសារ គន្លឹះណាមួយ ។ នៅពេលថ្ងៃ នឹងមានការបំពេញកំរងសំណួរដោយផ្អែកលើខ្លឹមសារណាមួយនៃការប្រជុំ នោះបន្ទាប់មក នឹងមានការពិភាក្សាជាក្រុមដោយរួមមានវិធីសាស្ត្របែបថ្លៃប្រឌិតដូចជាការសំដែងរឿង និងសិល្បៈ ។ យើងមានគំរោងផ្តល់នូវចំណេះដឹងយកទៅមណ្ឌលថែទាំដោយផ្ទាល់ នូវព័ត៌មានដែលយើង ទទួលបានពីកុមារដែលជាព័ត៌មានជាក់លាក់សំរាប់ពួកគេ ហើយនឹងផ្តល់នូវរបកគំហើញលក្ខណៈទូទៅ បន្ថែមទៀតទៅដល់មណ្ឌលថែទាំទាំងអស់ និងទៅដល់មណ្ឌលផ្សេងទៀតនៅក្នុងរបាយការណ៍ប្រចាំឆ្នាំ របស់យើង ។ យើងសង្ឃឹមថាព័ត៌មាននេះនឹងផ្តល់ប្រយោជន៍ដល់មណ្ឌលថែទាំទាំងឡាយណាដែលជាដៃ គូជាមួយយើង ។

Main Report

1. What is the Background and Rationale for this project?

Chab Dai which literally means, “joining hands” in Khmer was founded in Cambodia in 2005 with the aim to bring an end to trafficking and sexual exploitation through coalition building, community prevention, advocacy and research.

The origin of this longitudinal study on (re-) integration comes out of the Chab Dai coalition. Over the past 10 years both within the Chab Dai coalition and in the greater Cambodian context a number of after care facilities have developed as a response to the issue of sexual exploitation and trafficking. Amongst the after care facilities there has been a growing desire to find out what becomes of these children in the long term after leaving the shelters. In addition, although some after care facilities have carefully followed up participants, others have had fewer resources to do so. One of Chab Dai’s objectives is to carry out specific research studies in order strengthen recommendations at both program, and advocacy levels. This research in part comes out of this mandate.

Cambodia has been a major focus for sexual exploitation and trafficking with increasing political concern over this issue. According to the Asia Foundation (Derek, 2006) a number of research projects have explored the different aspects of the trafficking in persons in Cambodia phenomenon during the past decade, including the extent of the problem, the exploitative and abusive situations that trafficked persons experience, sending and receiving patterns within Cambodia and across boundaries, and the needs of trafficked persons, including the special needs of trafficked children. These studies have been conducted with one main purpose: to inform the focus and direction of the programs and interventions to counter trafficking. For service providers involved in the counter-trafficking effort, relevant and reliable research information is of major importance to inform and guide their work.

Though internationally there has been research conducted on (re-) integration in relation to survivors of sexual exploitation and trafficking, there is a lack of research specific to the (re-) integration in Cambodia. ‘The Road Home’ (Reimer et al. 2007) is a seminal piece of research in which the researchers sought to inform and guide the work of aftercare shelters working with survivors of sexual exploitation and trafficking in relation to the (re-) integration process specific to the Cambodian context. Their findings indicate that in the majority of cases, girls and women can return to families of origin, or to communities of origin provided that this setting can be determined ‘safe’; and that on-going counseling and support is provided for both the family and community’. This concurs with Asquith and Turner (2008), “Children’s first line of defense and protection lies in their families. Families and communities are therefore powerful sources of support for children who have been exposed to sexual exploitation.”

Findings from Reimer's et al. (2007) study found a lack of clarity as to whether organizations determined whether the settings children are being (re-) integrated to were actually safe', or whether there was counseling and support in place for the family and community. Reimer et al. (2007) goes on to say, 'children always remain the responsibility of the family (except in extreme cases where this is legally rescinded): parents may forego the right to care for their own children through neglect or wanton abuse (such as trafficking), but they do not relinquish their responsibility. Therefore, the provision of alternative care could be conceptualized as a matter of on-going negotiation with the family unit until it is capable of resuming its rightful role/responsibility'.

According to the Derek (2005), most organizations understand the importance of (re-) integration but the practice and follow up may be very different which they attribute to a number of factors. Firstly there are prejudices and stigma that can alienate children and adults from feeling or being welcomed back into their families and communities. Secondly the availability of education and employment may have been reduced due to their involvement in the sex industry through lack of access to schools, vocational training and opportunity. Thirdly their psychological state may impede personal development and this in turn will affect how they interact with others in society. Fourthly there may be ongoing legal and medical needs that result from being sexually exploited in the past.

2. What are the Goals and Objectives of this project?

The goals and objectives have evolved over the past year and are now clearer:

- To determine indicators of 'success' for (re-) integration following the various programs and approaches that address the needs of survivors of sexual exploitation and trafficking. The indicators of 'success' will be based upon the participants' own understandings of their experiences recognizing that children and young adults have agency and are not powerless to make decisions about their own lives. This is in line with the UN Convention on the Rights of the Child Article 12, which emphasized children's agency to make decisions about their own lives and that of their peers. (See Appendix 4)
- To find measures of success that comes from participants' s own experiences and understandings so that these can be used in program development and as measurements in design and monitoring and evaluation of future programs. What has made them more resilient or more vulnerable?
- To map the 'progress' of resilience and challenges of participants over a period of ten years as they (re-) integrate back into society – including family life, faith, education, employment, legal challenges, self advocacy, hopes and fears.
- Whilst we hope the results of this research will be useful to other countries and parts of the world that are also addressing (re-) integration of survivors

of sexual exploitation and trafficking, it is recognized that the results are specific and will therefore primarily be useful in the Cambodian context.

3. How is the Butterfly Longitudinal Research being designed?

Whilst Reimer et al. (2007) focused primarily on one organization's work with survivors of sexual exploitation and trafficking, with a limited number of case studies from other organizations (AFESIP, CWCC, World Hope and World Vision), this longitudinal research will include at least ten after care facilities shelters.

The Reimer et al. (2007) research was primarily a qualitative approach using such methods as desk study, focus group discussion and in-depth interview. The Butterfly Research will be a longitudinally designed project that will use both qualitative and quantitative methods.

The Butterfly research broadly speaking will prospectively follow children as they become adult survivors of sexual exploitation and trafficking over a number of years, starting from the time they are in the aftercare program.

The purpose of this study is to 'hear' from the children and young adults themselves, about their lives, understandings, and experiences so that their voices will contribute towards a greater understanding of the complexities of (re-) integration. It is assumed information about what effects and impacts these programs have had in the lives of these children and adults as they experience the (re-) integration process will be better understood from their own perspective.

Reimer et al.'s (2007) research focused on women/girls survivors, this research, in addition, plans to include the male survivors of sexual exploitation and trafficking, albeit a smaller sample.

We expect to finalize the survey research design in the next few months. The surveys will be designed so that they can be repeated in consecutive years so that comparisons can be made. In addition focus groups will be developed as the project evolves which will enable answers to 'why' questions and allow for more flexibility in finding out information as data is generated.

It is anticipated this information will be useful to program implementers, advocates, donors, policy makers and a more informed public about the issues surrounding sexual exploitation, trafficking and (re-) integration.

In the meantime in the process of developing the questionnaire survey it was felt that it would be necessary to find out from the shelters about how they themselves perceived the process of (re-) integration in their programs and also to get some idea of the key themes of how children themselves perceived the process the (re-) integration.

4. Phase 1:Preliminary Questionnaire design

We conducted preliminary surveys of the aftercare facilities in order to obtain initial data of the staff's perspective that are running these programs. We were interested to learn what each program does to prepare their clients to leave their programs and how they follow-up afterwards. The questions were developed through considering and discussing with several experienced practitioners what would be significant aspects of shelter/aftercare programs in relation to (re-) integration. The preliminary surveys were initially introduced at the Chab Dai Shelter Forum meeting, after which they were emailed along with the concept note to all potential partners.

Some of the surveys were conducted initially as e-mail questionnaires, and then later some respondents preferred to fill in hard copies and still others preferred to be interviewed using the questionnaires. Upon review it was a very long survey and it probably was a bit daunting to those who filled it in without input. As all managers of shelters who agreed to respond to it were fluent in English it was not translated into Khmer. In hindsight, having a Khmer translation would have been more complete and would have assured potentially less misunderstanding of the questions. In the future any questions to Khmer managers of shelters will be presented to them in Khmer.

With regards to production of this report we have asked each program whether they would give permission for a short Profile based on their preliminary survey to be included in this report. All agreed on condition they could review the Profile before hand and on condition they knew who would be reviewing this report. Based on this request we have sent the Profiles based on the preliminary survey to each program for their review and approval. (See Appendix 2-the shelters and one community program that have consented for their 'profile' based on the preliminary data to be included in this report.)

5. Phase 1:Preliminary Survey Findings

A summary of the profiles of all the participating projects can be found in Appendix 1.

The following are the responses to open-ended questions in the preliminary survey

5.1 Definition of Reintegration

5.1.1. What does (Re-) integration look like? How does your organization define (Re-) integration?

Overall the shelters appeared to view their role as providing a place of security, healing and growth for the girls; all the while assessing the appropriateness of when and how to (re-) integrate girls back to their families or elsewhere in the community.

- **“(Re-) integration) is a case-by-case process of a victim returning to daily life in a community on a long - term basis after recovery and healing at our**

program center where client(s) may or may not be with their own original family or community, however, and is therefore sometimes referred to as Integration to make this clearer.”

- “The client stays in our shelter, we find out about their family and send them back home with a follow up plan.”
- “A child and adult returning to live in community with family (whether their own or foster family).”

(Re-) integration appears to be seen as an intentional process that begins upon entry into the shelter

- “...(re-) integration is not a single event, it’s a process. ...we begin the process of preparation for (re-) integration from the moment the girls walk through the doors.....(re-) integration continues long after the girls will experience new issues that require constant adjustment and processing.”

The shelters appear to emphasize achieving adequate education and skills as necessary in order to earn a living or to continue in the local school upon (re-) integration.

- “Returning the client to a home style environment where the client can resume/continue relevant education or employment opportunities.”
- “The girls going back to their family or community with good skill and able to use their skill in the community. The girls can live peace fully in the community.”

5.2. Resilience

5.2.1.What are the key features you think a shelter/program should provide in order to make a client resilient?

One key feature appeared to be that of the girls attaining a level of emotional wellness.

- “Individual trauma focused therapy with an integrated focus on the client’s interaction with their family and community.”
- “Counseling and medical care.”

The modeling of stable family home life modeled in the shelter and assistance in interaction with their families was also seen as significant.

- “Stable family model home environment during period of stay with shelter.”

Shelters appear to place an importance on good interaction with family and community, which also includes safety, and economic security.

- “Specialized interaction with their family and community.”
- “Strengthening and enhancing family socioeconomic situation.”

The Butterfly Research Project – A Chab Dai Study of (Re-) integration
(Researching the lifecycle of survivors of sexual exploitation and trafficking)

Shelters appear to see their role as ensuring security whilst in their programs and when returning to their families. 'Security' of the girl herself from potential abuse by the family, and 'security' of the family from further threats and economic stability.

- "Security of family."
- "Safe accommodation (Protection), nutritious food."

Shelters appear to place an importance on education and skills training. 'Poverty', 'debt' and financial troubles may lead to risk to themselves and their families so education is seen as a way of tackling these issues.

- "Education and vocational training."
- "Life skill and vocational skill, and non-formal education."

Shelters appear to see one of their roles as expressing and being compassionate (some described a faith based emphasis).

- "Genuine compassion and best interest of the client taken into count."
- "Unconditional love of Jesus."

5.2.2. What are key factors in deciding whether a client is ready to (re-) integrate?

The client exhibits emotional stability according to the shelter's definitions and criteria.

- "Sign of recovery and healing expressing hope and dream, and no idealization of hurting oneself: health gynecological and medically concerned matters including new teeth, etc. fully assessed."
- "Emotional/Behavioral stability".

The family and community/ legal relationships appear to be seen as supportive stable and secure. This means that there has been an assessment of the family situation, visits to build relationships have been made and that support mechanisms are in place to ensure the best outcomes for the girls and her family upon (re-) integration.

- "Healthy family relationships (when returning home)."
- "Family is "safe" i.e. wasn't involved or benefiting from girl's prostitution or rape, doesn't blame girls for what happened."
- "Both girl and family want to be reunited."
- "The girls must have support from their family and community."
- "...parental/family training, assessment of parental/family support.."

Education level is seen to be at an appropriate level to potentially continue upon (re-) integration. Most shelters assist in some form of 'catch up' education, helping the girl to attain a more appropriate grade to her age.

- "Have already reached a level of education/skills training that can be independently continued and integrate into the local school in their area."

The girls often come from deprived backgrounds and lack legal documents. Some shelters address this by obtaining legal official papers they will need upon (re-) integration. Some shelters also assist with the court process, justice and security issues.

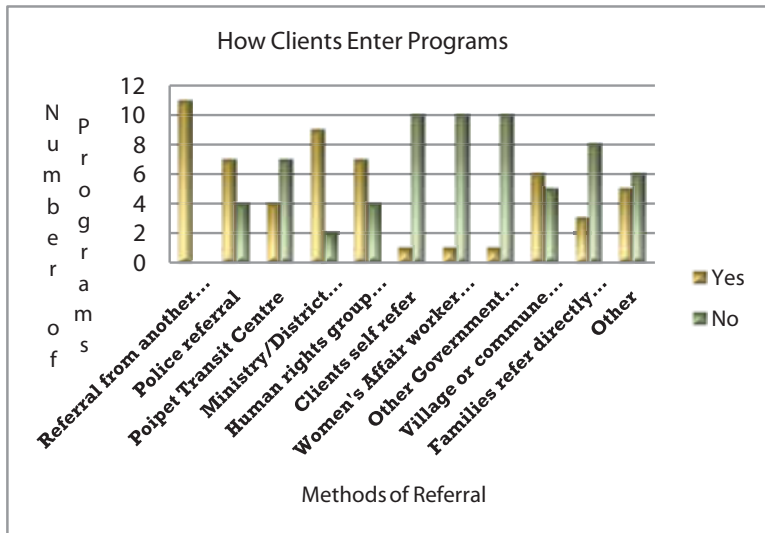
- "Legal matter e.g. perpetrator(s) arrested/indicted."
- "Complete court cases and security assessment concerning abusers..."
- "Obtain identification documents for the girl."

Education, employment and support networks are in place

- "The girl's (re-) integration employment and/or continuing education as well as their support systems are in place (local church, government-Local/Regional, partner NGO's /agencies, are in place."
- "Their skill on vocational training is well training and able to start their own business at community."
- "A full-time job with a salary that can support their need or a safe and supportive family to reunite to."

5.3. Selection

5.3.1. How do clients enter your program?



This shows that all the programs, (10 shelters and 1 community based program) receive referrals from other programs and less so by referrals from different government departments including Social Affairs, Women’s Affairs, police and local authorities. Interestingly only the community program receive self and family referrals.

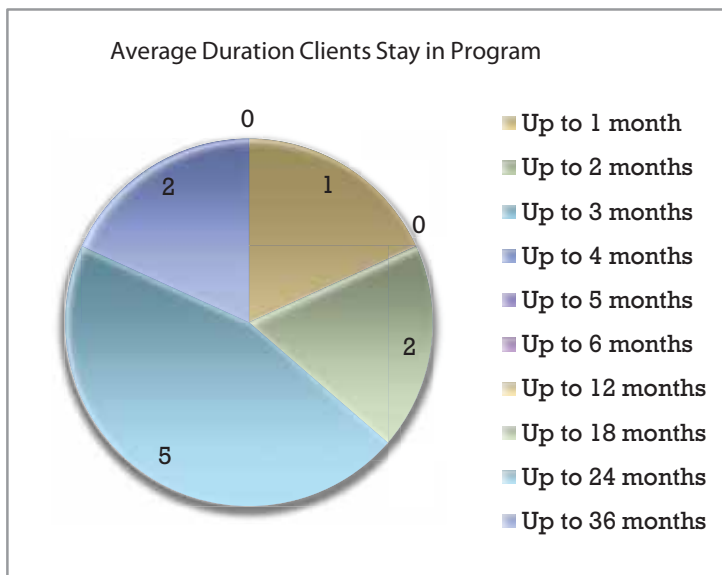
5.3.2. What is the age range of your clients?



All programs have clients with in the age range of 13–15 year olds, ten shelters catering to 10-12 year olds and ten shelters have 16-18 year olds. Five shelters do not take over 18 year olds and two shelters do not take under 10 year olds.

5.4. Duration of stay in program

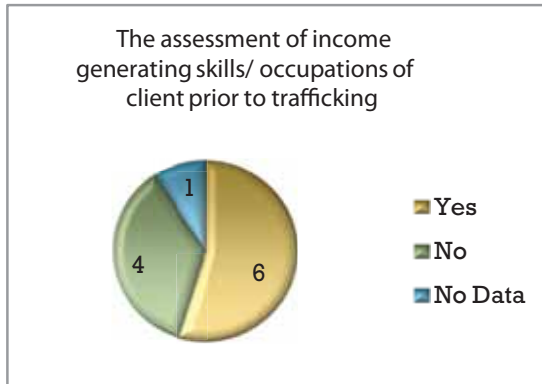
5.4.1 .What is the average duration clients stay in program?



In two of the programs clients stay up to 36 months, in five of the programs clients stay up to 24 months, in one program clients stay up to 6 months and in one program clients stay up to 2 months. The variation in average duration of stay is likely a reflection the different approaches and emphasis of each program. One program is an initial assessment center and it refers to other facilities for longer-term care if needed. The legal, court process and security measures most likely have an impact on length of time a girls stays in the facility as well as the psychological and educational/training program.

5.5 Questions about finance, income generation and debt

5.5.1. While the client is in your program do you assess their income generating skills/occupations prior to trafficking?

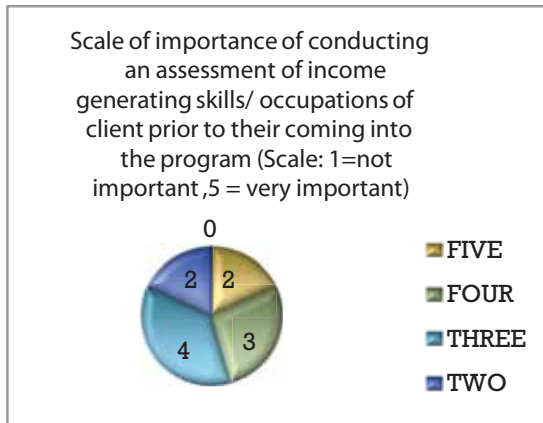


More than half of the programs do assess the clients prior income generation capacity and skills. Whether this is done with the older age groups as opposed to the very young is not clear from this data. Four programs answered they did not assess prior skills/ occupations but this may be because the clients are much younger and this does not apply as much to them. It would also be interesting to know what programs do with this information and whether they tailor skills training to the client's experience and desires.

5.5.2. While the client is in your program do you assess how many income generating adults live at the home to which the client will likely be (re-) integrated?

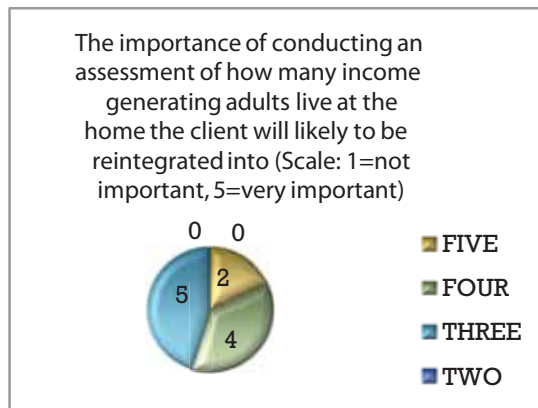
All programs assess the number of income generating adults in the home of where the client will likely (re-) integrate to from the shelters, or where the client is currently living whilst in the community program. What is done with this information and how it impacts their programming is not clear from this data.

5.5.3. How would you scale the importance of conducting an assessment of income generating skills/ occupations of client prior to coming into the program?



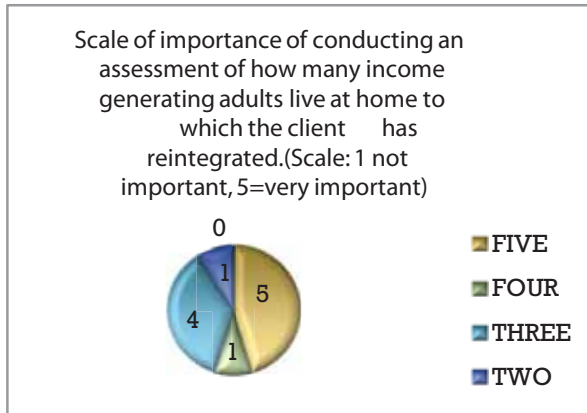
While six organisations assess prior income generating skills of the client prior to coming into the program, two programs place a high value on this information whereas the rest value this assessment to lesser degrees.

5.5.4. How would you scale the importance of assessing how many income generating adults live at the home to which the client is likely to be (re-) integrated?



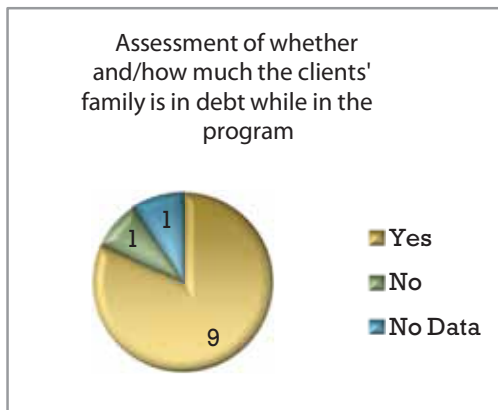
Whilst all programs assess the number of income generating adults in the home five programs place the value of this assessment midway at a score of 3. Two programs place the highest value at score 5 in assessing this information.

5.5.5. How would you scale the importance of conducting an assessment of how many income generating adults live at the home to which the client has reintegrated?



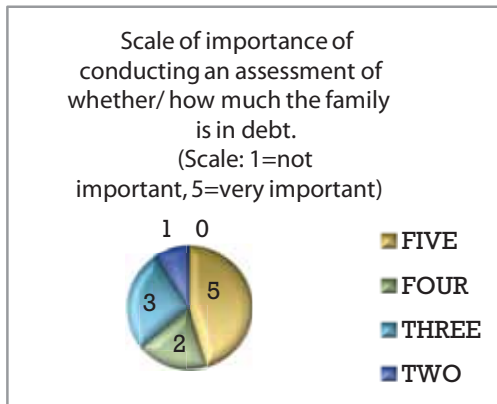
After leaving their programs the value place on assessing the number of income generating skills is higher with five organizations giving it the highest value (5) as opposed to four organizations who score 4 and the rest less.

5.5.6. While the client is in your program do you assess whether/how much the client's family is in debt?



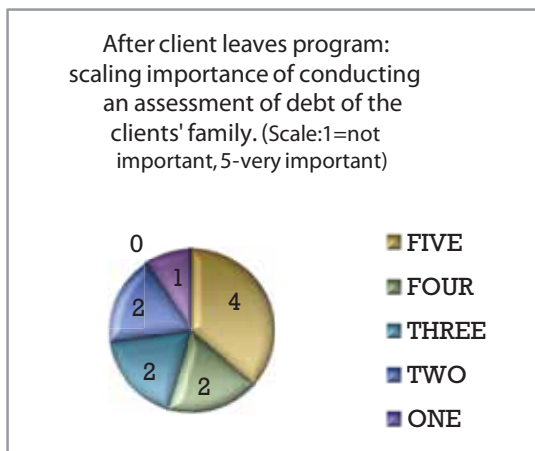
Nine out of the programs answered yes to assessing family debt whilst the client is still in their program.

5.5.7. While client is in the program how do you scale the importance of conducting an assessment of whether/how much the family is indebted?



Whilst nine programs do assess family debt while the client is still in their program, five programs value this assessment as very important (score of 5). The rest value this to lesser degrees.

5.5.8. After the client leaves the program, what value do organizations place on conducting family debt assessment?



After the client leaves, the 10 after care shelters indicated differing scales of value towards the assessment of family debt. Four scale it to 5, two scale it to 4, two scale it to 3, two scale it to 2, and one was no data.

5.5.9. Does your program provide financial support to clients who have left your program?



Seven out of 11 programs provide some level and type of financial support to clients who have left their program. How much and what form this takes, and for how long is not clear from this data.

5.5.10 After the client has left your shelter/program do you assess or monitor their income generating activities/occupations (including whether a client has returned to sex work/exploitation)?

All ten aftercare shelters said that they monitor the income generating activities of their clients, after leaving their programs; including whether the client has returned to sex work. This data does not answer, how this information impacts the program nor how it impacts the client.

5.5.11 After the client has left the program do you assess how many income-generating adults live at the home to which the client has reintegrated?

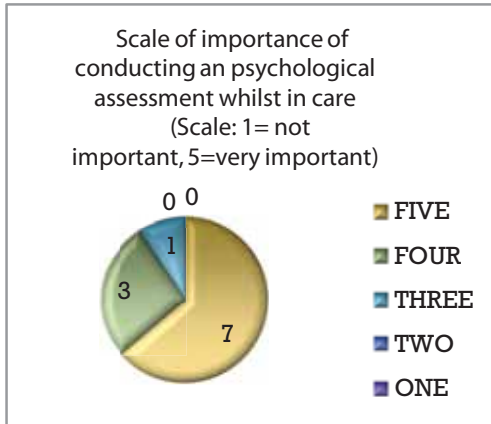
All ten aftercare shelters assess and monitor the number of income generating adults in the home after the clients have left their program.

5.6. Questions about Psychological assessment and care

5.6.1. While the client is in your program do you do a psychological assessment while in care?

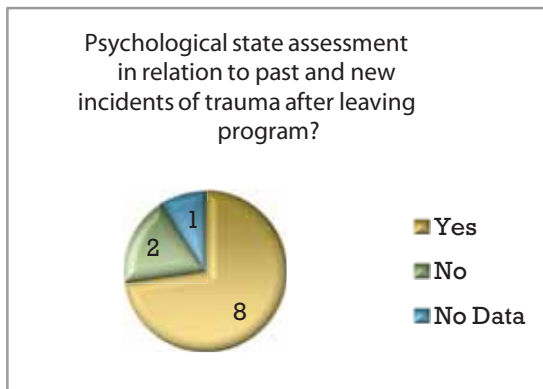
All 11 programs responded they conduct some form of psychological assessment of their clients.

5.6.2. How would you scale the importance of conducting an assessment psychological state in relation to past and new incidents of trauma whilst in care?



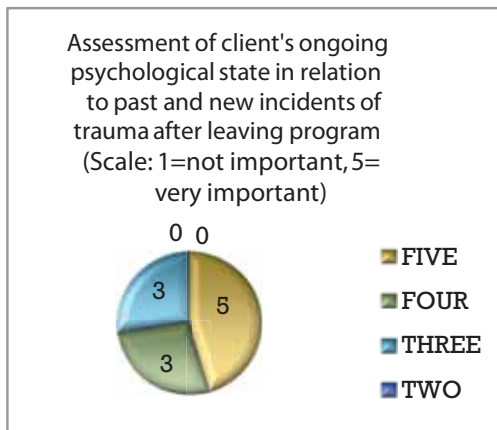
Seven of the programs view conducting a psychological assessment as very important (scale of five), followed by three programs valuing its importance at a score of four and one program valuing it at a score of three.

5.6.3. After the client has left your program do you assess or monitor their psychological state in relation to past and new incidents of trauma?



After the client has left the program, eight programs assess the clients ongoing psychological state, though the way in which this is done is not specified in this data

5.6.4. How does the organisation scale the importance of conducting assessment of client's psychological state in relation to past and new incidents of trauma after leaving program?



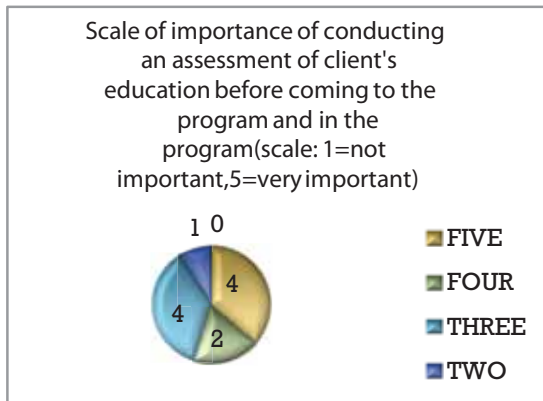
Five organisations highly value assessment of the the clients ongoing psychological state and the others value slightly less with a scores of 3 and 4.

5.7. Questions about education

5.7.1. While the client is in your program do you assess their educational level before entering your program and do you monitor and evaluate their progress while in your program?

All the shelters assess, monitor and evaluate the clients' educational level prior to entering the program and also whilst in the program reflecting the high priority placed on education.

5.7.2. Scale of conducting an assessment of client's educational level before coming to the program and while in the program

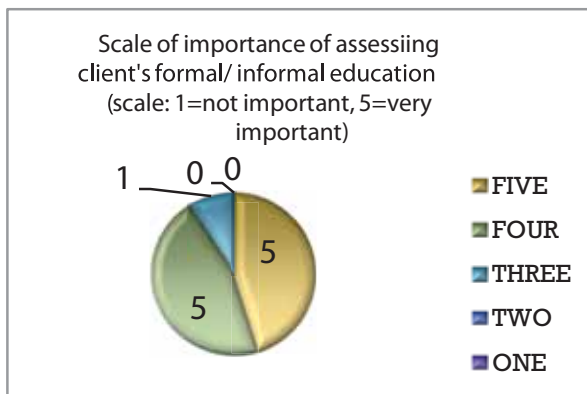


Four programs scored level 5, two 4 and four 3, as to their scales of importance in assessing client's educational level before coming to the program and while in the program

5.7.3. After the client has left your program; do you assess on going formal/informal education after leaving your program?

All the shelters continue to assess and monitor their clients educational progress after leaving their programs indicating the importance of education.

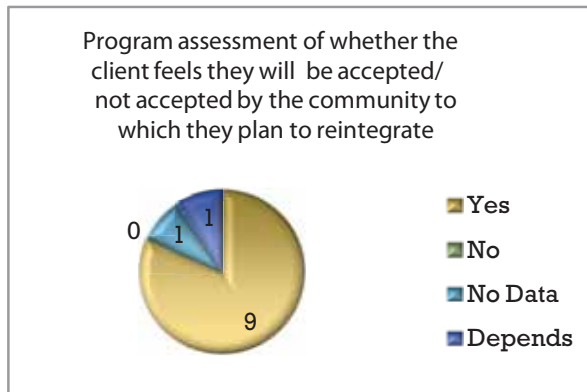
5.7.4. How would you scale the importance of conducting an assessment of client's formal/ informal education ?



Whilst all the shelters assess the educational progress of their client after leaving their program, five programs see this assessment and monitoring as highly important at level 5, another five programs see this assesment and at level 4, and one organisation indicated a level 3.

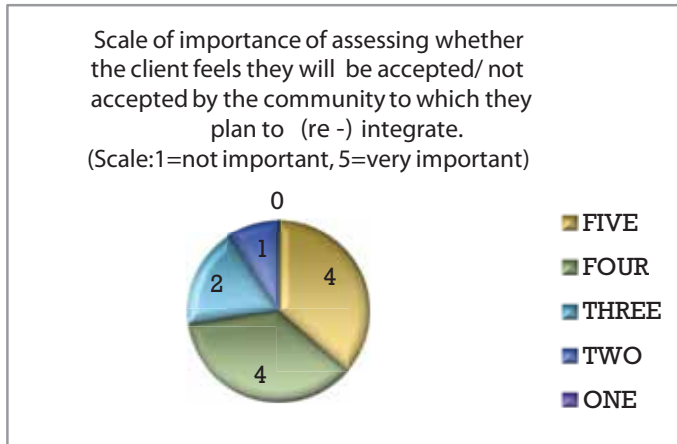
5.8. Questions about acceptance and prejudice in (re-) integration into the community

5.8.1 . While the client is in your program do you assess whether the client feels they will be accepted/not accepted by the community to which they plan to (re-) integrate?



Nine programs assess and monitor how their clients are feeling about whether they will or will not be accepted by the community upon (re-) integration. None of the programs indicated that they did not assess this area.

5.8.2. How would you scale the importance of conducting an assessment of whether the client feels they will be accepted/ not accepted by the community to which they plan to (re-)integrate (whilst in care)?

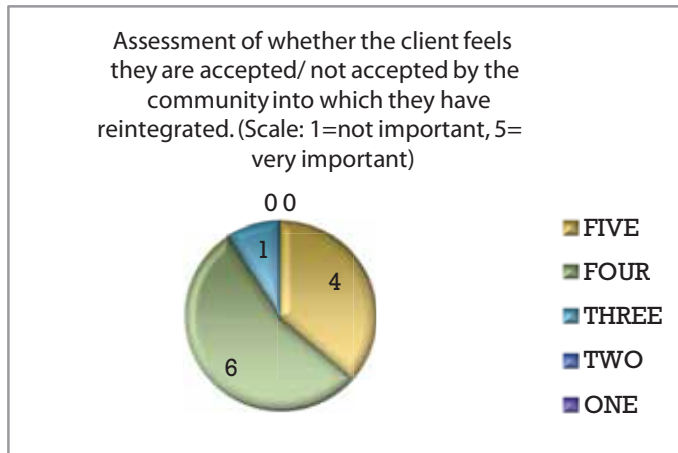


The programs place varying values on the importance of asking their clients about their feelings as to whether they will be accepted/not accepted back by their communities. Four programs felt this was very important at level 5, four programs rated this at level 4, two programs rated this at level 3 and one program rated it at level 2.

5.8.3. After the client has left your shelter/program do you assess whether the client feels accepted/not accepted by the community into which they (re-) integrated?

All the shelters say they assess how their client is feeling with regards to acceptance/non acceptance by the community to which they have (re-) integrated. What is done with this information and how it is followed up is not clear from this data.

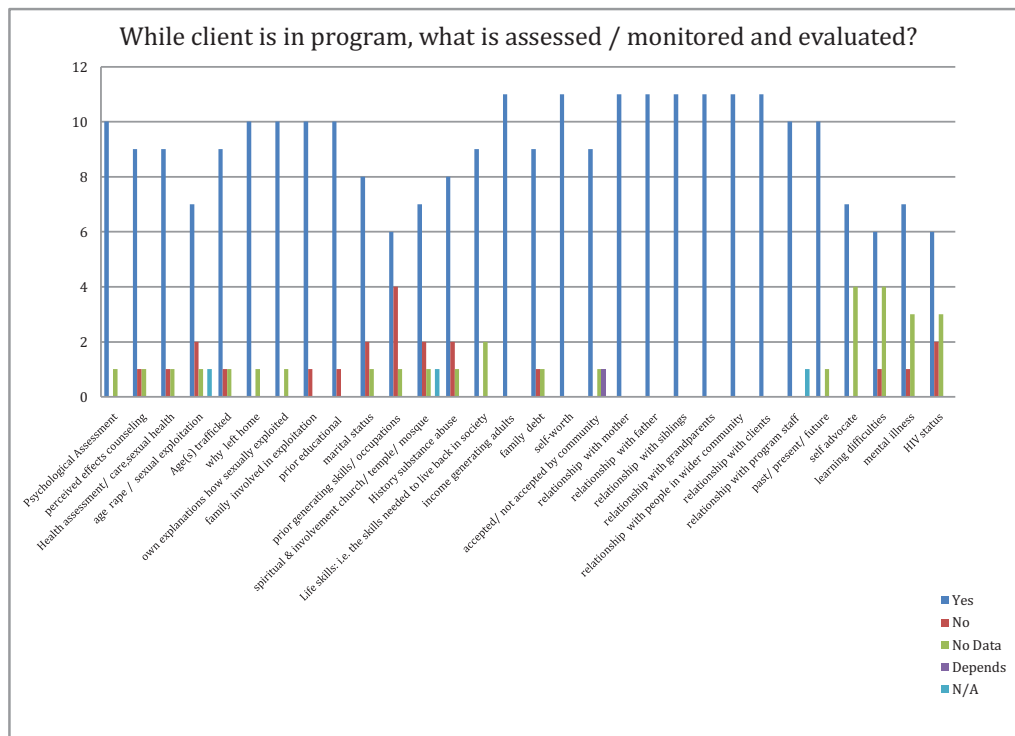
5.8.4. How would you scale the importance of assessing whether the client is accepted/ not accepted by the community into which they are reintegrated?



Four programs rated assessing the client's feelings in regards to acceptance and non-acceptance by the community as highly important (5) after their client has left their program, six programs scored at 4 and one at 3.

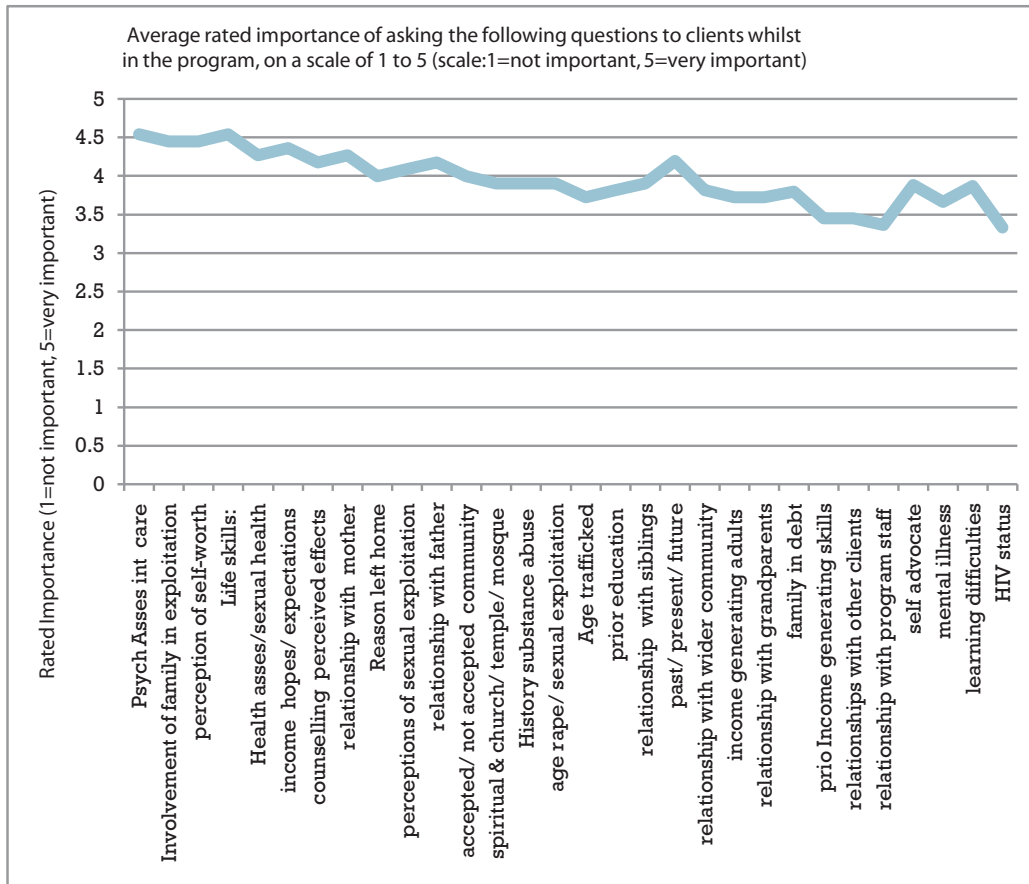
5.9. Summaries of what is assessed / monitored and evaluated

5.9.1. Summaries whilst client is in the program ?



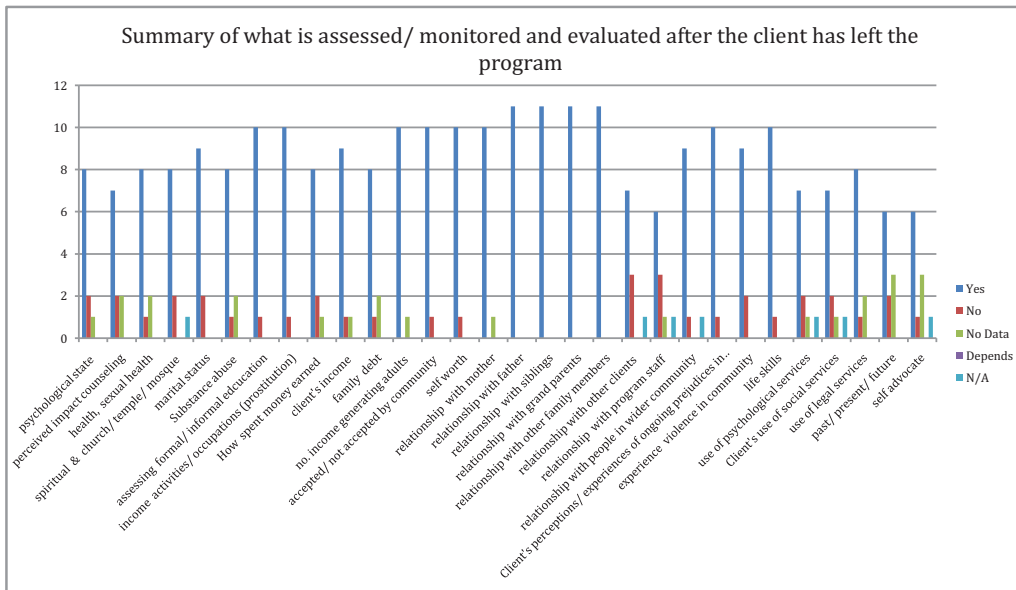
The above chart is a summary of what is assessed while in the program but it cannot provide information about the quality of care and how it is assessed.

5.9.2. Program averages of rated 'importance' of asking the following questions to client whilst in the program



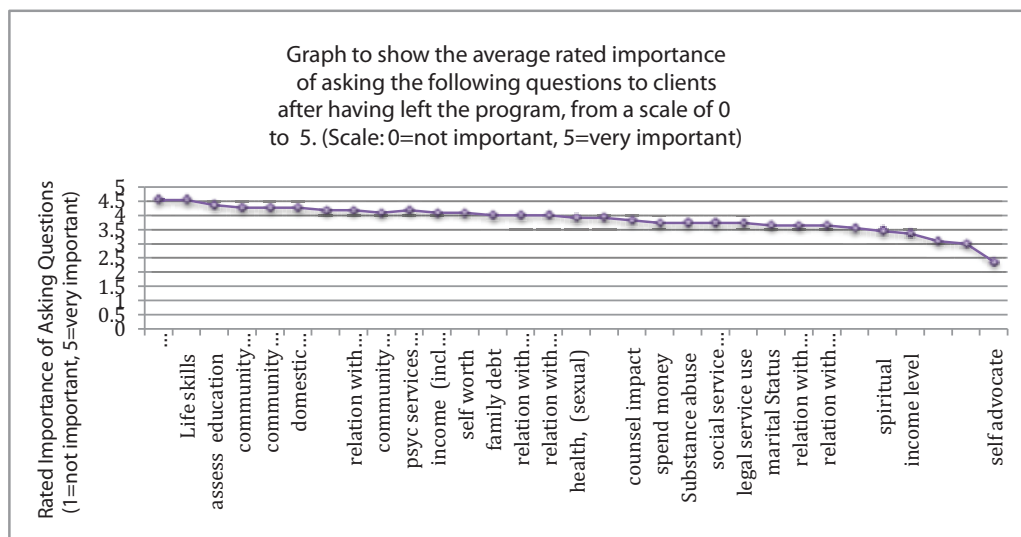
This graph of averages shows that all programs scored the importance assessing various areas between 3 and 5, but upon careful examination it shows that some organizations place a higher priority on some areas than others. For example, psychological assessment, assessing whether the family was involved in the exploitation of the child, assessing the child's perceptions of their own self worth and assessing the child's sense of life skills received higher scores than assessing mental illness and HIV status, though even those that scored lower scored above 3.

5.9.3. Summary of what the program assesses, monitors and evaluates after the client has left their program



The above summarizes what is assessed after the client has left the program. Again the scores are mainly high but the capacity of organizations to assess after the child has left care may explain the slightly lower scores in some areas.

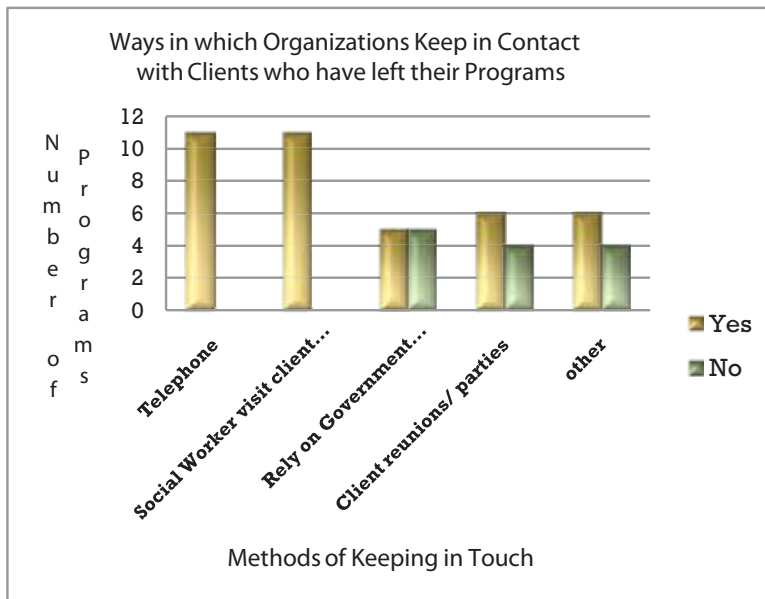
5.9.4 Summary Scale of the importance of asking the following questions of client after leaving their program



This summary of programs value averages of importance of appraising various client assessments after leaving the shelters indicates higher value on assessing the client's income generating activities, the client's life skills, education level, and lower scores on the clients' ability to self advocate, and assessment of relationships with shelter staff and other clients.

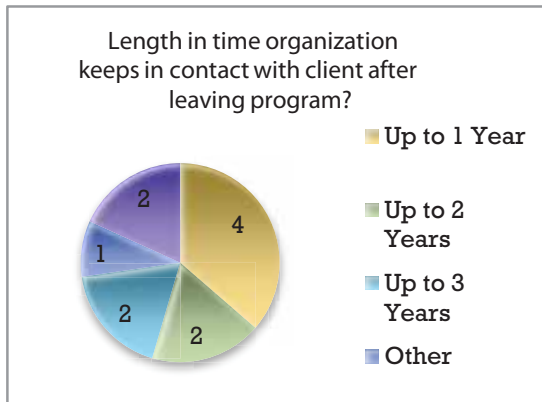
5.10. Methods of communication and keeping in Contact

5.10.1. How does your organization keep in contact with their clients after leaving your program?



All eleven programs utilize phone and their own social workers to keep in contact with their clients who have left their program. In addition six programs hold 'client reunion parties' to keep in contact with clients who have left. This method enables the client the choice of keeping in contact. Four programs coordinate with the government social worker program by obtaining the government reports.

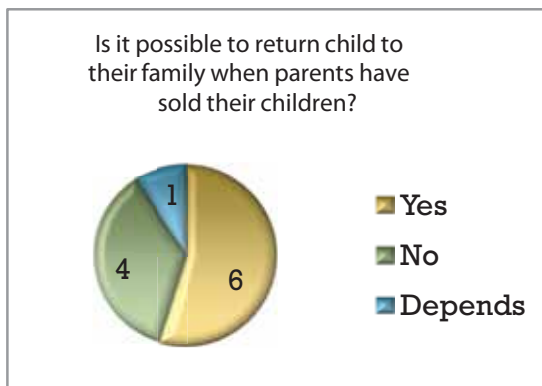
5.10.2. How long does your organization keep in contact with the client after they leave your program?



Four programs keep in some form of contact with the clients for up to a year whereas two programs keep in contact for up to three years mainly through telephone calls and social worker support.

5.11 Parent responsibility

5.11.1 Is it possible to return a child to their family when parents have sold their children?



Six programs feel it is possible to return children to their families from which the parents had sold them, whereas four programs do not believe this is possible. It would be interesting to know how programs assess this security risk. One program answered 'depends' but it is not clear on what.

6. What was the Focus Group Discussions Methodology?

Appendix 2 contains a description of the process of the focus group discussions were conducted using art and games to facilitate discussion

The focus groups had five activities/questions

6.1. “What do you think a girl should have in her life?”

The girls were asked to first brainstorm together a list out all the things they thought were important for a girl to have in her life. They were encouraged to respond in terms of material things and relationships as well as in terms of non-material things such as relationships, love, hope etc. The facilitator recorded all their ideas in picture form on to the large piece of paper. Using the ‘10 Seed Methodology’ the girls ranked the importance of their own responses. Lively discussion ensured through this process as the girls discussed what was important to them.

6.2. “What does a girl need to take with her when she leaves the home?”

Here the girls were asked to consider a hypothetical/typical girl leaving the aftercare shelter. We asked them to brainstorm together what they felt she would take from the shelter as she (re-) integrated. We asked them to consider three areas: (1) What would she take in her head, such as her thoughts, ideas and perhaps her worries. (2) What would she take in her heart when she left the shelter, as in her emotions, feelings, and memories etc. (3) What would she take with her in her suitcase, such as material and practical things that she may need upon (re-) integration. The girls sat around a large piece of white paper on the floor that was divided up in to three sections, (1) head, (2) heart, and (3) suitcase. They then wrote and drew on yellow post it notes their ideas of what this hypothetical girls would take away as she left the shelter. When this was completed the facilitator led a discussion about all the ideas listed as to why they were chosen and what they meant.

6.3. “Design the ideal aftercare shelter program “

The girls were divided into two groups and asked to draw their idea of an ‘ideal’ shelter on large a large sheet of paper. Through this exercise we wanted to them to discuss what they considered important to them in a shelter and to depict it in drawing and writing. The group then presented it to the other explaining their pictures depicting their ‘ideal shelters.’

6.4. “What are some things that will cause ‘risk’ to a girl as she leaves her aftercare shelter in the future and what are things that will help her to be resilient as she leaves her after care shelter in the future?”

We asked the girls to consider what would be helpful to them after leaving the shelter and what would be a challenge to them after leaving the shelter.

6.5. “Draw a picture of how you see yourself in the future.”

We ended the focus group with the girls individually drawing a picture of how they envisioned themselves in the future. Each presented their picture to each other. The drawings were not included in this report so as to maintain confidentiality of the client.

7. What were the Focus Group Discussion Findings?

7.1. Intimate relationships, Family Obligation

The importance of 'family obligation' was a very dominant theme. The feeling of responsibility to look after their families in a financial sense even when very young was impressive. Some girls expressed worry that upon returning to their family of origin they would be obligated to curtail their education or that their presence in the home would add considerable strain on already sparse family resources. This concurs with Reimer et al. (2006) findings in research with ethnic Vietnamese trafficking survivors "Personal sense of obligation to help family, inculcated since birth. And the families' pressure to provide money". Related to obligation is the pressure that can come to bear when the family is in 'debt' and the girls sense of obligation, and the question of 'debt bondage' which is linked to a sense of obligation to one's family and the family's honor Brown, 2007).

- "I fear not enough money to rent a house." Over 16 year old focus group
- "...not enough money I can not help my family when they are sick." 13-16 year old focus group
- "...if not enough money and no one lends money, girl could return to sex work." - Vietnamese focus group

7.2. Tension between domestic violence and the desire for love

Domestic violence was a dominant theme. Most of the girls who participated in the focus groups spoke of personally witnessing violence in their homes and many of spoke of personally experiencing some level of physical/emotional abuse within their families. A number said their (step) fathers and brothers abused the female members of the family. Whilst most of the girls expressed a strong desire to return to their families, they was much anxiety expressed about violence in the home recurring when they (re-) integrated there and there was fear and pessimism that potential future spouses would be violent and neglectful towards them.

- "I'm afraid of having a bad family, an abusive family and a husband who beats me and goes with other women." Over 16 year old focus group
- "I'm afraid my family will abuse and hen abandon me." 13-16 year old focus group
- "I am afraid my sister will be raped like I was." Over 16 years old focus group
- "I'm afraid my friends I trust will betray me, and trick me into doing something bad." Over 16 year old focus group

Most of the girls expressed a desire to be in a loving family despite fears of potential domestic violence in their nuclear families. This experience of domestic violence and the fear of it happening are in contrast to one of the main conclusions of Asquith (2008), which says “families and communities are powerful sources of support for children who have been exposed to sexual exploitation”.

- “When we have love there will be people accepting us, loving us, and if we don’t have love we will only have violence in the family. Or our parent will abuse us. If our parents love us there will be happiness and comfort.” Under 13 year olds focus group
- “Love from family and friends is important to us.” Provincial focus group”
- “I need love from my family above everything else.” Under 13 year old focus group
- “I hope my mother or sister can love and counsel me.” Over 16 year old focus group

7.3. Honor/Stigma/ Security in the Wider Community

A number of the girls expressed anxiety as to whether they would face stigma and prejudice from their (re-) integration communities and the larger Cambodian society because of their past experiences. According to Phelan et al. (2006) ‘stigma’ can be society attaching ‘dishonor’ to the ‘whore identity’. In Khmer, the most common term used for ‘prostitute’ is ‘srey koich’, literally meaning ‘broken woman’ which suggests little room for restoration. It also puts the balance of blame on the female (Reimer et al., 2006).

Many felt the way to alleviate this negative discrimination was by getting a good education and being able to support themselves and their families. By having a family, being able to send their children to school and generally not being in poverty was purported as the means to attaining honor, countering the negativity towards them because of their pasts. Reimer et al (2006) found honor is linked to reputation of one’s family and that this is partially dependent on the perceived ‘success’ in terms of providing survival essentials for its members’.

- “I need acceptance from neighbors and relatives.” Over 16 year old focus group
- “When I return to community I might meet a bad person that can sell me again.” Vietnamese focus group
- “The surrounding people or outside environment is important because people can speak ill or look down on us. If we do not have enough power to fight back, we will lose face and power of mind.” Vietnamese focus group
- “When I return to the community I will have no chance to discuss my problems. But in the shelter I had counseling.” Vietnamese focus group
- “I worry ... husband will first love me but after first child he will have affairs and leave me.” 13-16 year old focus group

7.4. Education/ Skills

The importance of getting a good education dominated. It was largely viewed as a means to securing well-paid employment and worthy of honor and respect by society. Anxiety was expressed about having to curtail completing their education, as a result of leaving the shelter. They said that returning back to their families due to the pressure of family obligations would of necessity take precedence.

- “When we have a have a good education and knowledge we can live independently and no one can look down on us. It is related to honor. It means that we are not afraid of other people.” - Vietnamese focus group
- “ I will study hard and have self confidence.” Over 16 year olds focus group
- “ I fear I will not be able to continue my studies.”- 13-15 year old focus group
- “When we go back to the community, we will have no more chance to study.” - Vietnamese focus group
- “Having money is important but is not as important as having an education.” - Vietnamese focus group
- “...knowledge and education can not be stolen from me.” Under 13 year old focus group

Linked to education is that of job training. Having a job that one was good at, was described as honorable in the eyes of Cambodian society. Some expressed their ultimate desire to attend university so as to succeed in a white color job, whereas most expressed a desire to have a useful skill that would enable them to support themselves and their families.

- “I want to do things that other’s can’t do and do them better.”- Over 16 year olds focus group
- “Having a skill is important for our future. We can open a shop if we have a skill and we can support our families.”- Provincial focus group.

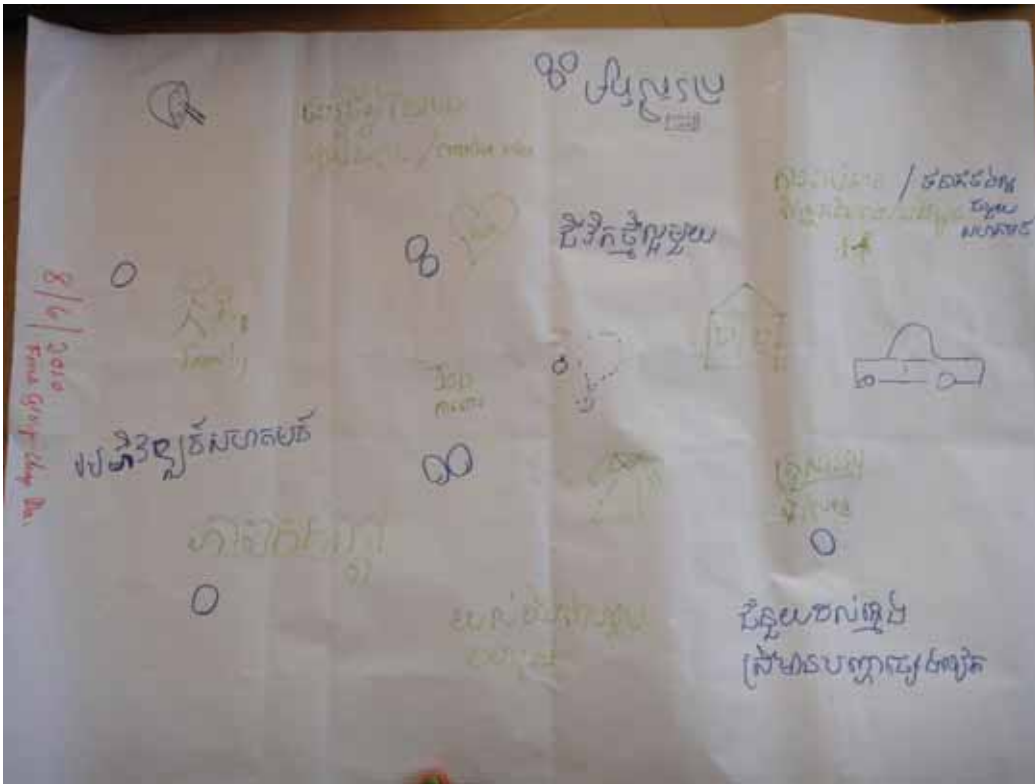
7.5. Representative Quote

This quote was chosen as the representative quote as it incorporated most of the realities most felt they would face upon (re) integration, this being:

- Money and employment
- Intimate relationships and family with the potential for domestic violence
- Potential wider community stigma/prejudice and desire for acceptance and honor

“The biggest obstacles when I leave the shelter are to get money and find a job. In the future I am not sure if I will have a good husband or a bad husband. If I do not have enough skills I cannot challenge other people. These are the problems I face in my future.” - Vietnamese focus group

7.6. "What do you think a girl should have in her life?"



Translation of what the participants feel a girl should have in her life:

For themselves

- "a good family (good spouse)"
- "a good life"
- "warmth in relationships"
- "employment"
- "education"
- "acceptance by neighbors/relative&" "good relationship with community"

For others

- "support for other girls with similar problems"
- "social awareness"
- "community development" (perhaps helping their community)

A more surprising comment

- "...wanting to do something others think impossible"

7.7. "What does a girl need to take with her when she leaves the home ?"



This group drawing depicts what a girl needs to take with her when she leaves the shelter.

Translation of what she should take in her heart:

- "love and good memories with parents and others in center"
- "good memories with those she used to live within the shelter"
- "love and good memories of friends in center"...
- "love and good memories with neighbors and housemothers"
- "she will miss her friends, staff and close friends in shelter"
- "the love she received from others"
- "love, warmth and acceptance from housemothers, community and friends"
- "God, family and neighbors" "God's love" ... "love and faith in God and love from housemothers"

Translation of what she should take in her head:

- "hope for the future and acceptance of good and bad consequences".."her hopes for a bright future"..."an awareness that future life may be easy or

hard""thoughts of different challenges one might face in the future"
...."her plans for her future"

- "thoughts of her own family"...."thoughts of her family's hardships"...."her concerns for her family"...."thoughts of having a good family"
- "knowledge""her education she received in shelter"...."her plans to continue studying"
- "employment to help oneself and family"" thoughts of how she will support her family"" thoughts of finding a good job"
- "thoughts of doing something beneficial...."thoughts of how to be active in society"
- "thoughts of selfconfidence"
- "plans of how to get a house to live in"
- "a fear of losing faith"

Translation of what practically she would take in her suitcase."

- "personal belongings"....
- "hygiene supplies"...."toothpaste, toothbrush"...."make-up, facial powder"...."sanitary napkins""soap"
- "clothes"....
- "jewelry"....
- "blanket"
- "school supplies"

7.8. “What is your design of an ‘ideal’ Aftercare Shelter”?

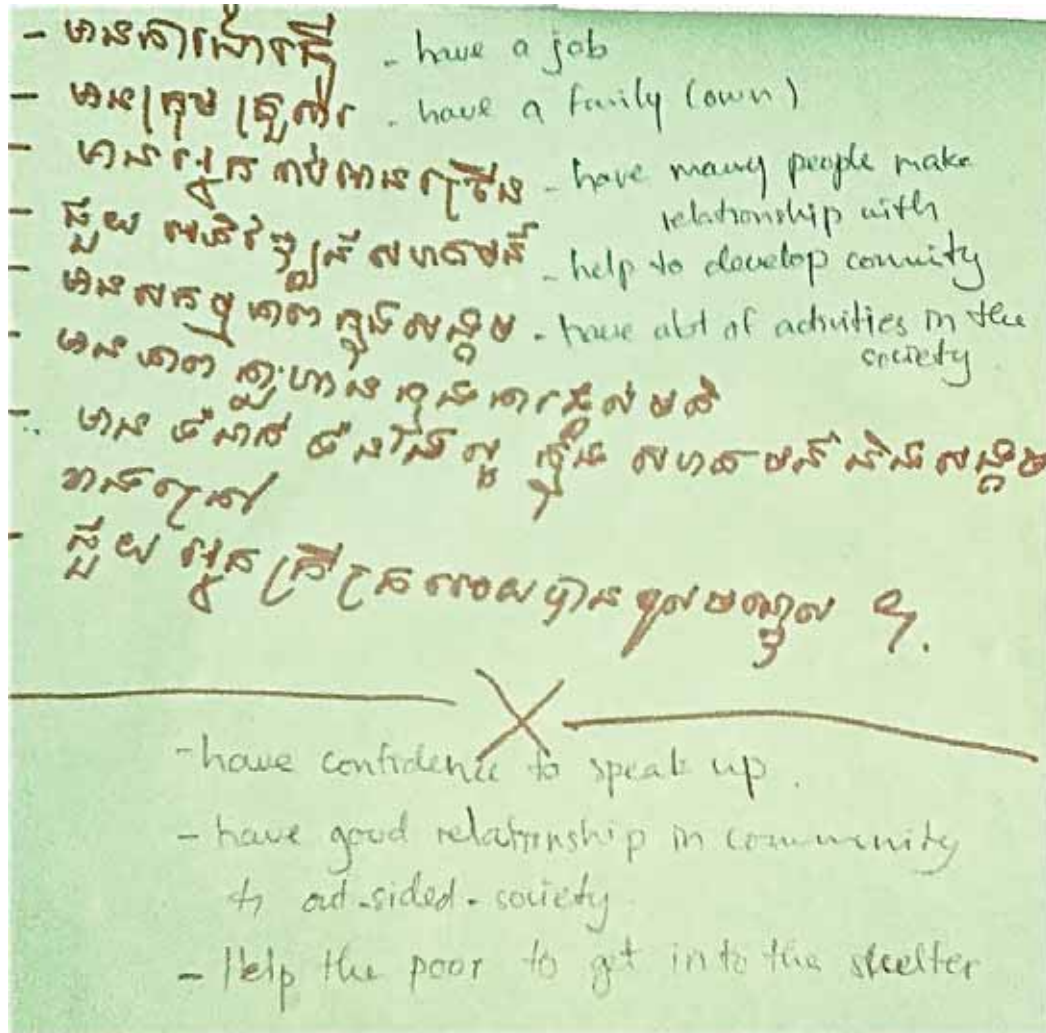


Translation of components of an ‘ideal’ Aftercare Shelter

- “study allowed” “providing school supplies” “teachers who teach about safety” “good discipline” “other class activities” “outings”
- “good staff in center” “well-wishing and caring housemothers” “counselors”
- “safety” ... “good-mannered security guards”
- “cars and motorbikes” “car to take to church”
- “sermons on disc” “go to church”
- “trees” “big garden” “big play ground”
- “providing clothes” “food”
- “a lot of friends”
- “TV, computers..”
- (ability to go on) “home visit”

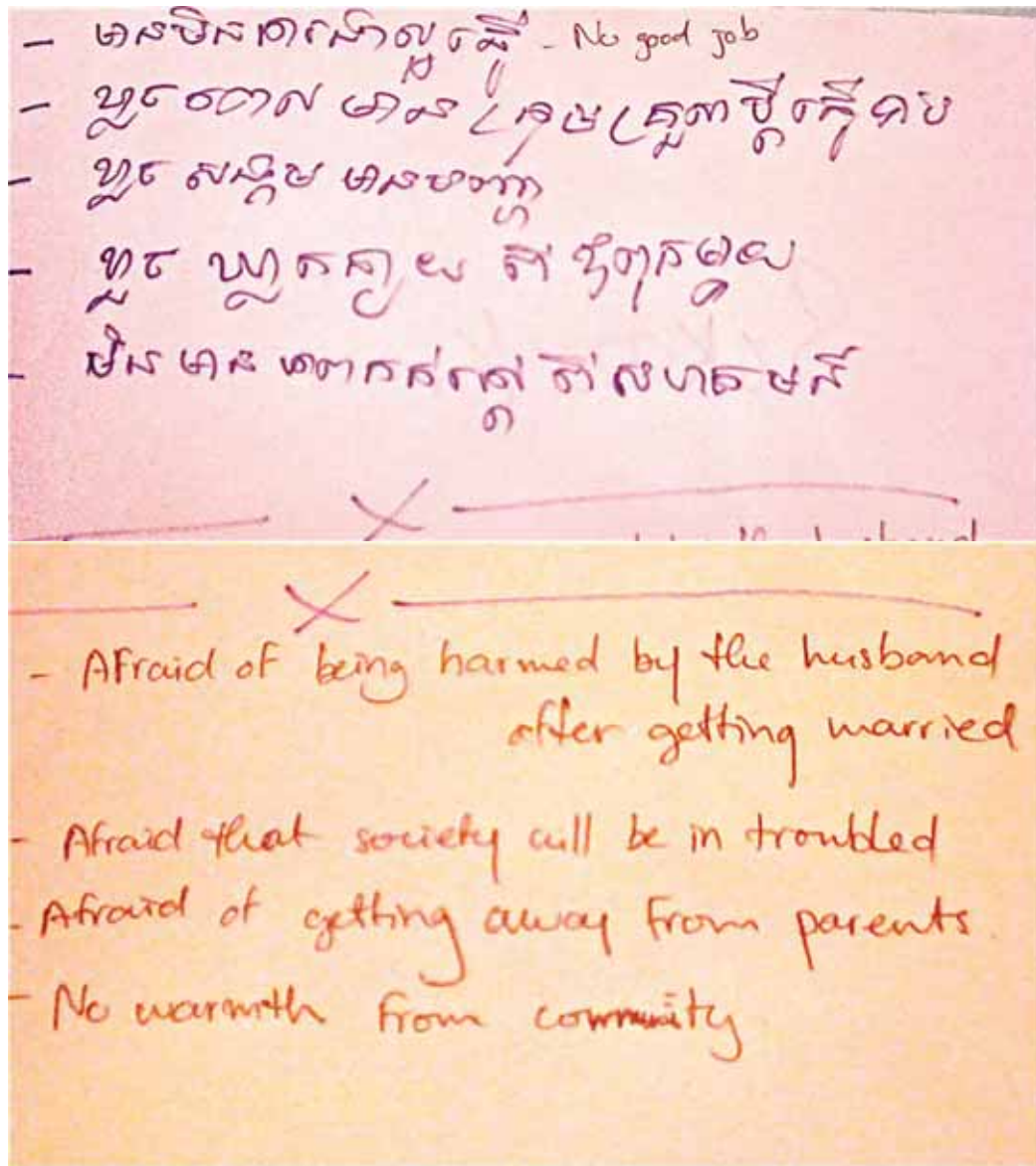
7.9. "What are some things that will cause 'risk' to a girl as she leaves her aftercare shelter in the future and what are things that will help her to be resilient as she leaves her after care shelter in the future?"

Resilience:



Things that will help a girl be 'Resilient' in the future. 13-16 year old focus group

Risks and challenges:



Things that may cause risks /challenges in the future- same girl in above focus group

Key themes we found which concur with 'The Road Home' research by Reimer et al. (2007) included the desire for education/ skills and the link this has to potential for adequately paid employment in order to look after oneself and one's family. Another theme which is consistent with Reimer et al. was the desire for 'honor'; whilst in Reimer et al. there was debate as to whether 'honor' could be regained after sexual exploitation, in our focus group discussions regaining 'honor' was possible through education/skills leading to employment' which would provide economic sustainability.

Another key theme that concurred with Reimer et al. research and was particularly disturbing was that of the high level of domestic violence witnessed and experienced by the girls. We found the younger girls were in particular distressed because they missed their families and wanted to return home, yet they feared violence towards them and their siblings would happen again. We found the older girls feared violent and neglectful relationships with potential future husbands.

8. What are the limitations and lessons learned from Phase 1?

- Preliminary surveys were originally designed with Chab Dai after care shelters in mind, so the one community program included did not always find it easy to answer the questions about (re-) integration so where this occurs they have mainly been excluded.
- In the preliminary survey though organizations described what they do for their clients, yet the level of quality and in-depth understanding of what was meant was not always clear. For example the preliminary survey asked whether counseling was offered to their clients and for those that answered 'yes' this could have represented highly skilled Trauma Focused Therapy to that of a house mother given the responsibility to listen and give advise to the girls in her care.
- The overall sample size for the preliminary survey was small, with 10 shelters and one community program, and thus a pilot was deemed impractical, yet doing a pilot could have alluded to various questions that perhaps were unclear. For example, "What was the country of origin of your clients in 2009?" could have been understood to mean from which country did the child and adult get traffic to/from as a result of trafficking or it could have meant what was the original birthplace of the child and adult.
- Whilst the preliminary sample size was small, the preliminary survey itself was very long and cumbersome. Those that completed it spent considerable time on it, when in fact they were busy with other responsibilities. We appreciate their taking the time. We found some preferred to fill it in by soft email copy, whereas others preferred hard copy and still others preferred the research team to interview them using the questionnaire. In the future, as we develop the

series of survey questionnaires for the longitudinal phase, we will be more sensitive to creating a shorter survey!

- In conducting the Focus Group Discussions, our access to a greater variety of aftercare shelters was limited to three; hence limiting potential data from the perspectives of girls in a wider range of programs. Perhaps the themes would have been different or varied if we had a greater number of girls from different shelters? We recognize adequate sample size will be an issue and potential limitation of the longitudinal phase of this research (IOM, 2005).
- The Vietnamese focus group appeared to be more vocal and focused on honor and education so it may be appropriate to keep their data separately in the future in case the cultural differences interfere with the results.
- In one focus group we had two Vietnamese girls who could speak Cambodian but were illiterate. The need to be sensitive to them was apparent to us and they were encouraged to speak and draw instead of write. This approach appeared to put them more at ease as the morning progressed. We will be sensitive to this issue throughout the research particularly in regards to the various survey questionnaires which if illiteracy is an issue we can do as a group exercise or as an interview instead.
- Whilst holding one focus group at the provincial shelter itself was secure, convenient and confidential for the participants, in hindsight it may have been better for the research team and participants to conduct this research in a more neutral location. We also found with this FGD we had 14 girls on the day who wanted to take part, which though encouraging to the researchers, in practice appeared to be too many to fully allow all the girls to have a chance to speak. The subsequent focus groups were held in the Phnom neutral secure location and the researchers could better control the environment and the number of participants. The groups ranged from seven to 12 girls in number and this seemed to allow for lively and full discussions as all had the opportunity to speak.
- Boys were not included in the focus groups due to lack of available numbers so this will need to be done in the future.

9. What is our ethical strategy?

It is understood that this research must be based on strong ethical considerations and the Chab Dai Research Department is committed to an ethical strategy. This is of particular concern in a context where there is not an established social science ethics committee within Cambodia at this current time and our research does not fit with the National Ethics Committee for Health. In this context we have submitted a letter of our intent, with the concept note of the research to the Ministry of Social Affairs, Veterans and Youth Rehabilitation social Welfare Department of Child Wellbeing, and have met with Ms. Ing Vannrithy, Deputy Director in charge of Anti-trafficking and Reintegration Office (ATRO) Reintegration and follow up coordinator and her colleagues to discuss the need for a social science ethics committee in Cambodia. We will continue to discuss and dialogue in the hope that they endorse this project; so that we in turn can contribute to the government strategy, and so that we can contribute towards an ethical committee applicable for social science research. Simultaneously we are planning to establish a 'Reference group' with other researchers in the field research on Trafficking and Sexual Exploitation from within Cambodia and internationally. A number of people have expressed an interest to be part of this group which we will follow up in the coming months.

Our ethical principles for this research will be based on Ethical Guidelines for reaching children and vulnerable people (Ennew, 2010) and the UNIAP Guide to Ethics and Human Rights in Counter-Trafficking Research and Programming (UNIAP, 2008).

These principles include:

9.1. To protect research participants from harm

This includes both emotional and physical harm that might result from the research. It also means to protect their rights and interests. Inadvertently the participant may experience distress when remembering painful events in their past. It is not always possible to guess in advance what might be emotionally or psychologically upsetting to an individual. We are making arrangements before the research commences and throughout the duration of the research to have access to counselors and other means of emotional support available to us should they be needed. Research with children involves additional and specific ethical considerations.

Researchers will be required to understand the ethical principles concerning conducting research with child participants, as well as how to pose questions and relate to the child in a child-sensitive manner. Given that the best interests of the child must be a primary consideration in all actions concerning child victims, and given their right to confidentiality and special protection measures, informed consent will be obtained from shelter providers before research with children begins

in the shelters but when they leave the shelter we will be careful to ensure that they are able to provide consent themselves.

9.2. To ensure the safety of the research participants

All research participation in our research must be voluntary.' Voluntary participation' means that informed consent to take part in our research must be obtained by the research participants before any research tools are used. Participation in the focus groups last summer was 'voluntary' and this will continue for the rest of the research. Informed consent of participants was sought for the focus groups and this will be acquired prior to further research. 'Informed consent' means that a participant has agreed (with a signed consent) to take part in the research, after being informed of and understanding the following:

- The Research aims
- The Research methods and processes
- The Research topic
- What the data will be used for
- That it is possible for participants to withdraw from the research or return at any time
- That it is possible for participants who have withdrawn from the research to return to the research at any time

The process we go through to obtain informed consent will not be hurried, the potential participant will be informed whilst still in their respective program, and given an amount of time to reflect and come to their own decision as to whether or not to participate in the research. The technique of asking the potential participant to repeat back to the researchers what they have been told about the research, and about the methods that will be used to ensure as much as possible their level of understanding. If more explanation is needed, more will be provided. It will be made clear to them they have the right to refuse to take part in the research if they wish. Written record of the informed consents will be kept confidential along side the data and one copy with the participant if they wish to have one.

So the aftercare programs are asked to provide clients and thereby their assent for those children being included in the research but the children are still able to withdraw at this point at any time if they do not want to be involved.

As per Chab Dai protocol and standards all personnel connected with the research will sign and adhere to Chab Dai's Child and vulnerable adult protection policy and media policy.

9.3. To respect cultural traditions, knowledge and customs

The research team, though not yet formed, will be comprised of Cambodian nationals and managed by an expatriate with extensive experience working with Khmers.

Sensitivity and respect towards Cambodian customs and regional differences will be to be upheld. Special note will be taken in avoiding prejudice and being culturally sensitive towards Vietnamese and boys.

9.4. To establish as much equality as possible

Every attempt to minimize the power inequalities between researchers and participants will be made. We plan to use research methods conducive to working with child/young adults and vulnerable groups. This means the researchers will use words that participants can understand, the research will continue to develop approaches that are sensitive to the participants ways of behaving and thinking, and the researches will allow sufficient time for building trust with the participants and for explaining the research. It is understood that greater care will need to be taken as the research through careful piloting and review of instruments.

9.5. To avoid raising unrealistic expectations

The researchers will be clear and honest about the research and what will be done with the information gathered. They will inform the participants what they can expect and what they should not expect. The research will primarily allow voice to the participants, which in effect will hopefully benefit future generations.

We are conscious of ethical dilemma will likely arise if the participants ask for certain services and assistance. Whilst it may seem wrong to deny them assistance our resources are limited so this cannot be done. However we will ethically need to refer clients to the appropriate services in each locality.

9.6. To be fair

We are planning to schedule the workshops to happen on a Saturday or Sunday so as not to conflict with work or family commitments and will seek venues that are convenient and secure.

The provision of re-imbusement to participants in return for their participation in the research will be determined prior to conducting research. The amount will appropriately reflect appreciation for their time and any expenses they may have incurred due to their participation, but will not exceed amounts, which could be viewed as a form of coercion.

9.7. To respect privacy

The participants will always be asked their permission to use their stories and pictures. For any part of the research, be it the questionnaire or focus group work, should the participant not want to partake, this will be respected and upheld.

9.8 To ensure confidentiality

The confidentiality of all participants will be upheld in the verbal feedback to specific partner organizations and in general reports. If at any time during the course of the research the confidentiality of the participants becomes at risk or is compromised disciplinary/legal measure will be taken. (Confidentiality & Intellectual Agreements by research staff and Media Agreements for all Chab Dai employees are available on request). Interviews and focus group activities may be recorded, but will be stored securely and will only be available to authorized persons, including the researchers and drafters of the report.

Confidentiality will be maintained at all stages; including documenting identifiable information separate from the interviews and notes. Names will be changed in any reporting of interviews or discussions, and images altered to protect privacy. All information provided to participants in written or oral form will be translated into their preferred language. Researchers will remain compassionate, yet neutral throughout interviews and be on alert and prepared should the participant require assistance (UNAIP, 2008).

9.9. Take responsibility for images

In accordance with Chab Dai's media policy:

Acknowledge the participant's authorship and ownership of the research product (drawings or essays for example).

No images identifying participants or their location will be taken.

All data/facts will be analyzed and use of exaggerations and unnecessary language will be avoided

10. What have been the challenges for organizations involved?

- We are grateful that 11 organizations have agreed to be part of this research. We don't underestimate the effort required to assist us in this program and hope that the results will be tangible for all the organizations involved as well as the research community.
Various understandable factors including getting permission from their respective boards have meant that some organizations have taken varying lengths of time to respond to the request to be included. In addition it has taken a considerable amount of time to make connections and follow up with people, and organizations.
- It was hoped from the beginning that 'boys' could be included in this research rather than only focusing on girls. The present reality in Cambodia is that working with boys who have been sexually exploited and trafficked is an emerging issue and it is still being recognized so this may still some time to establish how to do this as few boys have (re-) integrated yet and there is currently only one shelter. The shelter

will also need to agree to whether they want information to become public or whether this will remain confidential between the researchers and the shelter.

- The research ethics policy has taken time to research and develop.
- There are a number of related research studies on reintegration by ICC, UNICEF, and LOVE146 but at time of publication of this report they have yet to be published and therefore cannot yet be cited. However, we hope to do a more extensive literature review and secondary data analysis for the next annual report.
- Siobhan Miles, the project co-coordinator whilst having a master's degree in nursing and having done research in the past is currently updating her skills through a post-graduate course in Social Science Research methods
Siobhan also had a health issue earlier in the year at a crucial stage in gathering data, which took some time to resolve.

11. How was the research presented to Stakeholders in 2010?

11.1. Chab Dai members

This past year the concept of the proposed research was presented to Chab Dai Aftercare/ Shelter Forum group. Any organizations working in shelter/after care that were unable to attend were followed up separately. Of the Chab Dai Forum 10 members with shelters expressed an interest and completed the preliminary surveys about their respective organizations. In December the focus group findings were presented to Chab Dai members of the Shelter Forum and for those who were unable to attend we followed up by email.

The power point presentation to stake holders can be found in Appendix 3.

11.2. Presentation to COSECAM members

The research proposal was been presented to COSECAM and its members in June. Whilst on the whole the COSECAM coordinators and some of their members expressed an interest in the research; in actual fact only one partner organization decided to participate and this particular organization already had a strong relationship with Chab Dai.(See Appendix 3)

11.3. International Conferences

Unfortunately Dr. Glenn Miles, Research advisor was unable to present so Helen Sworn, International Director of Chab Dai, presented the proposed research to the Human Trafficking conference in Nebraska, USA, and informed National Practitioner Forum on (Re-) integration of Victims of Human Trafficking (7-8 October 2010).

12. Where do we go from here? Moving Forward

We are grateful for the confidence shown by donors who are committed to this project. The list of donors for 2011 is listed in Appendix 7.

In the next few months we will develop the Memorandums of Understanding with organizations, and finalize the longitudinal phase of the research design. Having done all this we will establish the sample group in discussion with partaking NGOs and commence on the second (longitudinal) phase.

After considerable discussion about a research design that would hopefully ensure sustainable and long-term prospective participation we have decided to use a method where participants would be involved in the research by attending meetings every three months. This is modeled as discussed earlier is modeled after COSECAM's 'Girls Speak Out, which is where a group of girls both in shelters and who have been (re-) integrated meet voluntarily but regularly in a supportive peer group.

We are grateful for advise from a number of researchers who have experience in research of this kind. Appendix 7 lists a number of these people who have been different capacities.

Phase 2 (Longitudinal) quantitative survey questionnaires will include;

- Past, Present and Future hopes and fears.
- Money and Debt
- Education and Employment
- Intimate relationships and family
- Wider relationships and prejudice
- Health including physical, mental, spiritual health

Drafts of the Phase 2 surveys are available to see in Appendix 5 and we are still open to receiving suggestions for modifications up until the time when these will be implemented.

We will pilot these questionnaire instruments in order to ensure all the questions are easily understood, in particular to determine the Khmer translation is accurate and appropriate, and that questions do not cause undue distress.

We plan to provide confidential feed-back directly to shelters with information from the participants that are specific to them and then provide more generic findings of interest to all shelters and others in an annual report. This information we hope will be of use to the programs that partner with us.

We plan to hold voluntary meeting in Siem Riep, Battambang, and Phnom Penh every two to three months in order to gather both quantitative and qualitative data. We plan to start with a sample of participants in their respective programs and as they (re-) integrate continue to follow them via continuing with the regular meetings.

The meetings are planned to each have a theme that would repeat in the ensuing years. The day should be fun and hopefully also have a beneficial effect on the participants as they meet with peers and discuss issues of concern.

However, it is recognized that ethically staff will need to be trained to respond appropriately if any of the participants become distressed during the research. Participants will be informed about how to contact counselors after the day has finished if they feel distressed. Whilst this in itself may affect the research in the long-term it is recognized that this is an ethical consideration that must be addressed.

A major anticipated challenge will be to keep in contact with the participants as the months and years proceed. The research is completely voluntary and if a participant decides to withdraw for a time or permanently this is up to them. The initial sample selection and recidivism will also potentially provide potential useful information. Creating and managing the database will be essential.

The projected budget for Year two has been established. In a spirit of transparency, this is available on request to those interested in funding or concerned about the costs.

We have recruited an office manager, and technical consultant trainer/statistician and will begin research for social work researchers/data - entry staff in the next quarter.

A suitable office has been found and will be available February 2011.

We look forward to the challenges of the year ahead and thank -you in advance for your collaboration.

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Appendices

Appendix 1: Partner Profiles

Based upon the preliminary surveys and those who agreed their profile could be included in this report

(in alphabetical order by name of NGO)

Rapha House

SiemRiep

(American Rehabilitation Mission (ARM))

Shelter in operation since January 2009

Entrance criteria: Raped, Trafficked

Age range: 12-18 years

Marital status of clients: Single, divorced

Ethnic make up: Khmer, Vietnamese

Gender makeup: female

Average duration of stay: 3 years

Staff decides when client is ready to reintegrate

Clients can negotiate when they are ready to leave the shelter

All staff has responsibility with regards to reintegration assistance activities

Risk assessment done before reintegration

Keep in contact with client up to one year by phone and social /government visits

Safe Haven Center

Poipet

(Cambodia Hope Organization)

Shelter in operation since April 2009

Entrance criteria: Raped, Trafficked, other
Age range: 10-over 18 years
Marital status: Single, Married, Divorced
Ethnic make up: Khmer
Gender makeup: female and male
Average duration of stay: 2 years
Staff decides when client is ready to reintegrate
One staff member is responsible for reintegration assistance
Two staff member are responsible for counseling to client and their families.
Plan to keep in contact with client for up to 2 years by phone and social worker visits

SHE Rescue Home

Phnom Penh

(CitipointeInternational Care and Aid)

Shelter in operation since 2006/2007

Entrance criteria: Raped, Trafficked, at risk

Age range: 6-16 years

Marital status of clients: Single

Ethnic make up: Khmer, Vietnamese

Gender makeup: female

Average duration of stay: 6 months to 2 years

Staff decides when client is ready to reintegrate

Social workers are responsible for reintegration assistance

Risk assessment done before reintegration

Keep in contact with client by phone and social worker visits

Provide financial assistance after girls leave program

For those re-integrated 15% are reintegrated into new communities, 85% into the same community

Daughters

Phnom Penh

(Daughters)

(A community based rather than shelter based program)

In operation since January 2007.

Clients enter their program by self-referral, referrals from other shelters/programs and via village or commune authority referral.

Entrance criteria: trafficking

Age range is from 13 to over 18 years

Clients are single, married/cohabitating, and divorced.

Ethnic make up: Khmer, Vietnamese, and Cham.

Gender is mainly female and some transsexuals.

The clients decide when they want to leave the program. And their social worker is responsible for reintegration assistance activities.

Destiny Rescue

Kompong Cham

(Destiny Rescue)

Shelter in operation since June 2006

Entrance criteria: Raped, Trafficked, Domestic Abuse

Age range: 16-21 years

Marital status: Single / Married

Ethnic make up: Khmer

Gender makeup: female

Average duration of stay: 2 years

Staff decides when client is ready to reintegrate

2 social worker staff follows up for 2 years by a combination of site visits and (where appropriate) phone calls as well as visits in conjunction with government workers, reunion parties, and girls return spontaneously on Khmer holidays.

Risk assessment done before reintegration/ CEPAT tool

60% reintegrate to original community

40% reintegrate in to a new/different community

Hagar Girls Recovery Shelter / Boys Recovery Shelter

Phnom Penh

(Hagar)

Girls Recovery Shelter since 2005/Boys Recovery Shelter since 2009

Entrance criteria: Raped, Trafficked, Domestic Abuse

Age range: less than 4 to 15 years

Marital status: Single

Ethnic make up: Khmer, Vietnamese

Average duration of stay: 6 months to 2 years

Staff decides when client is ready to reintegrate

Social worker teams are responsible for reintegration assistance

Risk assessment done before reintegration

Keep in contact with client up until 18 years of age by phone and social worker visits/
Government social worker visits

Provide financial assistance (sometimes) after girls leave program

Transitional Living Center

Phnom Penh

(Transitions Global)

Shelter in operation since October 2006

Entrance criteria: Trafficked

Age range: less than 14 to 18 years

Marital status: Single

Ethnic make up: Khmer, Vietnamese

Gender makeup: female

Average duration of stay: 12-24 months

Clients and staff decide when client ready to leave program

Case Mangers/Clinical Social Workers are responsible for reintegration assistance to ensure client's reintegration is on record with the government. MoSVY are involved

Keep in contact with client for 3-years

30% reintegrated in to original communities

70% reintegrated into new/different communities

NeaveaThmey Center (Trauma Recovery Project)

Phnom Penh

(World Vision Cambodia)

Shelter in operation since 1997

Entrance criteria: Raped, Trafficked

Since early 2010, we focused only on trafficked cases.(No longer admit high risk or prevention cases as before)

Age range: less than 10 years –to 18 years

Marital status: Single

Ethnic make up: Khmer, Vietnamese

Gender makeup: female

Average duration of stay: 8-14 months

Clients and staff decide when client ready to leave program

Reintegration Coordinators and Social Workers are responsible for reintegration assistance

Keep in contact with client for 1-year post reintegration, by telephone, social worker visits, and government social worker visits,

85% reintegrated in to original communities

15% reintegrated into new/different communities

Appendix 2: Chab Dai Longitudinal Research Focus Group Script:

Thank participants for coming and introduce the research team

Explanation of the project and focus groups (5 min)

Chab Dai Coalition is a network of over 40 Christian organizations in Cambodia that work to stop those who would hurt children through: preventing the abuse, providing help with the police and court; providing help to explain what happened, providing help to get better, providing help with planning for the future and, providing job skills

Chab Dai is starting a 10-year project to find out what children, who have been hurt sexually and live in aftercare homes, think is helpful for their futures, and look at how they do in their futures when they leave the aftercare homes. We will use the answers that we find to help children do well in the future after they leave their aftercare homes.

As part of this project we are inviting children who are currently living in aftercare homes to share what they think is important for their futures. We are meeting in this small group to share our thoughts, play fun games and make some art. We will also be providing lunch for everyone today.

Explanation of assent forms and voluntary participation (Sign forms) (5min)

Being involved in today's focus group is voluntary (your choice) and you can share as much or as little as you like. All of your personal information (your name, where you live, etc) will be kept private. We will be recording the group session by video and audio recording, but no one will see or hear these outside of the research project team. You can choose to stop participating in the group at any time.

If you would like to be in the focus group you will need to sign this form. By signing this form you are saying that you understand what the project and focus groups are about and that you make a choice to take part in the focus group. Even after signing this form you can still choose to stop being in the focus group at any time, and you can share as much or as little as you like during the group.

****Read through the participant assent form, ensuring that participants understand, and have participants sign two copies – one for themselves and one for research team**

Rules (5 min)

Let's go over a few rules for today to help keep us all-safe:

Your participation in this group is voluntary (your choice), and you can stop at any time. You can also pass if you do not want to answer a question.

There are no wrong answers today; please let everyone speak and respect everyone's opinion, even if it is different from your own.

Take turns talking – we want to be able to hear what each person has to say

Please do not talk about what people said here outside of this group.

If you need to leave the room please tell one of the team members

Introductory game(s): (5-10min)

To get started let's play a game to learn each other's names (if participant know each other explain that the facilitators do not).

NB: Have participants fill out nametags regardless of the game played to help observers in recording comments.

Name toss (Active):

While participants are standing in a circle, the facilitator tosses a ball to a student who then introduces herself and tells her favorite game or activity. She then tosses the ball to another student who repeats the procedure. Make sure each child and adult and facilitator has a turn to introduce herself.

Candy Introductions (Passive):

Pass around a bowl/bag of candy of different colors, and tell each participant to choose anywhere from 1 to 5 pieces of anything that they want. Instruct them not to eat it yet, though. After they have chosen their candy, you will tell them what each candy type or color represents for them according to the list below.

Write on the board the following:

Red – Favorite school subject

Green – Favorite colors

Blue – Favorite game/activity

Yellow -Dream job

Orange – Wildcard (tell us anything about yourself!)

Each person takes turns introducing herself, beginning with their name and then saying one fact for each candy color that they have chosen.

Question: "What do you think a girl should have in her life?" (15 min)

Ask participants “What do you think a girl (your age) should have in her life?”. As they brainstorm use flashcard pictures or draw the things that they mention on chart paper. Ask them to elaborate as needed. When they have completed brainstorming ideas ask the group to 10 seed rank the drawings on the chart paper.

Spider gram: If time allows go back over the topics that have been ranked and ask the girls to elaborate on them (i.e. why it’s important, specific types/subcategories...)

Question: “What does a girl need to take with her when she leaves the home?” (15 min)

This is Sopha (Kunthea or Thida – try to use a name that is not one of the participants). She has been living in an aftercare centre and is getting ready to leave the home. She needs our help to pack her suitcase. What are some of the things she will need for when she leaves the home? (Variation: What things does she need to carry in her suitcase, head and heart when she leaves the home?) Participants brainstorm things she will need, record on chart paper.

Question: “Design the ideal aftercare shelter program”, (15 min)

Ask the group to pretend that they are designing a new aftercare program and they have to design a new centre/program. Ask them to design (using drawings, writing, stickers, etc) their ideal aftercare centre/program. Record on chart paper.

Object Lesson: Predators/Protectors game (10 min)

Explain to the group that everyone needs to choose a 2 people in the room, but you cannot tell the other people. One person is your protector and the other person is your predator. The object of the game is to stay behind your protector and to run away from your predator. When I shout, “STOP”, you should stop. To survive, your protector must be between you and your predator. OK, start. After shouting STOP ask 2 or 3 of the girls to reveal their protector and predator. Ask why they chose whom they did?

Question: “What are some of the protectors and predators a girl leaving an aftercare program may have in her future?” (10 min)

Explain that just like in the game we can have protective things and predatory things in our lives. Ask the group to brainstorm what some protectors and predators our girl (Sophea) might face in her future after leaving an aftercare program. Record on chart paper.

Thank the participants for coming. Remind them please not to share any of the information from the group with other people. Serve lunch

Appendix 3: Presentation to COSECAM



Longitudinal Reintegration Research

Siobhan Miles MSN: Researcher Coordinator
Nal Sithy MSC: Cambodian Project Advisor
Glenn Miles Ph.D: Research Advisor for Chab Dai

Context

Cambodia has been a major focus for sexual exploitation and trafficking. Over the past 10 years there have been a number of Aftercare facilities that have been developed.



The Butterfly Research Project – A Chab Dai Study of (Re-) integration
(Researching the lifecycle of survivors of sexual exploitation and trafficking)

Research Rationale

- Most organisations understand the reality of re-integration is far harder than the concept.
- The practice of re-integration and follow-up is very different for each shelter and program.



Goal

This research hopes to follow several hundred survivors of sexual exploitation for 10 years after they have returned home in order to measure whether current rehabilitation programs are preparing survivors to reintegrate into normal Cambodian life.



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(Researching the lifecycle of survivors of sexual exploitation and trafficking)

What Do the Children Think?

- We will ask children themselves what they consider to be measures of 'success' in:
 - The aftercare centres of which they were a part and also their own re-integration process.
 - If this is done on multiple occasions longitudinally rather than a one off event, then it is hoped that a more cohesive picture might be obtained.



Agency

Human agency is the capacity for human beings to make choices and to use those choices on the world.



The Butterfly Research Project – A Chab Dai Study of (Re-) integration
(Researching the lifecycle of survivors of sexual exploitation and trafficking)

Inclusion Criteria

- Clients for focus group participation should meet the following main criteria:
 - Previously sexually exploited/trafficked
 - Currently participating in an aftercare program (residential or community-based), or re-integrated (for the re-integration focus group only)
- To be re-integrated in Cambodia



Exclusion Criteria

- “At risk” of trafficking/sexual exploitation only (never experienced trafficking of sexual exploitation)
- Already reintegrated by time Longitudinal phase of research commences
- Plans to reintegrate outside Cambodia





Phase 1

Preliminary Questionnaire for Shelters

Phase 1 Activities

- Currently 14 shelters of Chab Dai have completed preliminary questionnaires for this phase.
- We are hoping that COSECAM members will also want to be involved.



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(Researching the lifecycle of survivors of sexual exploitation and trafficking)

Preliminary Shelter Questionnaire

- Basic demographics of clients (age range, ethnicity, gender etc.
- Features a shelter/program provide to make a client resilient
- Average duration of stay
- Entrance criteria into shelter/program
- How organisation defines reintegration



Shelter Q's [cont.]

- Three factors in deciding a client is ready for reintegration.
- Who decides a client is ready to reintegrate?
- How an organisation supports reintegration
- How long does the organisation keep in contact with reintegrated client and what kind of contact?
- What does the shelter/program monitor and evaluate while client is in program?
- Psychological, skills, education, family debt etc.
- What does the shelter/program monitor and evaluate after client has reintegrated? [Debt, income, relationships, self worth etc.]
- Scaling (1-5) their importance



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(Researching the lifecycle of survivors of sexual exploitation and trafficking)



Phase 12

Focus Groups

Purpose of the Focus Groups

To explore what clients deem to be components of successful re-integration in order to develop measures for the longitudinal research project.



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(Researching the lifecycle of survivors of sexual exploitation and trafficking)

FG: Consent & Assent Obtained

- Agency consent is obtained to indicate the agency's consent to have clients participate in the focus groups.
- Clients can withdraw from the focus group at any point.
- Clients are asked for their voluntary and informed participation using child/youth-friendly description of the focus groups and research project.



FG Report-to-Date

- Currently participants from 3 shelters have taken part in the focus groups
 - Whole group shelter with all ages of children.
 - Girls 16 and over
 - Girls 13-16 year old
 - Girls under 13 years old
 - Vietnamese speaking girls
- Girls who have already reintegrated



The Butterfly Research Project – A Chab Dai Study of (Re-) integration
(Researching the lifecycle of survivors of sexual exploitation and trafficking)

FG July 2010: Format Questions

- What do you think a girl should have in her life?
- What do you think you think a girl needs to take with her (physically, emotionally, psychologically) when she leaves an aftercare shelter/home?
- What things do you think could:
 - A: Protect a girl in an aftercare shelter/home when she leaves?
 - B: Harm a girl in an aftercare shelter/home when she leaves?
- As a group, draw what do you think the ideal aftercare shelter should have / look like?
- Draw a picture of yourself in the future.



Phase 3

Peer Group Follow-Up

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(Researching the lifecycle of survivors of sexual exploitation and trafficking)

Phase 3 Events

- Six voluntary group events will be held in 3 locations every two months
 - Each event will consist of supportive environment including opportunities to connect with peers and opportunities to answer short questionnaires and conduct focus group work
 - Themes will be developed & repeated annually so that comparison can be made over the long term



Phase 3 Limitations

- It is understood that one of the biggest challenges of this research is maintaining communication with the clients after they have left the shelters/ programs
- It is also understood meeting regularly with the clients will in itself have an impact on their well being however it is considered that in spite of this that regularly meeting is likely to maintain contact with the clients in the long-term



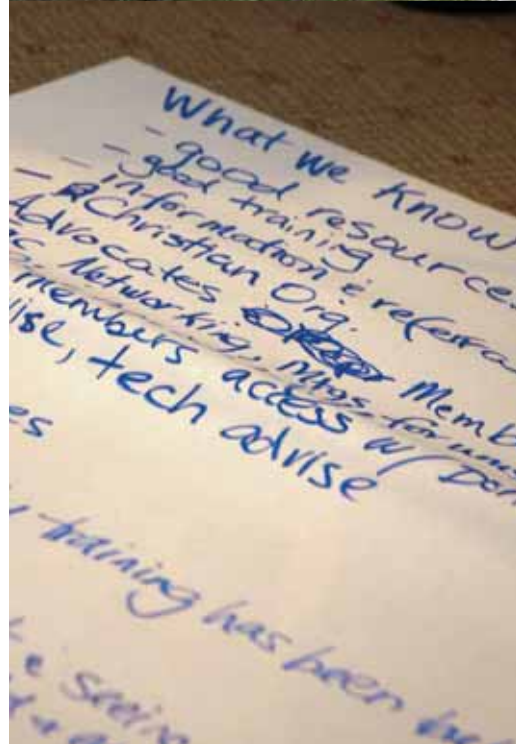
Longitudinal Phase

- Exploring long term design and approach
- Using Preliminary survey and focus group information to develop next phase
- Impressed with “Girls Speak Out” Model



Regular Feedback

Confidential annual feedback to after care shelters/ programs who participate so that it will help to inform practice



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(Researching the lifecycle of survivors of sexual exploitation and trafficking)

Invitation

Please consider whether your shelter/ program would like to participate in this research



What is the Involvement?

- Answering preliminary survey and returning before the end of the month
- We are considering doing 1-2 more focus groups depending on whether we have enough information for phase 3 or not
- Collaboration on the phase 3 Longitudinal project



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(Researching the lifecycle of survivors of sexual exploitation and trafficking)

Ethics

- Careful consideration has been made of ethics for each phase
- Information gathered will not allow identification of individuals or organisations in the final reports
- Information about organisations and children from organisations will be reported back only to those organisation
- Only generic information will be reported back to all participating organisation
- Phase 2 information gathered is kept confidential from other organisations
- All researchers and assistance sign confidentiality agreement and disciplinary measures will be taken if this is violated
- Phase 3 will involve the Government medical ethics committee process to ensure thorough ethical processes are completed



Summary: This research is important because:

- TO SURVIVORS:
 - Potential to improve their lives through agency and mutual support
- TO SHELTERS/ REHAB PROGRAMS:
 - Informs their practice
 - Potential to improve their programs



The Butterfly Research Project – A Chab Dai Study of (Re-) integration
(Researching the lifecycle of survivors of sexual exploitation and trafficking)

Appendix 4: Convention on the Rights of the Child (UNCRC)

Selected key articles:

Article 12.1 “States parties shall assure to the child and adult who is capable of forming his or her own views the right to express those views freely in all matters affecting the child and adult, the views of the child and adult being given due weight in accordance with the age and maturity of the child and adult’.

Children’s perspectives and opinions must be integral to research

Children should be included in the groups with whom research results are shared

Article 13.1 ‘The child and adult shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child and adult’s choice’

Appendix 5: Questionnaires

This is the series of draft Questionnaires anticipated for prospective longitudinal phase. In the coming year they will be translated, piloted, and adapted as necessary to ensure their being understandable and relevant to the future participants so we would appreciate any comments to improve them.

A: Past -Present-Future

1. Past

When you think back about the shelter or program you were involved in.

What are?

1a) One thing you found really hard.
Please write about it in the box below.

1b) One thing you really liked
Please write about it in the box below

1c) One thing you wished was different.
Please write about it in the box below.

2) Present

2a) One thing you find difficult in your life right now.
Please write about it in the box below.

2b) One thing you really like in your life right now.
Please write about it in the box below.

2c) One thing you wish would be different in your life right now Please
write about it in the box below.

3) Future

What would you like to be doing in 5 years time?

3a) With your family
Please write about it in the box below.

3b) With your work

Please write about it in the box below.

3c) With your friends

Please write about it in the box below.

B: Physical / Mental/ Spiritual Health

Q1. Are you male or female?

Tick box that applies to you.

	X
Male	
Female	

Q 2. Date of Birth: _____

Q 3. How do you feel your physical health has been this past year?

Please check box that best applies to you

	x
Over all well, no serious illnesses	
Overall well, some illness	
Generally not well	
Serious illnesses	

Q 4. How is your physical health compared to last year?

Tick the box that best applies to you.

	x
Better	
The same	
Worse	

Q 5. How have you felt emotionally this past year?

Please tick box that best applies to you.

I feel content most of time.	I feel content some of the time	I don't feel content or anxious	I feel anxious some of the time	I feel anxious most of the time
------------------------------	---------------------------------	---------------------------------	---------------------------------	---------------------------------

Q 5a. If you answered you have felt anxiety this past year, why do you think you have felt this way?

Please tick all that apply to you.

	x
Loss of family member	
Loss of friend	
Work place stress	
Marriage difficulties	
Separation/ Divorce from partner	
Violence in the home	
Personal ill Health	
Family member ill	
Friend ill	
Other-specify	
Not applicable	

Q 5b. If you have felt anxious this past year, What if anything has helped you to cope?

Please tick boxes that best apply to you.

	x
My partner	
My mother	
My father	
My sister(s)	
My brother (s)	
Having a good education	
Having a good job	
Having enough money	
My religious beliefs	
My friend(s)	
My neighbor(s)	
Other	
Nothing has helped me to cope	
Not applicable	

Q 6. How do you feel emotionally compared to this time last year?

Please tick box that best describes you.

	x
Better	
The same	
Worse	
Don't know	

Q 7. Do you take regular medicines everyday?

Please tick the box that best describes you.

	x
Yes	
No	
Don't know	

Q 8. If you are taking regular drugs, please write the names of drugs in the box below.

Q 9. Are you using any illegal drugs?

Please tick box that best applies to you.

	x
Yes	
No	
Don't know	

Q 10. If you are using illegal drugs, please write names of drugs in the box below.

Q 11. If you are using illegal drugs, do you know how to get help if you want to quit?

Please tick box that best applies to you.

	x
Yes	
No	
Don't know	

Q 12. If you know where to get help quit taking illegal drugs, to whom or to where do you go?

Please write in box below.

Q 13. How many sexual partners have you had in the past year?)

Please write number in box.

Q 14. Do you use condoms?

Please tick the box that best describes your practice.

	x
Always	
Sometimes	
Never	
Not applicable	

Q 15. Do you ask your regular partner to use condoms?

Please tick the box that best describes your practice.

	x
Always	
Sometimes	
Never	
Not applicable	

Q 16. Do you use any types of contraception (other than condoms)?

Please tick the box that best describes your practice.

	x
Yes always	
Yes sometimes	
Never	
Not applicable	

Q 17. Do you know whether your partner(s) is (are) sexually active with other people?

Please tick the box that best describes you.

	x
Yes, they are sexually active with other people	
No, they are not sexually active with other people	
Don't know	

Q 18. If your partner is sexually active with other people, does this include people being prostituted?

Please tick box that best applies.

	x
Yes, this includes people being prostituted	
No, this does not include people being prostituted	
Don't know	
Not applicable	

Q 19. How many times have you been pregnant in your life?

Please write number.

Q 20. How many live births have you had?

Please write in number.

Q 21. How many living children do you have at this time?

Please write in number.

--

Q 22. Have you ever had any of the following complications when you were pregnant?

Please tick all boxes that apply to you.

	x
Still birth	
Ectopic	
Miscarriage	
Abortion	
Other	
None of above	
Don't know	
Not applicable	

Q 23. Do you know what a sexually transmitted disease (STI) is?

Please tick box that best applies to you.

	x
I know what an STI is.	
I do not know what an STI is.	

Q 24. Do you know where to go to get treatment for an STI?

Please tick box that best applies.

	x
Yes	
No	
Don't know	

Q 25. If you know where to get treatment for an STI,

Please write name of place?

--

Q 26. Have you ever been treated/told you have a sexually transmitted disease?

Please tick box that best applies.

	x
Yes	
No	
Don't know	
Not applicable	

Q 27. Have you got an STI now?

Please tick box that best applies.

	x
Yes	
No	
Don't know	
Not applicable	

Q 28. Are you getting treatments for an STI now?

Please tick box that best applies.

	x
Yes	
No	
Don't know	
Not applicable	

Q 29. Do you know how to prevent sexually transmitted infections from spreading? (Nominal)

Please tick box that best applies

	x
Yes	
No	
Not applicable	

Q 30. How does one prevent an STI?

Please write answer in box.

Q 31. Do you know how to prevent getting pregnant?

Please tick one box.

	x
Yes	
No	

Q 32. If you know how to prevent getting pregnant, what methods can be used?

Please write answer in box.

Q 33. Do you want (more) children in the next year?

Please tick box that best applies to you.

	x
Yes	
No	
Don't know	

Q 34. If you want more children, do you know where to get help with your pregnancy?

Please tick box that best applies to you.

	x
Yes	
No	
Not applicable	

Q 35. If you know where to get help with you pregnancy, please write in box below?

--

C: Intimate Relationships

Q1. Are you male or female?

Tick box that applies to you.

	X
Male	
Female	

Q 2. Date of birth: _____

Q 3. Who did you live with over the past three months?

	<input checked="" type="checkbox"/>
My father	<input type="checkbox"/>
My husband/wife	<input type="checkbox"/>
My boyfriend/girlfriend	<input type="checkbox"/>
My Children	<input type="checkbox"/>
Other adult relatives	<input type="checkbox"/>
Neighbors	<input type="checkbox"/>
Friends	<input type="checkbox"/>
Shelter staff and residents	<input type="checkbox"/>
Flat mates	<input type="checkbox"/>
Dormitory mates	<input type="checkbox"/>
I lived alone	<input type="checkbox"/>

Q 4. Over the last three months, have you had someone in your life you feel you can trust?

Please tick box that best applies.

	<input checked="" type="checkbox"/>
Yes	<input type="checkbox"/>
No	<input type="checkbox"/>
Don't know	<input type="checkbox"/>

Q 5. Over the last three months whom do you feel you can trust?

Tick all boxes that apply to you.

	x
My mother	
My father	
My husband/wife	
My boyfriend/girl friend	
My sister	
My brother	
An aunt	
An uncle	
Another adult relative	
A neighbor	
A friend/Peer	
A shelter staff person	
A fellow shelter resident	
A work colleague	
A flat mate	
No one	
Don't know	

Q 6. Think about the people you are closest to in everyday life. How do you generally feel about yourself when you are around these people?

Please tick a box in each row, which best applies to you.

	Agree	Tend to agree	Disagree	Don't know
Q 6.a I feel safe around them				
Q 6.b I feel they understand me				
Q 6.c I feel they love me				
Q 6.d I feel they honor me				
Q 6.e I feel happy around them				

Q 7. What has been your relationship status over the past three months?

	x
Married	
In partnership, not married	
Divorced	
Separated	
Widowed	
Single	

Q 8a. I feel my husband/partner understands my past.

Please tick box that best applies.

Very understanding of my past	Some what understanding of my past	Not understanding of my past	Don't know	Doesn't apply
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Q 8b. I feel my husband/partner supports me emotionally.

Please tick box that best applies to you.

Very supportive emotionally	Some what supportive emotionally	Does not support emotionally	Don't know	Doesn't apply
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Q 9. Have you ever-experienced violence in your home?

Please tick the box that best applies.

	x
Yes	
No	
Don't know	
Not applicable	

Q 10. Have you experienced violence in your home over the past three months?

Please tick box that best applies.

	x
Yes	
No	
Don't know	
Not applicable	

Q 11. If you have experienced violence in your home in the past three months; who acted violently towards you?

Tick all the boxes that apply to you.

	x
My mother	
My father	
My husband/wife	
My boyfriend/girl friend	
My sister	
My brother	
An aunt	
An uncle	
Another adult relative	
A neighbor	
A friend/Peer	
A shelter staff person	
A fellow shelter resident	
A work colleague	
A flat mate	
No one	
Don't know	

Q 12. Do you know where to get help if you experience violence in the home?

Please tick box that best applies.

	x
Yes	
No	
Don't know	
Not applicable	

Q 13. If you know where to get help if you experience violence your home, whom do you go to for help?

Please write in box below.

D: Wider Community Relationships

Q 1. Are you male or female?

Tick box that applies to you.

	<input checked="" type="checkbox"/>
Male	<input type="checkbox"/>
Female	<input type="checkbox"/>

Q 2. Date of birth: _____

Q 3. Which province have you lived in for the past three months?

Please write name of province in box.

Q 4. Would you describe the place where you live as ...

Please tick box that best applies.

	<input checked="" type="checkbox"/>
The capital of Cambodia, Phnom Penh	<input type="checkbox"/>
The out skirts of Phnom Penh	<input type="checkbox"/>
The main provincial town of a province	<input type="checkbox"/>
A village in a province	<input type="checkbox"/>
A rural area, smaller than a village	<input type="checkbox"/>
Other, please specify	<input type="checkbox"/>
Don't know	<input type="checkbox"/>

Q 5. How long have you lived in the place where you live now?

Please write in how long you have lived in box.

Q 6. To which of these groups do you consider you belong?

Please tick that best applies.

	x
Ethnic Cambodian	
Kampuchea Krom	
Vietnamese	
Cham	
Chinese	
Thai	
Hill Tribe	
Other (Please specify)	

Q 7. Do you feel the people in the place where you lived the last three months accept you?

Please tick box that applies.

	x
I feel accepted by everyone	
I feel accepted by some people	
I feel only a few accept me	
I feel no one accepts me	
Don't know	

Q 8. What are three main things that are helping you as you return to your community?

Please write in box or tick dos not apply if this does not apply to you.

	x
Does not apply	

Q 9. What is the most important of the three you listed above?

Please write in box or tick does not apply box if does not apply to you.

--

	x
does not apply	

Q 10a. Which of the below do you think are the main reasons you experience discrimination?

Please tick al boxes that apply.

	x
My ethnicity	
My experience of sexual exploitation	
Because I am poor	
Because I am disabled	
Because of my religion	
Other, Specify	
I don't experience discrimination	

Q 10b. Of the reasons listed above why you experience discrimination, which is the most important reason?

Please write in box.

--

Q 11. How do you feel relations between yourself and people in your community have changed in the past year?

Please tick box that best applies.

	x
Better than last year	
Worse than last year	
About the same as last year	
(Don't know)	

Q 12. Thinking about people who have been sexually exploited, do you think there is prejudice and discrimination against them in Cambodian society?

Scale of 0-10,

0 = No prejudice and 10 = Most extreme amount of prejudice.

Please tick one box that best applies to what you think.

0-	1	2	3	4	5	6	7	8	9	10

Q 13. If you have experienced discrimination in the past three months, whom do you feel discriminated against you?

Please tick all boxes that apply to you.

	Verbal abuse	Physical violence	Prevention of access to services	Emotional abuse as in gossip, being made to feel isolated
Family member				
Extended relative				
Neighbor				
Church/Mosque/ Temple				
Police				
Head teacher				
School teacher				
Shop keepers				
People in Market				
Employer(s)				
Village leader				
Health personnel				
Peer				
Other, specify				

Q 14. Do you know how to access help from the authorities and NGO'S if you experience discrimination?

Please tick Box that best applies.

	<u>x</u>
Yes, I know	
No, I don't know	
Don't know	

Q 15. If you do know how to access help, who would you go to for help?

Please write whom you would go in the box.

--

Q16. Have you ever asked for help from people to deal with people who discriminate against you?

Please tick box that best applies to you.

	<u>x</u>
Yes	
No	
Don't know	
Not applicable	

Q17. Have you ever received help from the police in your life?

	<u>x</u>
Yes	
No	

Q 17a. If you have received help from the police, what was the problem they "helped" you with?

Please write in

--

Q 17b. If the police helped you deal with your problem you wrote above box; how do you feel about your experience?

Please tick box that best applies.

Very helpful	Somewhat helpful	Somewhat unhelpful	Very unhelpful	Not Applicable

Q 18. If you were assaulted by a perpetrator (s), do you know if this person or people live (s) close to you or your family?

Please tick box that best applies.

	x
I know the perpetrator(s) live close to myself and family	
I know the perpetrator(s) live close to myself and my family	
I don't know if live close or far from myself and family	
Not Applicable	

Q 19. If you went through the legal process for your past sexual exploitation /trafficking, did you stay in the shelter or community Vocational program until you finished the court process?

	x
Yes, I stayed in the shelter/community, vocational program until my court case was complete	
No, I left the shelter/community, vocational program before my court case was completed	
Not applicable	

Q 20. Do you regard yourself as belonging to any particular religion?

Please tick box that best applies to you.

	<u>x</u>
Yes	
No	
Don't know	
Not applicable	

Q 20a. If you regard yourself as belonging to a religion, which religion do you feel you belong?

Please tick boxes that best apply to you.

	x
Christian	
Buddhist	
Animist	
Islam/Muslim	
Chinese	
Other	
No religion	
Don't know	

Q 21. How important is your religion in your life?

Please tick box that best applies.

Very important	Important	Not important	Not applicable	Don't know
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Q 22. How often do you practice your religion (such as meditation, prayer, singing, chanting, gathering together in a religious building etc.)?

Please tick box that best applies to you.

Daily	Some days	Rarely	Never
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Q 23. How close do you feel to God?

Please tick box that best applies to you.

Very close	Close	Distant	Very distant	Don't know	Not applicable
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Q 24. Do you feel your relationship with God has changed over the past year?

Please tick box that best applies to you.

Closer	More distant	Don't know	Not applicable
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E: Work/Education Skills

Q 1. Are you male or female?

Tick box that applies to you.

	<input checked="" type="checkbox"/>
Male	<input type="checkbox"/>
Female	<input type="checkbox"/>

Q 2. Date of birth: _____

Q 3. Over past 3 months what have been your main responsibilities each day?

Tick all boxes that apply to you.

	Yes	No
Q 3a. I study at school	<input type="checkbox"/>	<input type="checkbox"/>
Q 3b. I study on a skills training program	<input type="checkbox"/>	<input type="checkbox"/>
Q 3c. I earn money to support my self	<input type="checkbox"/>	<input type="checkbox"/>
Q 3d. I earn money to support my parents	<input type="checkbox"/>	<input type="checkbox"/>
Q 3e. I earn money to support my children	<input type="checkbox"/>	<input type="checkbox"/>
Q 3f. I take care of my parents	<input type="checkbox"/>	<input type="checkbox"/>
Q 3e. I take care of my siblings	<input type="checkbox"/>	<input type="checkbox"/>
Q 3g. I take care of my children	<input type="checkbox"/>	<input type="checkbox"/>
Q 3h. I look after our house	<input type="checkbox"/>	<input type="checkbox"/>
Q 3i. I live in a shelter	<input type="checkbox"/>	<input type="checkbox"/>

Q 3j. I don't have any responsibilities		
Q 3k. Other		

Q 4. Over the past 3 months have you worked to earn money?

Please tick box that applies to you.

	x
Yes	
No	
Doesn't apply	

Q 5. What is your is your main job?

Please write in box.

Q 6. Please write in average number of hours you work each week in your main job.

Please write the average number of hours you work per week in box.

Q 7. How much do you earn on average from your main job in a week?

Please write amount in box.

Q 8. Do you agree or disagree with the following statements about your main job?

Please tick one box in each row.

	Strongly Agree	Agree somewhat	Disagree somewhat	Strongly Disagree	Don't know	Doesn't Apply
Q 8a. I enjoy my main job						
Q 8b. I feel I am exploited in my main job						
Q 8c. My main job makes me feel good about my self						
Q 8d. My main job makes me feel afraid						
Q 8e. I earn enough money to meet my needs through my main job alone						
Q 8f. I want to keep working in my main job						

Q 9. Do you have any other job(s)?

	x
Yes	
No	
Doesn't apply	

Q 10. If you have another job(s), what is (are) it (they)?

Please write in box.

--

Q 11. If you have another job, how many hours per week do you work in your other job(s)?

Please write amount of time in box

--

Q 12. Do you agree or disagree with the following statements about your other job(s)?

Please tick one box in each row.

	Strongly agree	Agree somewhat	Disagree somewhat	Strongly disagree	Don't know	Doesn't apply
12 a. I enjoy my other jobs						
12 b. I feel exploited in my other jobs						
12 c. My other jobs make me feel good about myself						
12 d. My other jobs make me feel afraid						
12 d. My other jobs help me earn enough money						
12 e. I want to keep working at my other jobs						

Q 13. What is your level of education?

Please tick the box that best applies to you.

	x
None	
Grade 1	
Grade 2	
Grade 3	
Grade 4	
Grade 5	
Grade 6	
Grade 7	

Grade 8	
Grade 9	
Grade 10	
Grade 11	
Grade 12	
Skills course	
College course	
University	
Doesn't apply	

Q 14. Have you graduated from High School?

Please tick box that best applies to you.

	x
Yes	
No	
Doesn't apply	

Q 15. If you could study further, what would you like to study?

Please the tick boxes that best applies to you.

	x
Primary	
Secondary	
College	
University	
A skills training	
No more training	
Don't know	
Doesn't apply	

Q 16. What training do you think should be available to young people like you?

Please write in box.

--

Q 17. Are there opportunities to study for young people in your area where you live?

	x
Yes	
No	
Don't know	

Q 18. If there are no opportunities to study in your area, what do you think prevents people like you from studying?

Please tick boxes you think apply.

	x
Distance to school	
Prejudice	
Money	
No time	
Family responsibilities	
Not qualified	
Other reasons	
Don't know	
Doesn't apply	

Q 19. If you ticked 'Other obstacles' for Q 18.

Please write in these reasons in box.

--

Q 20. What work would you like to be doing in five years time?

Please write in box

--

F: Money

Q 1. Are you male or female?

Tick box that applies to you

	X
Male	
Female	

Q 2. Date of Birth: _____

Q 3. Who have you lived with over the past three months?

Please tick all boxes that apply.

	x
My parents	
My husband	
My boyfriend	
My children	
Other adult relatives	
Neighbors	
Friends	
Shelter staff and residents	
Flat mates	
Transition home peers	
On my own	

Q 4. What do you think about the following statements? Do you agree or disagree?

Please tick a box in each row.

	Strongly Agree	Agree	Neither Agree or Disagree	Strongly Disagree	Don't know
Q 4.a. Parents should financially support their children (under the age of 18 years.)					
Q 4.b. Children under the age of 18 years should financially support their parents to repay debt.					
Q 4.c. Parents who are in debt can expect their children to					

work in prostitution if necessary.					
Q 4.d. If parents develop debts the children will also have debts when they become adults like their parents.					
Q 4.e. Men in the family should be responsible to support their families.					
Q 4.f. Women should be responsible to support their families.					

Q 5. At what age should a child start to support their family financially?

Please write age in years in box.

Q 6. Who in your household contributes their earnings to the family income needs?

Tick all that apply.

	x
I do	
My father	
My mother	
My siblings	
My husband	
My boyfriend	
My children	
My extended relatives	
No one	

Q 7. How much money have you earned in the past week?

Please write in amount in box.

Q 8. How much money have you earned in the past month?

Please write amount in box.

Q 9. Who is dependent upon your income?

Please tick all who apply.

	x
My parents	
My siblings	
My children	
My husband	
My boyfriend	
My relatives	
Neighbors	
Friends	
Other	
No one	

Q 10. Over the past three months what have people in your household spent money on?

Please tick all that apply.

	x
Food and lodging	
Clothes	
Transport	
School fees (uniforms, school supplies, teachers daily fees)	
Medical costs (doctors fees, medicines, clinics, hospitals)	
Child birth weddings funerals	
Weddings and funerals	
Festivals and entertainment	
Alcohol	
Illicit drugs	
Gambling	
Other	

Q 11. How do you feel about being in debt?

Please tick box that best applies.

	Not bothered	Concerned but not worried how I will repay it	Worried as to how I will repay it	Not applicable
If you are in debt how do you feel?				

Q 12. Is your household in debt today?

Please tick box you agree with.

	<input checked="" type="checkbox"/>
Yes	<input type="checkbox"/>
No	<input type="checkbox"/>
Don't know	<input type="checkbox"/>

Q 13. If your household is in debt: do you know the amount of debt?

Please tick box you agree with.

	<input checked="" type="checkbox"/>
Yes	<input type="checkbox"/>
No	<input type="checkbox"/>
Don't know	<input type="checkbox"/>

Q 14. If you know the amount of debt: what is the amount of debt?

Please write amount in box if know amount of debt.

Q 15. It is ok to borrow money to pay for:

Please tick all you agree with.

	x
Food and lodging	
Clothes	
Transport	
School fees (uniforms, school supplies, teachers daily fees)	
Medical costs (doctors fees, medicines, clinics, hospitals)	
Child birth	
Weddings and funerals	
Festivals and entertainment	
Alcohol	
Illicit drugs	
Gambling	
Other	
Never ok to borrow money	

Q 16. Are you aware of any NGOs in your area that can help you with income generation?

Please tick box you agree with.

	x
Yes	
No	
Don't know	

Q 17. If you know of an NGO in your area that can help you with income generation:

What is the name of it?

Please write name in box.

--

Appendix 6: Who are our Donors?

This past Year: We want to thank Equitas for funding the research this past year. Their support has enabled us to begin the project. Love146 provided the technical support of Dr. Glenn Miles (work-time cost)

This coming year:

Equitas and an anonymous donor and World Vision have at this point promised funding and technical support for the coming year. Further funding is being sought.

Appendix 7: Who are our research people and Internet resources?

Luke Bearup who is doing a doctoral thesis on (re) integration.

Rebecca Sturgess with Nexus who is consulting with UNAIP on their Reintegration Research in SE Asia (a 6-country South East Asian Research project on reintegration). UNAIP will not include Sexual exploitation in Cambodia because Chab Dai are doing so, but will instead focus on labor trafficking and Vietnamese returning to Vietnam

Mr. Tith of UN Inter Agency Project on Human Trafficking

Erick Goodwin who is developing a Journal on human trafficking.

Alastair Hilton with First Step project

Kathleen Riordan with the 'Better Care Network' UNICEF. This is a network that publishes resources and papers on issues to do with care of children

Clair Cody with Child and adult Recovery for Sexual Exploitation and Reintegration network

GundelinaValescos, Director of Aftercare for Love146

SengSopheha, who helped with the focus group discussion and the literature review.

Steve Gourley, Research consultant

Several of these have been asked to be involved in the Reference Group and we are waiting for their response.

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